

**CATALOGUE OF THE
PERSIAN, TURKISH,
HIND[^]UST[^]AN[^]I
AND PUSHT[^]U
MANUSCRIPTS**

Bodleian Library, Eduard Sachau,
Ernest Ethe, ...



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CATALOGUE
OF
PERSIAN MANUSCRIPTS

SACHAU AND ETHÉ

London

HENRY FROWDE



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“ CATALOGUE
OF THE
PERSIAN, TURKISH, HINDŪSTÂNÎ, AND PUSHTŪ
MANUSCRIPTS //
IN THE
BODLEIAN LIBRARY //

BEGUN BY
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PART I
THE PERSIAN MANUSCRIPTS //

Oxford
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Abinet fund

PREFACE.

THE Delegates of the Clarendon Press have kindly consented to issue the description of the Persian MSS.—the last sheet of which has just been printed off—as *Part I* of my complete 'Catalogue of the Persian, Turkish, Hindūstānī, and Pushtū MSS. in the Bodleian Library,' in order to present this volume in a handy form to the forthcoming eighth International Oriental Congress at Stockholm and Christiania. *Part II*, which is in a forward state of preparation, will contain—(1) the description of the Turkish, Hindūstānī, and Pushtū MSS. in the Bodleian; (2) a complete Index of the whole work (in five distinct sections: index of titles, index of names of persons, index of geographical names and Ansāb, general index of subjects, and index of dates or chronological register of historical and literary events); (3) a full Conspectus Manuscriptorum; and (4) an Introduction on the various collections of Muḥammadan MSS. in the Bodleian and their origin. Those MSS. which bear the pressmark 'Ouseley' were originally described by my learned friend Professor Sachau, of Berlin, but afterwards revised, i.e. enlarged or curtailed (as the case might be), by myself, and amalgamated with the present Catalogue. Section D, 'Zoroastrian Literature, etc.,' is almost exclusively Professor Sachau's work, as very few MSS. outside the Ouseley Collection belong to that older branch of Irānian literature.

H. ETHÉ.

BODLEIAN LIBRARY, OXFORD,
JUNE, 1889.

SYSTEM OF TRANSLITERATION.

ا ' (except at the beginning of words, where any distinctive mark appeared unnecessary)		
ب b	ت t	ث th
ج j	چ č	
ح h	خ kh	
د d	ذ dh	
ر r	ز z	ژ zh
س s	ش sh	
ص s̄	ض ḍ	
ط ṭ	ظ ṣ	
ع ' (for instance, بلعی Bal'ami)		غ gh
ف f	ق q	ک k
م m	ن n	و w (and occasionally v)
		ل l
		ی y

In transcribing Persian and Arabic words the principle of representing the Eastern *orthography*—not the *pronunciation*—has been followed.

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LIST OF ABBREVIATIONS.

- J. Aumer.*—Die Persischen Handschriften der K. Hof- und Staats-Bibliothek in München. München, 1866.
- B. Dorn, Auszüge.*—Auszüge aus Muhammadan. Schriftstellern betreffend die Geschichte und Geographie der südl. Küstenländer des Kasp. Meeres. St. Petersburg, 1858. *Idem*, *Das asiatische Museum.*—Das Asiatische Museum der kaiserl. Akademie zu St. Petersburg. 1846.
- Catal. Codd. Orr. Lugd. Batar.*—Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae. Lugduni Batavorum, vol. i, 1851.
- Catal. des MSS. et Xyl.*—Catalogue des Manuscrits et Xylographes de la Bibliothèque Impériale publique de St. Pétersbourg, 1852.
- Ellis, Bibl. Index.*—Bibliographical Index of the Historians of Muhammadan India. Vol. i. Calcutta, 1849.
- Fleischer, Catal. Dresd.*—Catalogus codd. MSS. Orientalium bibliothecae regiae Dresdensis. Lipsiae, 1831.
- G. Flügel.*—Die Arabischen, Persischen und Türkischen Handschriften der K. K. Hofbibliothek in Wien, 1865.
- H. Khalfa.*—Lexicon Bibliographicum et Encyclopaedicum a Haji Khalfa compositum, ed. G. Flügel. London, 1835 sq.
- Kraft.*—Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie. Wien, 1842.
- A. F. Mehren.*—Codices Orientales Bibliothecae Regiae Havniensis. Havniae, 1857. Pars tertia.
- W. Morley.*—A Descriptive Catalogue of the Historical MSS. etc. of the Royal Asiatic Society. London, 1854.
- Nassau Lee, Materials.*—Materials for the History of India; from the Journal of the Royal Asiatic Society, 1868, September.
- W. Pertsch.*—Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha. Wien, 1859. *Idem*, *Berlin Catal.*—Die Handschriften-Verzeichnisse der Königl. Bibliothek zu Berlin. Vierter Band. Verzeichnisse der Persischen Handschriften von W. Pertsch. Berlin, 1888.
- Record.*—Trübner's American and Oriental Literary Record.
- Rieu.*—Catalogue of the Persian MSS. in the British Museum, by Ch. Rieu, 3 vols. 1879-1883.
- A. Sprenger, Catal.*—A Catalogue of the Arabic, Persian, and Hindustani MSS. in the Libraries of the King of Oudh. Vol. i. Calcutta, 1854. *Idem*, *Catal. Berolin.*—A Catalogue of the Bibliotheca Orientalis Sprengeriana. Gießen, 1857.
- C. Stewart.*—A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore. Cambridge, 1809.
- C. J. Torberg.*—Codices Arabici, Persici, Turcici bibliothecae Regiae Upsaliensis. 1849.
- Uri.*—Bibliothecae Bodleyanae Codicum Orientalium Catalogus. Pars prima. Oxonii, 1787.
- Zenker.*—Bibliotheca Orientalis. Leipzig, 1846.

ADDENDA AND CORRIGENDA.

(PRELIMINARY LIST.)

Column 21, line 34. Read *Garišdep* instead of *Gurshap*.

Col. 22. No. 33 is not the *زبد التواريخ* of Hafiz Abrū, but merely the geographical work of the same author, described in Rieu i. p. 421 sq.

Col. 23, l. 4 ab infra. '*All Yasūt*,' *Zafar-nama*. According to Rieu i. p. 423, it is undoubtedly Nizāmshāh's earlier work of the same title.

Col. 29, l. 2. Read *Sir William Chambers* instead of *Jumpers*.

Col. 31, l. 1. Read *Fāyā* instead of *Yusuf*; the same correction applies to coll. 59, l. 3; 62, l. 36; 63, ll. 23 and 30; and 63, l. 14.

Col. 34, No. 71. The three leaves missing in Ouseley Add. 163 (v-1) have been found in a collection of fragmentary pieces and inserted between ff. 6 and 7. The copy has therefore now *Ff. 546*.

Col. 43, No. 97 (General History). This is the *Tārīkh-i-Ibrāhīmī* by Ibrāhīm ibn Jarīr, as a comparison with the India Office copies has shown; comp. also Rieu iii. pp. 1013* and 1046*, and Elliot, History of India, iv. p. 213 sq. The history goes down to A. H. 956 or 957 = A. D. 1549, 1550.

Col. 50, No. 102; comp. for the *Subh-i-Shāh* also Rieu ii. p. 589.

Col. 54, last line. Read *Muhammad Baksh* instead of *Bakh*.

Col. 55, No. 114. The *Mirāt-i-ālam*, usually ascribed to Muhammad Bakhtawar-khān, is in reality the work of Shaikh Muhammad Baksh; comp. Rieu, loc. cit.

Col. 59, l. 7. Read *All Wardkhān* instead of *Wardkhān*.

Col. 60, ll. 6 and 5 ab infra. Read *Daukh I-III*, on fol. 271b; *IV*, on fol. 272a; *V* and *VI*, on fol. 273a; the rest not marked, instead of *Daukh I* (on fol. 271b). Comp. about the *Hadikat-al-asaf* also Rieu ii. pp. 873* and iii. p. 1096*. In the last line read *Coghakā* instead of *Capakā*; the same correction applies to coll. 68, l. 24 and 25, and 91, l. 5 ab infra.

Col. 61, l. 37. Read 1067 instead of 1068; l. 46, read 1124 instead of 1125.

Col. 63, ll. 15 and 16. '*Kabāda* drowned A. H. 622'; so distinctly in the MS.; the usual date given is 625.

Col. 82, Nos. 141 and 142 (*Maṣā'il*-*alan-wār*). The India Office copies give the author's name as '*Aḥf* Nūr-i-Kāshān'; Rieu iii. p. 1037* has '*Aḥf* Nāwī Kāshān'.

Col. 85, l. 39. Read *Saraboddriān* instead of *Saraboddriān*.

Col. 91, l. 4. Read *the Tārīkh-i-Ibrāhīmī* instead of the anonymous chronicle, No. 97.

Col. 96, No. 170 is the *Risāla-i-Rajjāwālī*; see Rieu ii. p. 855.

Col. 98, No. 173. The premark is to be changed into ELLIOTT 353.

Col. 99, No. 176. Comp. on the *Tārīkh-i-Shirshāh*, also Rieu ii. p. 837*.

Col. 101, ll. 1 and 2. The proper date is 1227 of the *Fajl era* = A. D. 1819, March 19; l. 6 ab infra, No. 179. The original description of this MS. by Prof. Sachau has escaped a thorough revision, and several manifest errors must consequently be rectified here; ll. 49 sq. must run thus: 'stating, that the oldest translation of the *Wak'at-i-Bāharī* was made by Zain-aldin Khwāfī (fol. 1*, l. 1, who died A. H. 940 = A. D. 1533, 1534; see Rieu iii. p. 926*), after whom followed Mirzā Pāyānda (so to be read instead of *Sanida*) Ḥasan Ghazawī Fāst (fol. 2*, l. 2), who translated the first part of these memoirs at the command of Mawlānā al-din Bihārkhān, a son (not a "descendant") sq.;' comp. Rieu ii. p. 799.

Col. 102, l. 6. Read *Mawlānā al-din Bihārkhān* instead of *Akbar*.

Col. 104, l. 23. Read 326* instead of 31*.

Col. 105, l. 7 ab infra. *Radā'ū* died A. H. 1004 or 1006 = A. D. 1596 or 1598, not, as stated in the text, A. H. 1024.

Col. 117, l. 8 ab infra. Read *Begam* instead of *Begum*.

Col. 123, No. 237. The proper title of this work, according to Rieu i. p. 261, is

تاریخ
مجلسی, l. 13, read '*Abd-al-hamīd* instead of *Abd-al-hamīd*.

Col. 124, l. 24. Read *Ḥaidarī* instead of *Haidarī*.

Col. 127, No. 245. Morley's statement, repeated here, that the work was composed in the 'thirty-second year of the emperor's reign' (= A. H. 1100) is wrong, since the author, according to Rieu iii. p. 1083*, died already A. H. 1091 = A. D. 1681. No. 245: The *Lubb-al-tawārīkh* was composed A. H. 1106 = A. D. 1694, 1695; see Rieu i. p. 228 sq., and the India Office copies.

Col. 128, ll. 27, 29, and 35. Read *خضر* instead of *خضر*.

Col. 129, No. 246. The *Khulāṣat-al-tawārīkh* was completed in the fortieth year of 'Alamgir's reign, but the bulk of the history only goes down to the death of Prince Darā Shukhān and 'Alamgir's accession; see Rieu i. p. 230.

Col. 138, l. 28. Read *Tahyid* instead of *Yabya*.

Col. 139, l. 20. Read *Kadyāt* instead of *Kālat*.

Col. 141, No. 266. Read simply *Sādā 'Alam* instead of *Shāh 'Alam II*; last line, read *wices* instead of *women*.

Col. 150, No. 285. Comp. also Rieu ii. p. 811*.

Col. 153, ll. 17 and 38. Read 1629 instead of 1628.

Col. 161, No. 308. A joint author of the Arabic original was Abū Muhammad 'Abd-allāh bin Lābarī (see Rieu i. p. 333, where as year of completion is given 757 instead

of 755); comp. also Schefer, *Chrestomathie Persane*, ii. p. 6, where extracts from this work are given.

Col. 164, l. 43. Read *انیب* instead of *انیب*.

Col. 169, No. 313. The premark is to be changed into ELLIOTT 331.

Col. 175, No. 323. This work, which contains besides a history of Shūtar, also a detailed account of the author's life and travels, was written A. H. 1215-1216 = A. D. 1800, 1801, see a full description of it in Rieu i. p. 383.

Col. 157, No. 348. The proper title, according to W. Pertsch, *Berlin Catal.*, is *مجمع اللسان*, based on the twenty-seventh book of *Al-Bukhārī*.

Col. 188, No. 347. Read in the author's name *Nizām-alfajlī* instead of *al-fajlī*; comp. Rieu iii. p. 969.

Col. 191, No. 356. The premark is to be changed into *FRASER 96*.

Col. 256 (No. 21). Read *Tardī* instead of *Tardī*.

Col. 261, No. 383. Shaikh 'Alī Ḥaznī's autobiography was completed A. H. 1154; see Rieu i. p. 381.

Col. 257, l. 7. The date for 'Ismat-allāh's death, although distinctly given in the MS. as stated, must needs be altered into A. H. 826 or 829, see p. 595, l. 5 sq. in this Catal.

Col. 316, No. 395. The statement, that the *Makhsūṣ-algharā'ib* is the largest biographical dictionary of Persian poets, holds no longer good, since in W. Pertsch, *Berlin Catal.*, p. 627 sq., a full list of the poets in the *Subh-i-Ibrāhīmī* (by 'Alī Ibrāhīmkhān Khālī, the author of the *Khulāṣat-al-kāmil*, No. 396) is given, which numbers 3178 (130 more than in the *Makhsūṣ*).

Col. 319, l. 15. The statement that *Amān-āli* Amāl lived in Humayūn's reign, as given in the *Makhsūṣ*, cannot be right, since the poet died as late as A. H. 1046 or 1044, see p. 683, last lines sq.

Col. 335 (No. 937). Read *Muhammad Kāsim Ḍarī* instead of *Rāṣī* (which is quite distinct in the MS.), as the alphabetical arrangement requires here; see initial letter.

Col. 240, l. 32. Read *some other Sharīf* instead of *Shuhūdī*.

Col. 354, l. 28. Read *Jabal* instead of *Jabal*.

Col. 369 (No. 2192). Read *Kāfī* instead of *Kāfī*.

Col. 420, No. 439. The first missing leaf of *Qus. Add.* 161 has been found in a collection of fragmentary pieces and inserted. The copy therefore contains now *Ff. 524*, and the first chapter begins on fol. 7*, the sixteenth on fol. 214*, and the conclusion on fol. 221*.

Col. 434, l. 6. Read 'younger brother' instead of friend.

Col. 435, No. 474. These two Persian stories are merely extracts from the *Mu-farris-ut-ta'ib*, see No. 1330 below.

Col. 453, No. 506. The statement about the exactness of this copy of Yūsuf and Zalikha must, after more careful investigation, be modified in this way, that, although preserving to a great extent the fuller and better redaction of the poem, it is in many places decidedly incorrect.

Col. 514, No. 653. Read *Ff.* 457 instead of *Ff.* 30-457.

Col. 572, No. 797. Read *Ff.* 86^a-82^a instead of *Ff.* 1-5.

Col. 699, No. 1136. Read *Ff.* 1-222 instead of *Ff.* 1-122.

Col. 728, No. 1197. The pressmark is to be changed into OUSLEY A.D. 65.

Col. 758 (No. 14). Comp. Rieu II. p. 841^b.

Col. 842, No. 1353. Another leaf of Ms. Pers. d. 9 has been found, but as the Ms. is full of lacunae, it is impossible for the present to locate it properly. It has been inserted at the end; the number of folios is consequently now 76.

Col. 950, No. 1573. Read *Ff.* 55-70 instead of *Ff.* 15.

Col. 956, No. 1583. The pressmark is to be changed into PRAGER 210^a.

Col. 981, No. 1637. The pressmark is to be changed into CARA. On. C. 3.

Col. 987, No. 1658. Comp. also Loth, *Arabic MSS. of the India Office Library*, pp. 271 and 272.

Col. 990, No. 1666. Read *Ff.* 92^a-105^a instead of *Ff.* 15.

Col. 1083, l. 14. Read *Ff.* 1-30 instead of *Ff.* 30.

Col. 1128, No. 1985. One leaf, missing in this fragment of the Gulistan, has been found and inserted as fol. 15; the copy contains therefore now *Ff.* 27.

Col. 1133, No. 2000. Two of the first leaves of this fragment have been found, and show at once that the work in question is merely Sa'di's Gulistan; fol. 32^a is therefore now 34^a, and the number of folios 55. Beginning of the first leaf corresponds to *Boll. Or.* 673, fol. 67, l. 1; end of the last to fol. 54^b, l. 9, in the same copy.

Some of the pressmarks have been misspelt in the greater part of the Catalogue; Elliot is always to be read *Elliot*; Caps., Laud and Bodley, *Caps. Or.*, *Laud Or.* and *Boll. Or.* respectively; *Mirak* is simply *Morak*, and *Grave* correctly *Greaves*.

CATALOGUE OF PERSIAN MSS.

A. HISTORY.

I. GENERAL HISTORY.

1

A short survey of historical Muhammadan literature, with remarks upon the value and character of the single works enumerated. It was composed, according to a note at the end (fol. 10^r), A.H. 1162 = A.D. 1749; the author is not known.

It is translated under the title 'A critical essay on various manuscript works, Arabic and Persian, etc.,' by J. C., London, 1832 (Oriental Translation Fund). Regarding the origin of this MS. and the work itself, see the letter of Sir W. Ouseley, printed in the introduction, p. iii sq.

Beginning: *آتا بعد بر رای بیفاء عیای طالبان علم*
تاریخ و سیر و اخبار و آثار و ذراغبان و ن روایت اخبار و اسع
لایع باد آلع

Ft. 81-89, ll. 17; Nasta'liq; size, 9 in. by 5½ in. [OUSELEY 388.]

2

Ta'rikh-i-Tabari (تاریخ طبری).

Complete copy of the chronicle of Muhammad b. Jarir Al-Tabari (died A.H. 310 = A.D. 922), translated into Persian by Muhammad b. Muhammad b. 'Abdallāh Al-Baḥāmī, A.H. 352 = A.D. 963. A French translation of the whole work has been published by M. Hermann Zotenberg, *Chronique de Abou-Djafar*, etc., Paris, 1867-1874.

Beginning: *آفرین بر خدای کامگار کرمان آفرینند:*
زمین و زمان آن خدازندی که بی همتا آلع

The first volume contains the ante-Muhammadan history, beginning with the creation of the world; the second brings the history down from the birth of Muhammad to the death of Husain (A.H. 61); the third is the continuation till the reign of Almuḥtafi-billāh (A.H. 289-295). The last two chapters relate the murder of Badr, the governor of Fārsistān, and the struggle with Dhikrawaihi b. Mihrawaihi, the chief of the Karmāts (A.H. 294).

Then follows on fol. 552^a a concluding chapter of the translator about the end of Dhikrawaihi, the death of Almuḥtafi, and the succession of his brother Almuḥtadīr-billāh (A.H. 295). Beginning of this chapter:

الجامعین کتاب محمد بن جریر الطبری

و محمد بن جریر الطبری رحمه الله علیه رحمه واسعہ
این کتاب را پیش ازین نگفته است که خود کار قراطد
چگونه شد و بکجا رسید و تا اینجا رسیده بود که او بمرد
رحمه الله و مغفوره واسعہ و از پس این چیز نگفت که این
حدیث را تمام کردی و بدان نرسید و تمامی این کتاب تا
بدانجاست و بدیگر نسختها تا بزمان خلافت المستعصم
بالله بیش نیست و حدیث ذکر کرده بکنها (بکتابها) (read)
دیگر اندر هست که محمد بن الجراح آلع

The colophon on ff. 552^b and 553^a states that this copy was written by 'Abdallāh b. Muhammad b. 'Alī, known as Nūr-i-hudād (منشور بنور حداد), and finished on the 12th of Ramaḍān, A.H. 894 = A.D. 1489. Some few notes on the margin with *مس* show that it has been collated.

See for Tabari and the literature connected with his chronicle, W. Morley, p. 17, Zotenberg i. pp. i-viii, and Rieu i. p. 68 sq.

The first volume, ff. 1-186; the second, ff. 187-365; the third, ff. 366-553; ll. 25; small, but clear Nasta'li; size, 9½ in. by 6½ in. [OUSELEY 296-298.]

3

The same work.

The first volume extends from the beginning till the battles of Muhammad at Hunain, Tā'if, and Tabūk; the second till the time of the Khalīf Almuḥtadīr-billāh (A.H. 279-289), in particular to the history of the sons of 'Abd-al'azīz (see Weil, *Geschichte der Chalifen*, tom. ii. p. 487 sq.). After this there follow on ff. 416, 417 short notes about the succeeding Khalīfs till the last Almuḥtashīm. Beginning the same as in the preceding copy.

On fol. 138^a at the end of the chapter *یزدجرد* بادشاهی
there is a colophon, stating that the copy of this
(the first) volume (مجلد) was finished on the 3rd of
Šafar, A.H. 850 = A.D. 1446, by Muhammad b. Ahmad
b. Muhammad b. Husām. No. 359 is collated through-
out. In the same handwriting as the emendations on
the margin there is a note on fol. 138^a, stating that
Nizām-al-dīn 'Alī collated this part (ff. 1-138) A.H. 857:
تأملت و صححت و طالع من آتله الی ههنا وانا العبد
الضعیف نظام الدین علی الجبائی فی شعبان سنه
۸۵۷ On fol. 417^a there are three notes of different hands
B

(one in gold ink) to this effect: این کتاب تاریخ قمری را : بتأریخ بیستم شهر ربیع الاول نواب قبله عنایت احمد صاحب سلطان بن محمد قریش سلطان بن عبد الرشید (sic) خان. On fol. 417^b are written several chronograms. On the first page there are three seals, probably containing the names of former possessors.

The first volume and ff. 222-250 of the second seem to be written by one hand; the remainder of the second volume, ff. 251-410, formed originally a part of another considerably older manuscript. The handwriting of this portion is likewise Naskhī, but the paper is of a darker colour, and the single pages are bordered by two red lines. After it was bound together with the more recent part, a new pagination was put over the leaves, and the old numbers cancelled. Of the original MS. this portion was ff. 222-381.

This oldest MS., however, does not seem to have been complete, because after fol. 415^b there is an abrupt break in the chronicle, and on the following last two folios, 416, 417, a more recent hand has continued the history by short notes relating to the succeeding Khalifs.

There seem to be at least two lacunae in this older part; at the same time the leaves are wrongly bound together. The proper arrangement of the leaves is this: ff. 212, 210-200 (395-400 are bound after 212), th. i. ff. 211, 211-212 according to the paging of the older MS. Wanting 211-212 (or 212-213 according to the older MS.) See the note of a modern hand on fol. 211. Then follow 211-212 (= 212-213 of the older MS.) bound after 212. Wanting 212 (= 213), middle of the chapter on Almn'tazz. The last leaves follow in the right order. Lastly, it must be noticed that the paging 212-213 is an alteration for 210-211, made in order to disguise the lacuna after 212 (or 213 according to the original pagination).

The first volume, ff. 1-221; the second, ff. 222-417; ll. 28; Naskhī; size, 13 in. by 9 in. A table of the contents is prefixed on five leaves, by a modern hand, to the first volume.

[Ouseley 359, 360.]

4

The same work.

The redaction of the work, contained in this copy, must be one of the oldest and best, being quite identical, as it seems, with that on the basis of which Zotenberg made his translation, that is, with the original version of Bafami, whose name appears on fol. 12, l. 14; comp. J. Aumer, p. 66.

Beginning: سپاس و آفرین خدای کامکاران و آفریدگار زمین و آسمان آن کس نه همتا و نه انباز و نه یار و نه زن و نه فرزند همیشه بود و باشد الخ

The dāls are marked with a diacritical point in words like کشاد, باشد, بود, etc.

The history comes down to the last year of Almuṭtaf-billāh's reign, A. H. 295.

This copy, which must have been made from a very good and old MS., is dated the 15th of Šafar, A. H. 944 = A. D. 1537, 24 July, by Isma'il bin Maḥmūd

bin Muḥammad bin Mas'ūd bin Muḥammad الانسى الجبرانی

Ff. 383, ll. 27; Naskhī; many pages are damaged by worms; effaced ornaments on ff. 1^b and 2^a; size, 14½ in. by 10½ in. [ELLIOT 376.]

5

The same work.

A very old and excellent but not dated MS., agreeing with Morley's *first* copy, beginning: الحمد لله العلي للمد للى الاولى - ذى الاسماء للمسى الخ Comp. H. Khalfā ii. p. 136.

There is no translator's name mentioned. Dāl with a diacritical point is here found even in words like آمد, شد, etc. The history is brought down only to the Khalif Almuṭtaf-billāh (A. H. 248-251), the successor of Almuṭtaf-billāh.

Fol. 103^b is left blank. Some leaves are misplaced; for instance, fol. 208 must be followed by 211, 210, 209, 214, 213, 212, 215, etc., and fol. 240 by 242-245, 241, 246, and so on. This MS. was bought at Constantinople, A. D. 1638, by John Greaves, of Merlon College, Oxford, and presented by him, with a great number of other Arabic, Persian, Greek, and Latin MSS., to Archbishop Laud, of Canterbury.

Ff. 309, ll. 31-32; very good Naskhī, written by different hands; a large vignette on fol. 1^a, ornaments on ff. 1^b and 2^a; size, 13½ in. by 10½ in. [SUS FENESTRA XV.]

6

The same work.

Another excellent copy of the same, quite agreeing, as it appears, with Morley's *third* copy.

Beginning: شكر وسپاس حضرت خالقي را كه انوار دقايق حكمت او از هر دره از درات كيناست تابانست الخ

The translator's name does not occur.

The *first* part, on ff. 1^b-136^b, comprises the ante-Muḥammadan history; the *second*, on ff. 136^b-331^a, begins with Muḥammad's birth, goes down to Almuṭtaf-billāh's accession, A. H. 218, and gives on the last five pages a short account of this Khalif and of twenty of his successors, concluding with Almuṭtaf-billāh (A. H. 487-512).

This copy was finished by Ibn Sayyidī Aḥmad bin Kādī Jān-alḥāfiṣ Naṣr-allāh at Tabriz, the 9th of Ramaḍān, A. H. 944 = A. D. 1538, February 9.

Ff. 1-331, ll. 31; distinct Naskhī; illuminated frontispiece; the first two pages richly adorned; another illuminated heading on fol. 136^b; size, 14 in. by 9 in. [ELLIOT 377.]

7

The same work.

The first part contains the history before Muḥammad; the second the continuation till Almuṭtaf-billāh (A. H. 218-227), short extracts being added about the following Khalifs till Almuṭtadi (A. H. 467-487).

Beginning: سپاس و آفرین مر خدايار كه كامكاران و آفریدار زمین و زمان الخ

This copy contains two introductions and an addition.

The first preface, which is the only one in Ous. 206-208 and Ous. 359, 360, probably composed by the redactor of

11

Another fragment of the same.

This copy contains the history of the 'Abbāsīde Khalifa. First chapter, خبر بیرون آمدن دو مسلم صاحب، الدعوة آل عباس، corresponding to Ouseley 360, fol. 325^a.

The last chapter, حدیث ذکر بن مهربود الغرقی، corresponding to Ouseley 208, fol. 548^b.

In the last four pages there are many lacunas, as the original, from which this was transcribed, was here probably illegible.

According to the note on fol. 287^a it was copied by 'Abd-alrazzāk, A.H. 1197 = A.D. 1783. In the same handwriting several other MSS. of the Ouseley Collection (see Nos. 51, 52, 166, etc.) are written. The copyist is probably the same, who is mentioned in Elliot's History of India, II. p. 386, as Sarishtādār of the Civil Court of Farrukhabād.

Fl. 34-287, ll. 15; Nasta'liq; size, 8½ in. by 7½ in. [Ouseley 53.]

12

Part of Abū-alkāsim Simnānī's modern edition of the same work.

Another, quite modern and revised, edition of the Persian translation of Tabarī's history. The redactor, Abū-alkāsim Simnānī, collated all the former versions, especially the several redactions of Bal'amī's translation, and another one, published in 'Ubad-allāh Khān Uzbek Sherbānī's name, with the old original work, and so made, as he believes, a correct new paraphrase, see fol. 1^b, l. 8:

اما بعد برای عالم آرای جویندگان اخبار و تماشاخانان
روضة المعانی اسمار و انس باد که روزی این احقر متوائی
ابوالقاسم سمنانی وثقه الله فی یومه (ایوم) بعده قبل ان
بخرج الامر من یدہ در محفل اہم مشاکل مرتع ارواب کمال
و منبع جود و نوال کبودکش بزرگ مہر دانش فرہیز فرہیز
سینانشین وحید احیان و فرید عمر و اوان حکیم محقق
و فیلسوف مدقق مستر گلادون صاحب ابد الله بقاؤہ
و ابد دولتہ و ارساء حاضر بود تاریخ طبری معہ چند ترجمہ
آن حاضر بود ایما رفت کہ ترجمہ ہمارا با اصل مقابلہ نمایند
و برہ از روی صحیح و سقیم آنها بردارند؛ بعد از ملاحظہ
منکشف شد کہ ترجمہ کہ برای امیر کبیر امیر نصیر
(نصر) (sic instead of saie) ابن نوح سامانی شدہ است مترجم
دخل بسیار نمودہ و مطالب بسیار بر آن افزودہ و قدم بر
قدم مصنف نہ پیمودہ و ترجمہ کہ بنام عمید اللہ خان
اوزنگ شیبانی است در آن حرف (احذف) بسیار واسقاط بیشمار
محصلا للاختصار رو دادہ و این دو فاضل ماہر با مترجمین
آخر تضرعات چند در آن نسخہ را بنہ نمودہ اند کہ شایان
آن نیست بحدی کہ اگر طرفین زمان نام تاریخ طبری
از آنها حلق نمایند بجاست و اگر ستم شریکان دوران
آنها را از مسوخات دانند لہذا بدین قلیل
البعض اشارہ شد کہ خلعت فارسی بدان شامہ لیلی وش

عربی پوشاند و بر خلاف دیگران طابى النعل بالنعل
مصنف بسپاید الخ

The work itself begins on fol. 2^b, l. 3. سبب الترنش

The first part, ff. 1-176^b, goes down to the year of the Hijrah (A.D. 622); the second, ff. 177^b-328^b, is incomplete, and breaks off with A.H. 32 in the midst of a chapter. The last two headings are on fol. 325^b, and 326^b.

Beginning: ستایش ناپیدا کنار سزارو
دادارست کہ موبدان (اموبدان) خوردہ بین و دانشوران
موگزن نترانند کہ بدستیار خامہ دو زبان الخ
The last words which occur in this copy are معاویہ و
از عمر چندان می ترسد کہ غلام از بنی عمر از عمر نمی
ترسد.

The catchword is وار امروز.

Quite modern handwriting. A blank on ff. 253^b and 261^b.

Fl. 328, ll. 19; large and distinct Nasta'liq; size, 12 in. by 7½ in. [Elliot 373.]

13

Another part of the same modern edition.

This part begins with Muḥammad's funeral and Abū-bakr's inauguration, and closes with the death of Marwān, the last Khalīf of the Umayyade dynasty, at the end of the month Dhū-al-hijjah, A.H. 132.

Beginning (corresponding to fol. 262^a, l. 1 of the preceding copy, so that the last sixty-seven leaves of that are repeated here) است نمود : پس علی بر آمد و با ابو بکر بیعت نمود : و بعضی بعد از چهل روز و برخی بعد از چهار ماہ و لغتی بعد از دو ماہ گفته اند الخ

Dated the 6th of Jmāddā-alawwal, A.H. 1222 = A.D. 1807, July 12. A note, written by J. B. E. (J. B. Elliot), states that this version was made from the old Persian translation by Maul. Abū-alkāsim, in the service of Mr. Gladwin (مستر گلادون). A blank on fol. 118^b.

Fl. 205, ll. 20; Nasta'liq; size, 12½ in. by 9½ in. [Elliot 374.]

14

A large fragment of a general history, which seems to be, for its greater part, an abridgment from the Ta'rikh-i-Tabarī. It begins with the first of the Sāsānians, Ardashīr Bābak, and comes down (the arrangement of the single materials being upon the whole the same as in Tabarī) to the martyrdom of Ḥasan, Ḥusain, and the sons of Jā'far Tayyār. The principal contents are—The Sāsānians from Ardashīr to Nūshīrwān on fol. 3^b; the kings of Yaman, beginning with Tubba', on fol. 17^b; the Aṣḥāb-al-hudūd on fol. 19^b; the Aṣḥāb-alkahf, or the seven sleepers, on fol. 27^b; history of Salmān the Persian on fol. 33^a; history of the four persons who abandoned idolatry before Muḥammad's mission, on fol. 36^a; account of Jesus and story of the

Ashâb-alfil on fol. 37^a; detailed story of Muḥammad's life and exploits on ff. 46^b-146^a, in twenty fols; Abū Bakr's Khilāfat on fol. 146^a, 'Umar's on fol. 154^a, 'Uthmān's on fol. 168^a, 'Alī's on fol. 174^a; encyclopaedical account of Khadījah on fol. 198^a, of 'Aishah on fol. 199^b, of Fātimah on fol. 206^b; story of Ḥasan and Ḥusain on fol. 213^b, of Ja'far Ṭayyār's sons on fol. 245^b.

On fol. 1^a an Arabic invocation to God, beginning: يا مونسى فى وحدتى يا صاحب فى شتى باعظيم الخطر آلع.

Fol. 2 is left blank.

Beginning of the fragment itself on fol. 3^b: از مختصرى طبرى تأمل کردن در کارها و فوائد آن چون اردشیر يادشاهى بگرفت اورا از قمت ساسانيان خبر کرده بودند که آلع.

This copy was written by Muḥammad ibn Amir Dūst Muḥammad, after A. H. 1000 (سنه هزار), the remainder is torn away).

Ff. 250, l. 19; Naṣṭ'īq; size, 9½ in. by 7 in.

[FRASER 165.]

15

Zain-alakhbār (زين الاخبار).

Parts of a work on history, chronology, religious ceremonies, and ethnology, compiled by Abū Sa'īd 'Abd-alḥayy b. al-Jahhāk b. Maḥmūd Kardīzī (cf. fol. 139^a, last line; fol. 217^b, l. 12; fol. 220^a, l. 6, 7), and entitled چنین گوید جمع کنندگان: کتب زين الاخبار (Besides this title is written on the first page by the same hand which wrote the whole.)

The author wrote during the reign of the Ghaznawī Sultān 'Abd-alraṣhīd, to whose name he adds الله اعلم اطل الله بهادى وادام سلطان وراثت ملك (see ff. 140^a, 175^a, etc.). It formed part of his object to narrate the rise of the house of Sabuktāgīn, more particularly the history of the reigning Sultān 'Abd-alraṣhīd, A. H. 443-444 = A. D. 1051-1052.

Unfortunately this MS. does not contain the whole work, but only selected chapters; it was probably copied in India for Jonathan Scott, the translator of the Bahār-i-dāniyah, whose name is written on the first page.

Contents:

Fol. 1^b. *History of the ancient kings of Persia*, the commencement of which is wanting; it begins with Tahmūrāth. After the Pishadian dynasty follow:

Fol. 6^b. The Kayānians (طیفة دوم).

Fol. 12^a. The Mulūk-āl-tawā'if (طیفة سوم).

Fol. 14^a. The Sāsānians (طیفة چهارم).

Fol. 21^b. The Kīrās (طیفة پنجم), viz. Anūshīrwān and his successors till Yazdajird.

Fol. 28^a. *Tabā'at*, containing two diagrams with introductions; one represents the relations and wars of Muḥammad, the other gives a survey of the Umayyad Khalīfs, with various particulars relating to their life and rule.

Fol. 32^b. *Nam*, short history of the first four Khalīfs and a diagram with an introduction, representing the dynasty of the Banū 'Abbās, stating, besides their names and those of their mothers, the names of

their Wazīrs, chief judges, secretaries (دبیران), chamberlains (حاجبان), the inscriptions of their seals, the duration of their lives and reigns. The last Khalīf mentioned is Alkādīr (Alkādīr-billāh, died A. H. 428 = A. D. 1037).

Fol. 37^b. باب بیست و هفتم در معارف رومیان. 'Caput XXVII de scientiis Graecorum.' Here the epitomator has made great confusion. The chapter begins with stating that in Greece sciences were very flourishing, and that Greek sages composed inestimable books, particularly on medicine and physics; then it proceeds to give a short account of the following princes: کرسس (Xerxes I), سفریاقوس (Cypriacus I), دارنوش (Darius), اورتاکرسس (Artaxerxes), اردشیر (Ochus), دارا بن دارا بارسین اردشیر, of Alexander and of the Ptolemaic kings of Egypt.

Then follows another lacuna.

The work proceeds with the history of Abū Muslim and of the rise of the Banū 'Abbās. On ff. 41^b-67^b a concise history of the 'Abbāside Khalīfs, as far as Alkādīr-billāh, and Alkādīm-bi-amr-allāh. On ff. 68^a-71^a a diagram of the governors of Khurāsān and the other eastern provinces of the nominal empire of the Khalīfs, stating their names, the names of the Khalīfs under whom they served, the names of the places where they resided, the number of the years of their office, the dates when they were appointed. The last prince mentioned in this list is the Ghaznawī 'Abd-alraṣhīd.

Fol. 71^b. باب یازدهم اندر اخبار امرای خراسان. history of the rulers of Khurāsān, beginning with 'Abdallāh b. 'Abbās, who was appointed governor A. H. 23 by 'Uthmān.

Fol. 101^a. Tāhir b. Alḥusain and his successors.

Fol. 104^b. Ya'qūb b. Laith and his successors.

Fol. 110^b. The Sāmānide dynasty.

Fol. 140^a. The family Sabuktāgīn (Ghaznawides) till Maudūd b. Mas'ūd b. Maḥmūd, who died A. H. 441 = A. D. 1049.

This part is incomplete at the end, the end (the greatest part) of the history of 'Abd-alraṣhīd being wanting. There is an abrupt break on fol. 176^a, l. 6, between the words بسندت و علم.

On fol. 176^a, l. 6, to fol. 177^a, follows part of a history of Greek medicine.

Fol. 177^a. باب چهارم اندر اخبار چهار تاریخ از یکدیگر. derivation of the Greek, Arabic, Persian, and Hindī eras from each other. This is the last part of a (the first ?) Makāla.

Fol. 179^a. مفاضة دوم اندر جدولهای عید و اسباب آن اندر. رسمهای پنج است introduction to the second part on the festivals of different nations.

Fol. 179^b. باب یازدهم اندر جدول عیدهای مسلمان. diagrams representing the festivals of the Muslims. But these diagrams are left out by the copyist.

Fol. 180^a. باب شانزدهم اندر اسباب عیدهای. an account of the festivals of the Muḥammadans.

Fol. 189^a. باب مقدم اندر شناختن عیدهای یهودان. introduction, a diagram representing the festivals of the Jews, with an introduction.

Fol. 191^b. باب هزدم اندر عیدهای یهودان
an account of the Jewish festivals.

Fol. 198^b. باب نوزدهم اندر عیدهای ترسیان بجدول
a diagram representing the Christian festivals, with an introduction.

Fol. 202^b. An account of the Christian festivals. This would be *یاب بیستم*, but the heading is left out.

Fol. 206^a. باب بیست و یکم اندر عیدها و رسمهای مغان
بجدول, a diagram representing the festivals of the Zoroastrians.

Fol. 208^b. باب بیست و دوم اندر شرح چشنها و عیدهای مغان
an account of the festivals of the Zoroastrians.

Fol. 213^b. باب بیست و سوم اندر عیدهای هندوان
بجدول, a diagram representing the festivals of the Hindūs.

Fol. 215^a. باب بیست و چهارم اندر شرح عیدهای هندوان
an account of the festivals of the Hindūs.

و تمام شد مغالت عیدها : 220^a =
و شرحهای آن و از پس ازین سخن اندر معارف و انساب گویم
و توفیق از خدای الهی

In the following part, on ff. 220^a-262^a, the author treats of ethnology (انساب) and of civilization in general (معارف). In the introduction he divides the inhabitants of the earth into people of the east (Hindūs), people of the west (Greeks), people of the north (Turks), and people of the south (Zangis). The chapters on the Greeks and Zangis are omitted.

Account of the Turks on ff. 221^a-246^b.

Account of the Hindūs on ff. 246^b-262^a.

From this table of contents it will appear that this MS. contains portions of a most valuable work, which seems to be entirely unknown. These portions are not very judiciously selected; in several places the order is disturbed, and quite incoherent parts are put together, as if the copyist has wished to conceal the lacunae of the book.

The author quotes in several places Abū-Raiḥān Al-Bīrūnī (on ff. 179^b, 217^b, from the latter passage it is evident that Kardizl was acquainted with, and probably a pupil of Bīrūnī, who died A.H. 440; it runs thus: چنین گوید فرار آوردند این کتاب ابو سعید عبد اللی بن الصالح که چنین شنیدم از خواجه ابو الزهقان محمد بن 'Abdallāh b. Khurdādhbih (on fol. 221^a; Abū-'Abdallāh Jihānī (see H. Khalīf v. p. 510) on fol. 249^b; 'Amr 'Abdallāh b. Almuḥaffīf (on fol. 221^a).

This copy is dated A.H. 1196, the 21st Dhū-al-hijjah = A.D. 1782, the 27th November.

FE 262, ll. 15; Nasta'liq; size, 9½ in. by 6 in.

[Ouseley 240.]

16

Ṭabakāt-i-Nāṣiri (طبقات ناصری).

A general history from beginning to A.H. 658 = A.D. 1259, when it was composed by Abū 'Umar Muḥāj-aldin

'Uthmān b. Sirāj-aldin al-Jūzjānī. Hewas born at Firūz-kūh in Khurāsān A.H. 589, and came to India A.H. 624, where he became a high official of Nāsir-aldin Maḥmūd bin Altamish, to whom this work is inscribed. See Nassau Lees, Materials, etc., p. 30 sq., and W. Morley, pp. 21-25; C. Stewart, p. 7, and J. Aumer, p. 67; Rieu i. p. 72, and Elliot, Hist. of India, ii. pp. 259-383, where extensive extracts are given.

It is divided into twenty-three Ṭabakāt:

I. The prophets, fol. 3^b.

II. The first four Khalīfs and the Imāms, fol. 40^b.

III. The Banū 'Umayyah, fol. 49^b.

IV. The 'Abbāsides, fol. 55^a (here the title is missing).

V. The kings of Persia down to Yazdajird, fol. 71^a.

VI. History of Yaman, fol. 96^a.

VII. The Ṭābirīdes, fol. 105^a.

VIII. The Saffarīdes, fol. 108^b.

IX. The Sāmānīdes, fol. 114^a.

X. The Būyīdes, fol. 120^b.

XI. The Ghaznavīdes, fol. 123^b.

XII. The Saljūqīdes, fol. 135^a.

XIII. The Sanjariyyah kings, fol. 149^b.

XIV. The kings of Nīmīrūz and Sijistān, fol. 154^a.

XV. The Kurdiyyah kings, fol. 160^b.

XVI. The Khwārizmshāhs, fol. 167^b.

XVII. The Ghūrīdes, fol. 180^b.

XVIII. The kings of Bāmān and Tukhārīstān, fol. 218^b.

XIX. The Shansabāniyyah Sultāns of Ghazna, fol. 224^a.

XX. The Mu'izzīyyah Sultāns of Hindūstān, fol. 236^a.

XXI. The Shamsiyyah Sultāns of Hindūstān, fol. 250^a.

XXII. An account of the eminent men who served under the Shamsiyyah dynasty, fol. 280^b (the title is missing).

XXIII. On the inroads of the infidels, Ġīngizkhān and his descendants, ff. 323^a-384^b.

End: کتب المنہاج بن سراچ فی الناس فی شهر ربیع
الاول سنة خمس وستمئة
سنه ثمان وخمسين وستمئة
The most important portions of this work are published in the Bibliotheca Indica, by Captain W. Nassau Lees, Calcutta, 1864 (Series III), viz. Ṭabakās XI, XVII-XXIII.

The introductory prayer in this MS. is different from that of the edition: بعد از طواف حید و سبای و شکر بنی
قبای.

The MS. is not dated.

The first volume, ff. 1-102; the second, ff. 193-384; ll. 19; Nasta'liq; size, 8½ in. by 4½ in. The greater part of the first page is torn away. [Ouseley 60, 67.]

17

Ṭabakāt-i-Nāṣiri (extract).

An abridgment of the Ṭabakāt-i-Nāṣiri, mostly verbatim corresponding with the original. There is no preface. The name of the compiler is not stated. At the end of the history of Nāsir-aldin Maḥmūd b. Altamish (fol. 115^a, l. 2 sq.) we read: و این مختصری از طبقات ناصری نقل افتاده و طبقات ناصری هم بنام این

سلطان ناصر الدین محمود تألیف کرده اند و مولانا منهاج سراج که در کشور دہلی قاضی القضاات و صدر جهان بود آن نسخه در قلم آورده است چون سکونت و مقام او در بلاد هند بود در ذکر ایشان مبالغه ننموده است و اطمانی داده و این فقیر اندک بعضی از اخبار او روایت کرد کلاف خواهد بود او در ذکر ملوک شمس که در عهد این سلاطین حکومت کرده اند حدیث بسیار میگوید و کیفیت و احوال هر یک شرح بیان میفرماید ولیکن این فقیر اسامی ایشان در قلم می کرد تا این نسخه از ذکر ایشان خالی نمانده باشد This is at the end of the 21st Tabakah of the original.

The arrangement of the single chapters (here they are not called Tabakah) is somewhat different from the original; besides the compiler had made three additions; and in some places the MS. has lacunas (there are left blank ff. 22, 23, 30^a (for the greater part), 30^b, 31, 98^b, 100, 101^a, and a part of 142^a). Compared with the original the order is this: I, II (the greater part), III wanting; VI, V, IV, additions (on ff. 71^b-85^b); VII-XII, XVII-XXII, XIII-XVI, additions (on ff. 130^a-134^a, and ff. 134^a-142^a); XXIII, addition.

Missing is the history of the descendants of 'Alī (II) and of the Banū Umayyāh (III).

The additions are:

a (ff. 71^b-85^b). History of Mukhtār b. Abī 'Ubaidah Thakafi. See Weil, Geschichte der Khalifen, vol. i. pp. 354-392.

b (ff. 130^a-134^a). End of the history of the Khwārizm-shāhs (Jalāl-aldin and Ghiyāth-aldin Aqsulṭān), taken from the Ta'rikh-i-Jahānkushā, the author of which died A.H. 681.

c (ff. 134^a-142^a). The creed of the Assassins and their history from Hasan Salāh to Rukn-aldin Khawarshāh, and their extirpation by Hulāgūkhān A.H. 654=A.D. 1256. This account is not identical with that in the fourth volume of the Raudat-alfakā, but possibly originating from thence.

d. A short continuation of the history of Čingiz-khān's successors down to Hulāgūkhān's death and Abukākhān's accession, A.H. 663 (not 773 as by a gross mistake is written on fol. 164^a, l. 25; the date ثلاث سنين سبعين وسبعين must be corrected into ثلاث سنين وستين وسبعين).

Beginning: اما بعد بدانکه حق تعالی و تقدس خلقت کک تخت خلافت را بفر وشکوه الخ

On the first page are two identical seals, one effaced, the other well preserved: احمد شاه بهادری ۱۱۱۶ فر. And as it seems to have belonged to the emperor Ahmad Shāh, who sat on the throne of Delhi A.H. 1161-1167.

This copy is dated by Muhammad Wāsi', the 26th of the first Rabi', A.H. 1158, or the 28th year of Muhammad Shāh's reign (the 28th of April, A.D. 1745) کتبه: العبد الضعیف محمد رابع بتاریخ بیست و ششم ۲۶

شهر ربیع الاول سنه ۲۸ از جلوس محمد شاهی مطابق سنه ۱۱۹۸ هجری (read 1108).

FL. 164, ll. 28; Nasta'liq; size, 12½ in. by 8½ in.

(OURELEY 325.)

18

Nizām-altawārīkh (نظام التواریخ).

An abridgment of general history from beginning to A.H. 674 (the preface being dated from the 21st of Muharram 674=A.D. 1275, 17th of July), composed by Maulānā Abū Sa'īd 'Abdallāh bin Abū-alkāsim Muḥammad bin Fakhr-aldin Abī-'abdallāh alba'idāwī (or as his full title is given here on fol. 672^b, ll. 9-12: مولانا امام اعظم سلطان مجتهدان عالم صاحب قرآن خلاصه نوع عالم قاضی قضاات بلاد ممالک اسلام ناصر لقی و الدین حجة الاسلام وامام المسلمین برهان الدین العالمین ابو سعید عبدالله بن المولی الاعظم قاضی قضاات ولی الوقت وامام العهد ابو القاسم محمد بن المولی المغفور فخر الدین ابی (عبدالله البیاضی). He died A.H. 684=A.D. 1285, according to H. Khalifa vi. p. 354, who gives his name in a somewhat different form. See about the various statements concerning his name and the year of his death, Elliot, History of India, ii. p. 252 sq.; compare also the following copies.

This copy is erroneously headed تاریخ گزیده من تصنیف قاضی عبد الله بیاضی appears in the preface on fol. 672^b, l. 19.

Beginning (different from that in H. Khalifa): حمد بی نهایت و شکر بی غایت مبدعی را که بیله امرکن عالم ارواح و اشباح را پدید آورد الخ

The work is divided into four parts (اتسام):

First kism on fol. 673^a. About God's prophets and elects.

Second kism on fol. 674^a. History of the Persian kings, in four tabakas: Pishdādians, Kayānians, Ashkānians, Sāsānians.

Third kism on fol. 683^b. History of Muhammad and of the Khalifas, in three tabakas: the four immediate successors, the Umayyads and the 'Abbāsids Khalifa.

Fourth kism on fol. 688^a. History of the minor dynasties, in nine tāfās:

Tāfah I on fol. 688^a. The Saffarides.

" II on fol. 688^b. The Sāmānides.

" III on fol. 689^a. The Ghaznawides.

" IV on fol. 690^a. The Dailamians or Būyides.

" V on fol. 691^b. The Saljūqides.

" VI on fol. 693^b. The Kūhistāns or Isma'īlī Sultāns of Kūhistān (ملاحدین کوهستان) که ایشانرا کک کوهنند.

" VII on fol. 694^a. The Salgharides.

" VIII on fol. 696^a. The Khwārizmahshāhs.

" IX on fol. 696^b. The Moghuls.

An account of this work is given by Silvestre de Sacy in Notices et Extraits, tom. iv. pp. 672-699; see also C. Stewart, p. 7; G. Flügel ii. p. 60; Catal.

Codd. Or. Lugd. Batav. iii. p. 1; Cat. Codd. Orient. Biblioth. Acad. Regiae Scient., ed. P. de Jong, p. 225. No date.

Centre column, ff. 673^b-697, ll. 23; Nasta'lik; illuminated frontispiece; size, 14 in. by 8½ in. [ELLIOT 346.]

19

Another copy of the same.

Beginning the same as in the preceding copy. The name of the author runs here thus: Abū Sa'id 'Abdallāh bin Abī-alkāsim 'Umar bin Fakhr-al-din Abī-alkāsim 'Alī albaīdāwī.

First kism on fol. 3^a; second kism on fol. 5^b; third kism on fol. 28^b; fourth kism on fol. 40^b. This kism contains exactly the same materials as the fourth kism of the preceding copy, but only in eight tāifas, since the history of the Khwārizmshāhs and Moghuls is combined in the eighth (on fol. 62^b).

No date.

Ff. 68, ll. 15; very clear Nasta'lik; occasional notes on the margin; size, 8½ in. by 5 in. [SALE 51.]

20

Another incomplete copy of the same.

Beginning: حمد بی غایت و شکر بی نهایت مبدی. *الحمد لله رب العالمین*.

Author's name on fol. 2^a, ll. 6-8: Abū-alkāsim bin Fakhr-al-din Abī-'Abdallāh Muḥammad bin Abī-alkāsim albaīdāwī (?).

First kism on fol. 2^b, last line; second kism on fol. 4^b (here curiously styled: باب دوم از قسماً در معرفت تاریخ ملوک فرس); third kism on fol. 22^a, defective; it breaks off on fol. 22^b, last line, with the words رسید عتشی (corresponding to Sale 51, fol. 29^a, l. 14); fourth kism, also imperfect in consequence of the lacuna after fol. 22; it begins in the fifth tāifā with the words جازرا کوشیدن (corresponding to Sale 51, fol. 53^b, l. 9), and consists of nine tāifas like the first copy (Elliot 345).

Copied at Haidarābād. No date.

Ff. 1-30, ll. 17; Nasta'lik; size, 7½ in. by 4½ in. [OUSELEY ADD. 115.]

21

The same.

Beginning: حمد بی غایت و شکر بی نهایت *الحمد لله رب العالمین*.

Author's name on fol. 2^a, ll. 5-7: Imām-al-din Abū-alkāsim 'Umar bin Alimāh alsaid Fakhr-al-din Abū-alkāsim 'Alī albaīdāwī.

First kism on fol. 2^b; second kism on fol. 5^a; third kism on fol. 26^b; fourth kism on fol. 38^b. This kism is shorter here than in all the preceding copies, because there is wanting the whole tāifā on the Isma'li Sultans of Kūhistan. The sixth tāifā contains in this copy the Saḡharides, the seventh the Khwārizmshāhs, and the eighth the Moghuls. A ninth is consequently missing.

No date.

Ff. 57, ll. 15; Nasta'lik; size, 8½ in. by 4½ in. [OUSELEY 9.]

22

The same.

Another very short copy of the same, dated the 10th of Rajab, A. H. 1033 = A. D. 1624, 28th of April. Kism I on fol. 2^b, II on fol. 4^b, III on fol. 22^a, IV on fol. 31^b.

Ff. 1-42, ll. 15; Nasta'lik; size, 8 in. by 5½ in. [BONL 206.]

23

Jāmi'-altawārikh (جامع التواريخ).

The first volume of Rashid-al-din's general history, entitled Jāmi'-altawārikh, beginning: فهرست کتاب داستانها و بذلک حساب بیانها حمد و ثنا و آفرین *الحمد لله رب العالمین*.

Faḍl-allāh Rashid or Rashid-al-din bin 'Imād-aldaulah Abū-alkhair ibn Muwaffiq-aldaulah 'Alī (born at Hamadān about A. H. 645 = A. D. 1247, executed A. H. 718 = A. D. 1318) completed his famous history A. H. 710 = A. D. 1310. According to the preface in this first volume, which is dedicated to Ghāzānkhān and called after him very often Ta'rikh-i-Ghāzānī, the whole history is divided into three volumes, the last of which contains the geographical part. For further information we refer to the full account of Rashid-al-din and his work, given by Etienne Quatremère in the 'Mémoire' prefixed to the 'Histoire des Mongols de la Perse' (where the greater part of this first volume is published, text and French translation), Paris, 1836, pp. i-cxvi; comp. Elliot, Bibliogr. Index, pp. 1-69, and History of India, i. p. 42, and iii. p. 1 sq.; W. Morley, pp. 1-11; Journal of the Royal Asiatic Society, 1841, pp. 11-41; G. Flügel ii. pp. 179-181; Rieu i. p. 74, etc. etc.

This first volume (مجلد اول که درین وقت شهنشاه اسلام اولجایتو سلطان خدای سلطنت فرمود که بر قرار بنام بردارش سلطان سعید غازان خان انار الله برهانه تمام begins on fol. 336^a, and contains two books:

باب اول در بیان حکایات ظهور اقوام اترک و کجیعت انشعاب ایشان بقبایل مختلفه و شرح حال آباء و اجداد هر قوم در سبیل کلی. (subdivided into a preface, چهار فصل, and four chapters, on ff. 340^a, 342^b, 351^a, and 358^b).

باب دوم در بیان داستانهای پادشاهان اقوام مغول و اترک و دمنل, subdivided into two chapters, and غیرهم, the first of which relates the history of the ancestors of Gīngizkhān, the second that of this great monarch's reign and of his descendants down to Uljāitūkhān.

This copy was finished by Iṭn Sayyidi Ahmad alḥafiz Naṣr-allāh, A. H. 944 = A. D. 1537.

Ff. 330^a-367, ll. 31; distinct Nasta'lik; illuminated headings on ff. 311^a, 370^a, 401^a, 409^a, 423^b, 424^a, 437^a, 451^b, 454^a, 471^b, 483^a, 489^a, 495^a, and 498^b; size, 14 in. by 9 in. [ELLIOT 377.]

24

Ta'rikh-i-Banākīti (تاریخ بنساکتی).

A general history, abridged from Rashid-al-din's Jāmi'-altawārikh, by Abū Sulaimān Dāud, surnamed Fakhr of

Banākit (a town in Transoxania), who composed this work A.H. 717 = A.D. 1317, and dedicated it to the Moghul sovereign, Sultān Abū Sa'īd bin Uljāitū Sultān. Its full title is *روضة الالباب فی تواریخ الاکابر*, and it consists of nine *kīshs*, each of which, except the last, is subdivided into several *ṭabaḳas*, *bābs*, *faṣls*, or *ṭāifas*.

Contents :

Preface and index on fol. 1^b, beginning : حمد و تسبیح و سبّاس بقیاس سزای حقیت (؟ حقیقت) پادشاهی تواند بود که سواد و بیاض لیل و نهار را نسخه تأریخ هرگز نه بدائع و عجائب ساخت آید.

First kīsh : History of the prophets from Ādam to Abraham, in two *ṭabaḳas*, on ff. 3^a and 4^a (طبعة اول از آدم تا ابراهیم).

Second kīsh : History of the Persian kings from Gayūmarth to Yazdajird, in four *ṭabaḳas*, on ff. 10^a, 11^b, 16^b, and 18^a (طبعة اول پیشدادیان طبعه ثانی کیانیان). 16^b, and 18^a).

Third kīsh : History of Muḥammad, his four immediate successors, the twelve Imāms, the Umayyade and 'Abbāsīde Khalīfs, in three *ṭabaḳas*, on ff. 27^a, 46^b, and 53^b (طبعة اول معتمد مصطفی و خلفای راشدین تا حسن بن علی).

Fourth kīsh : History of the Persian dynasties contemporary with the 'Abbāsīdes, in seven *ṭāifas* (classes, or *ṭabaḳas*, according to the index), on ff. 88^a, 88^b, 89^a, 91^a, 93^b, 95^b, and 97^b (طبعة اول سقاریان طائفة دوم). 91^a, 93^b, 95^b, and 97^b).

Fifth kīsh (heading wanting in the text) : History of the Jews, in three *ṭāifas*, on ff. 99^b, 103^a, and 108^a (طائفة اول از زمان موسی تا زمان اسوت (ایشوت) پسر شاول (شاول read) که بزبان عربی او را طالت گویند طائفة دوم داود و فرزندان او تا زمانی که بخت النصرایشانرا هلاک کرد (طائفة سوم سیورم بروم پسر نوا تا هوشیع پسر ایلا).

Sixth kīsh : History of the Franks and Christians, in two *bābs*, each of which contains three *faṣls*, on ff. 110^b and 118^a (طائفة اول در معرفت ولایت الفرنج). 110^b and 118^a).

Seventh kīsh : History of the Hindūs in the ante- and post-Muḥammadan time, in three *bābs*, the first two of which contain four *faṣls* each, on ff. 124^b, 129^b, and 132^b (طائفة اول در حساب ادوار و قرون و امور اقالیم). 124^b, 129^b, and 132^b).

Bāb سیم در تاریخ پادشاهان هندوستان و ایشان دو طائفة (اند هندو و مسلمان).

Eighth kīsh (heading wanting) : History of the Chinese, in two *bābs*, the first containing two *faṣls*, the second thirty-six *ṭabaḳas*, on ff. 135^a and 136^b (طائفة اول در ذکر مملکت خطای و حساب ادوار اقوام و معتقدان ایشان).

Ninth kīsh (heading also wanting) : History of the Moghuls from Gīngizkhān to Sultān Abū Sa'īd, on fol. 144^a (طائفة اول در ذکر مغول و نسب چنگزخان و شرح خروج). 144^a).

For further details we refer to Elliot, Bibliogr. Index, pp. 70-74, and Hist. of India, iii. pp. 55 sq.; Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. 23, part i, p. 232, No. 24; W. Morley, pp. 25-28; G. Flügel ii. p. 61; H. Khalifa ii. p. 121, iii. p. 499; Wiener Jahrbücher, No. 69, Anzeigebblatt, p. 33, No. 73, p. 26; Handschriften Hammer-Purgstall, 1840, p. 194. Other copies are found in the British Museum, Add. 7626 and 7627, see Rieu i. p. 79 sq.; in the Royal Asiatic Society, in Vienna, etc. The whole of the eighth *kīsh* was edited with a Latin translation by Andreas Müller, Berlin, 1677; 2nd edit., Jena, 1689, and translated into English by S. Weston, London, 1820. A short extract from the sixth *kīsh* is given in Elliot's Bibliogr. Index, p. 9.

This copy was finished in the month Rajab, A.H. 1088 = A.D. 1677, September, by Ridā bin Thābit.

Ff. 193, ll. 11; Nasta'lik; also, 99 in. by 54 in. [FRANK 119.]

25

The same.

Another copy of the Ta'rikh-i-Banākiti, not dated, containing the same materials as the preceding one, but differing in text from that, especially in the preface and the first *kīsh*. The beginning runs thus : الحمد لله الذي حق حمده والمعلو والسلام على خير خلقه محمد وعلى آله واصحابه و خلفائه أما بعد چون حق تعالی توفیق رفیع این معنیف کردانید و هو اصعب عباد الله انی

سلیمان داود بن ابی الفحل محمد البناکی الی

As is to be seen from these words, the author's name is given here in a fuller form : Abū Sulaimān Dāūd bin Abī-al-faḍl Muḥammad of Banākit. Besides there is an exact date of composition on fol. 2^a, ll. 12 and 13 : the 25th of Shawwāl, A.H. 717 = A.D. 1317, 31st of December. The index begins on fol. 2^a, l. 15.

First kīsh in two *ṭabaḳas*, on ff. 3^a and 8^a.

Second kīsh in four *ṭabaḳas*, on ff. 16^b, 19^a, 27^b, and 29^b, last line.

Third kīsh in three *ṭabaḳas*, on ff. 44^b, first line, 75^b, and 87^a, last line.

Fourth kīsh in seven *ṭāifas*, on ff. 143^b, 144^b, 145^b, 148^b, 151^a, 153^b, and 156^b.

Fifth kīsh in three *ṭāifas*, on ff. 159^a, 163^a, and 166^b.

Sixth kīsh in two *bābs*, on ff. 170^b and 176^a, last line

(instead of باب دوم on fol. 170^b, first line, must be read (قسم ششم).

Seventh kism in three bābs, on ff. 181^a, 187^b, and 191^a.

Eighth kism in two bābs, on ff. 194^b and 196^b (instead of قسم اول must be read here قسم هشتم).

Ninth kism on fol. 205^b.

Ff. 268, ll. 16; clear Nasta'liq; small illuminated frontispiece; size, 9½ in. by 5½ in. [FRASER 134.]

26

Ta'rikh-i-guzida (تاریخ گزیده).

The author of this chronicle is styled in this copy on fol. 4^a, l. 5, Muhammad bin Ahmad bin Abi Bakr bin Ahmad bin Naṣr Musta'fi Kāzwinī, but a Turkish marginal gloss on the same page calls him simply Hamd-allāh Musta'fi, and that agrees much better with the usual form of his name, viz. Hamd-allāh bin Abi Bakr bin Ḥamd bin Naṣr Musta'fi of Kāzwin, who finished this general history A. H. 730 = A. D. 1329-1330. He died A. H. 750 = A. D. 1349. The work is inscribed to the Wazīr Ghiyāth-al-din Muhammad, the son of Rashid-al-din; see Elliot, Bibliogr. Index, p. 75; History of India, iii. p. 60 sq.; Rieu i. p. 80; J. Aumer, p. 68; H. Khalfa v. p. 177.

Beginning on fol. 3^b: سپاس ستایش پادشاهی را که
ملک او بی زوالست و مملکت او بی انتقال ریشی از
ابتدا آید.

It contains six books (باب), a preface, and appendix.

Preface: On the creation, on fol. 10^a. *Book I*: Patriarchs and Greek philosophers, on fol. 10^a, in two faṣls. *Book II*: Old Persian kings, on fol. 36^a, in four faṣls. *Book III*: Muhammad, the Imāms and Khalīfs, on fol. 55^b, in a muḥaddimah and six faṣls. *Book IV*: The minor Muhammadan dynasties, on fol. 152^b, in twelve faṣls. *Book V*: Saints and celebrated sages, on fol. 244^a, in six faṣls. *Book VI*: Account of Kāzwin and its famous men, on fol. 282^b, in eight faṣls. *Appendix* (genealogy of prophets, Imāms, kings, etc.), on fol. 303^b. An index of the whole work (فهرست) is found on ff. 1^b-2^b.

Old copy, finished the 25th of Ṣafar, A. H. 847 = A. D. 1443, the 24th of June.

Ff. 304, ll. 21; Naakhi; illuminated frontispiece on fol. 3^b; size, 10½ in. by 7 in. [CLARKE 8.]

27

The same.

Preface on fol. 6^b; *Book I* on fol. 7^a; *II* on fol. 20^b; *III* on fol. 39^a; *IV* on fol. 132^b; *V* on fol. 216^b; *VI* on fol. 254^b. The proper order of the leaves from fol. 228 to the end is this: 228, 248-255, 229-247, 256. Some blanks on ff. 11^b and 199^a. This copy was finished in the middle of Shawwāl, A. H. 851 = A. D. 1447, end of December.

Ff. 256, ll. 21; Naakhi; size, 9½ in. by 6 in. [ELLIOT 354.]

28

The same.

Preface on fol. 8^a; *Book I* on fol. 9^b; *II* on fol. 45^b; *III* on fol. 74^a; *IV* on fol. 228^a; *V* on fol. 382^a; *VI*

on fol. 442^a. Many small omissions, a great number of genealogical tables (جدول) on ff. 350^a-356^a and 476^b-488^b.

The older part of this copy was finished, according to the colophon, the 15th of Sha'bān, A. H. 953 = A. D. 1546, 11th of October.

Ff. 489, ll. 17; Naakhi, written by two different hands (the older part comprises ff. 1-166 and ff. 328-489; the middle part, ff. 167-327, is supplied later, which is proved by the old Arabic paging being no more in harmony with the real number of the leaves); size, 9½ in. by 6½ in. [ELLIOT 355.]

29

The same.

Preface on fol. 7^b; *Book I* on fol. 9^a; *II* on fol. 51^a; *III* on fol. 77^b; *IV* on fol. 212^b; *V* on fol. 327^b; *VI* on fol. 367^a. Fol. 168 a little damaged. Good old copy, not dated.

Ff. 399, ll. 17; Nasta'liq; the first page and the last supplied by a more modern hand; size, 11 in. by 6 in. [FRASER 156.]

30

The same.

Preface on fol. 9^a; *Book I* on fol. 10^a; *II* on fol. 40^b; *III* on fol. 69^a; *IV* on fol. 210^a; *V* on fol. 342^b; *VI* on fol. 401^b. The first volume collated throughout. No date.

First volume (No. 278), ff. 1-109; second volume (No. 279), ff. 210-415, ll. 15; Nasta'liq; one leaf wanting in the beginning (*); size, 10½ in. by 6 in. [OUSELEY 278, 279.]

31

Majma'-alansāb (مجمع الانساب).

An abridgment of general history till the death of Sultān Abū Sa'id, A. H. 736 = A. D. 1335, by Muhammad b. 'Alī b. Shaikh Muḥammad b. Allāsan (see fol. 75^b, line 6), re-written and completed by the same A. H. 743 = A. D. 1342-1343; see W. Morley, pp. 28, 29, and Rieu i. p. 82. It is dedicated to the Wazīr Ghiyāth-al-din Muhammad bin Rashid-al-din (fol. 79^a, l. 1. غیاث الدین والدین ابو المفاخر امیر محمد بن صاحب القی و الدینا والدین ابو العبد للمجد رشید لقی والدین), the same, to whom the Ta'rikh-i-guzida is inscribed.

Beginning with a fragmentary line: ارواح و محشر
نفوس و اشباح و سخن.

It contains an introduction and two books.

Introduction (on fol. 82^b) on the creation, the seven climates and seas, anthropology, and different eras.

The first book (kism) on fol. 122^a. Adam and the prophets.

The second book on fol. 128^b. The different dynasties till the death of Abū Sa'id, the latest date which occurs being A. H. 736.

This copy is not complete; it is a transcript from an original, which was imperfect at beginning and end, and besides in several other places entirely destroyed or illegible. The lacuna at the beginning is very small; there are other lacunas between ff. 79 and 80, ff. 220 and 221, on ff. 222^a and 228^a. Besides fol. 228 is not bound in its proper place; it belongs to the history of Alakā Khān, and contains the date A. H. 671, whilst the last line of fol. 227^b gives A. H. 736. From this it

will appear that the history of the Atābegs of Lūrīstān (see W. Morley, p. 29) is missing.

There is no date. On fol. 74^b is written: 'Wm. Ouseley, Shiraz, May 25, 1811.' Perhaps the مجمع النساب (C. Stewart, p. 8) is the same work.

Ff. 74-228, ll. 11; Nasta'lik; size, 7½ in. by 5½ in. [Ouseley 15.]

32

أساطير-الأتواريك (امع التواريخ).

A work on general history, امع the most solid of the chronicles, compiled on the basis of Tabari and other celebrated annalists, by Muḥammad ibn alamir al-kabir Amir Faḍl-allāh al-mūsawī (see fol. 1^b, line 6), a native of Khurāsān, who was a younger contemporary of Timūr. It goes down from the creation of Ādam to the death of Timūr, A. H. 807 = A. D. 1405, and was finished, according to a note in W. Ouseley's *Travels* (London, 1819-1823), vol. i. p. 295, A. D. 1427 = A. H. 830-831.

Beginning: سپاس و ستایش بقیاس حضرت قدیمی را سزاست که تاریخ عالم و امع التواریخ اتحاد بنی آدم الی

The chronological order is for the greater part identical with that in Tabari (comp. Morley, p. 19); the accounts of a dynasty or nation are frequently split into several portions, intermixed with reports of contemporary events in other countries.

Immediately after the preface of five lines the history begins in the following order:

History of Ādam, Eve, and their posterity as introduction (fol. 1^b).

First Section (قسم الأول). History of the kings of Persia from Gayūmārth to Yazdajird (on fol. 5^a), divided into four *Tabakāt*.

Tabakah I. The Pishdādian dynasty from Gayūmārth to Gurshāsp, intermixed with the stories of the prophets Hūd and Sāliḥ, Isaac, Jakob, Joseph, Job, and Shu'aib; of Moses (on fol. 2^b) and the departure of the Israelites from Egypt; of Kārūn, Hārūn, etc.

Tabakah II. The Kayānian dynasty (on fol. 35^b) from Kaiḫubād to Dārā ibn Dārāb (داریاب), intermixed with tales of Elias, Elisa, Samuel, Saul, David, Solomon, and Balkis, queen of Sheba (on ff. 36^a-42^b); of Pythagoras, Rehoboam, Asa, and the following kings of Israel (on ff. 47^b-48^b); of Alexander the Great, of the prophet Zechariah, the Virgin Mary, John the Baptist, and Jesus Christ.

Tabakah III. The Ashkānian dynasty (on fol. 58^b), i. e. Arsacides from Ashk ibn Dārāb to Ardawān; the kings of Rūm and Syria (on fol. 59^b); the seven sleepers (on fol. 59^b); Jonah, Samson, St. George.

Tabakah IV. The Sāsānian dynasty (on fol. 63^b) from Ardashir ibn Bābak to Yazdajird.

Second Section (قسم دوم). From Muḥammad to Almnstā'im-billāh, the last of the 'Abbāsīde Khalifs (on fol. 72^a), divided into eight *Tabakāt*.

Tabakah I. The genealogy of Muḥammad, his life and death. In this chapter are enumerated all the forefathers of Muḥammad from Ādam, Noah, Abraham (see the story of Nimrod on ff. 76^a-77^b), Isma'il and the Ka'ba's erection on fol. 78^b, line 15) to 'Abd Manāf, Hāshim,

'Abd-almuṭṭalib, and 'Abdallāh (on fol. 82^b). Then follow some larger discussions on معرفة الله في بيان التوحيد, and analogous matters, a short analysis of the tribes of Arabia (قبائل عرب), and a detailed description of Muḥammad's birth, life, actions, death, etc.

Tabakah II. The first three or orthodox Khalifs (on fol. 142^a).

Tabakah III. The legitimate Imāms from 'Alī to Muḥammad al Mahdī (on fol. 190^b).

Tabakah IV. The usurpation by the Umayyade Khalifs (on fol. 229^a). These are not called خلفاء, but only ملوك.

Tabakah V. The 'Abbāsīde Khalifs (on fol. 238^b).

Tabakah VI. The most celebrated companions and partisans of Muḥammad, and some 'Ulamās of the Islām (on fol. 259^a).

Tabakah VII is wanting, and in its stead are given four pages and a half of verses on the subject of سنن, عقائد, etc. (on fol. 270^a).

Tabakah VIII. Useful rules and sentences of the *Hukamās* in the ante- and post-Muḥammadan times, and other precepts (on fol. 272^a).

Third Section (قسم سیم). The minor dynasties in Khurāsān, Irān, and Tūrān, contemporary with and posterior to the 'Abbāsīde Khalifs (on fol. 276^a), divided into twelve *Tabakāt*.

Tabakah I. The Tāhirides (on fol. 276^a).

Tabakah II. The Saffarides (on fol. 278^a).

Tabakah III. The Sāmānides (on fol. 282^b).

Tabakah IV. The Ghaznawides (on fol. 285^b).

Tabakah V. The Dailamis (on fol. 289^a).

Tabakah VI. The Saljuḳides (on fol. 294^b).

Tabakah VII (number wanting here and also in Tabakah VIII and X). The Ghūrīdes (on fol. 310^b).

Tabakah VIII. The kings of Nimrūz or Sistān (on fol. 315^b).

Tabakah IX. (دمع) to be read instead of (نعم). The Isma'īlis, etc. (on fol. 317^b).

Tabakah X. The Khwārizmshāhs (on fol. 335^a).

Tabakah XI. The Karākhitāyiyah Sultāns of Kirmān (on fol. 338^a).

Tabakah XII. The Turks and Moghuls (on fol. 345^a), concluded by a full account of Timūr's life and exploits, down to his death, A. H. 807.

On fol. 420^b some elegies, and on fol. 422^a a longer discussion on the peculiarities of Timūr as Khitāmīn.

This copy was finished in the midst of the month Dhū-albijjah, A. H. 843 = A. D. 1440, May. Another copy of this history is not mentioned anywhere.

Ff. 424, ll. 25; written by two different hands in Nasta'lik, clear and distinct in beginning and end (ff. 1-7 and 340-424), careless and nearly Shikasta in the middle (ff. 8-339); water spots on the last leaves; size, 12½ in. by 9½ in. [ELLIOT 2.]

33

تاریخ حافظ ابرو (Tārīkh-i-Ḥāfiẓ Abrū).

The first volume (المجلد الأول) of the very rare and valuable work on universal geography and history, styled *Zubdat-altawārikh*, by Nūr-al-dīn bin Luṭf-allāh bin 'Abdallāh, called Ḥāfiẓ Abrū, who attended the courts of Timūr and his son Shāhrukh, and died at

Zanjān A. H. 834 = A. D. 1430; see a full account of this excellent history in Elliot, *History of India*, iv. pp. 1-5; Bibliogr. Index, p. 81 sq.; H. Khalfa iii. p. 535. No. 6807; Catal. des MSS. et Xyll. pp. 265-267; Dorn, *Das Asiat. Museum*, p. 374; G. Flügel ii. p. 174; *Histoire des Mongols par Raschid-eldin*, publ. et trad. par Quatremère, tom. i. p. ciii. This ta'rikh is very often quoted both by Eastern and European writers, for instance, by Mirkhwān, Khwāndamīr, the author of the Ta'rikh-i-Alfi, by Sir W. Ouseley in his 'Travels,' by Hammer in his 'Geschichte der goldenen Horde,' etc. etc.

Contents of this *first mujallad* :

A detailed index on fol. 1^b.

Preface (دباجه تأريخ حافظ ابرو) on fol. 6^b, beginning:

سياست بی قیاس قادری را که بشما افلاک را بحركات الی

There is given as date A. H. 817, see the following note on fol. 8^b: *تألیف در شهر سنه سبع عشر* و تالیف ابداد و تالیف ابدان comp. the note in Elliot, *History of India*, iv. p. 1.

A map of the world on ff. 9^b and 10^a.

Beginning of the first mujallad on fol. 10^b :

بسمه و ثنای بیعدد قادری را سزد که مشرب احدیث از کدورات اشیا و امثال منزه الی

Praise of God on fol. 12^a.

Praise of Sultān Shāhrukh Bahādur on fol. 13^b.

Motive of this work's composition on fol. 14^b.

This part must have been written A. H. 820, for the author says on fol. 15^a: *در بیان هجری مستمند* و بیست رسیده است.

Treatises on chronology (ذکر فوائد) در تعریف تأریخ, در حقیقت علم تأریخ (دانستن تأریخ) on fol. 15^b.

As authorities for the *geographical parts* of his ta'rikh Hāfiẓ Abrū enumerates on fol. 8^a the following works: *Kitāb-i-Masālik wa Mamālik* (read *al-mamālik*), by 'Abd-allāh bin Muḥammad Khurādād (comp. H. Khalfa v. p. 511, No. 11873, and Ouseley 229).

Suwar-al-akālm, by Muḥammad bin Yahya, written in India (sic) comp. Ouseley 229 and Rien i. p. 418).

Jalānāma, by Muḥammad bin Najīb of Mukrān, see Ouseley 229.

Safarnāma, by Nāsir Khusrāu, and Kānūn-albuldān. Besides, the author communicates to us the results of all he saw and experienced himself during his travels through many parts of Asia.

A full table of contents of the three standard works on the basis of which Hāfiẓ Abrū composed the *historical parts* of his ta'rikh, on ff. 15^a and 20^b, viz.

1. Muḥammad bin Jarir *Altabarī's* *Chronicon*, which goes down, as Hāfiẓ Abrū states, to the 17th of the 'Abbāsīde Khalīfs, Muktafi-billāh, A. H. 295.

2. Jāmī'-altawārikh-i-Rashīdī, completed A. H. 705, in the beginning of Uljāitū Sultān's reign (comp. No. 23 of this Catalogue, where the proper date of composition is given, viz. 710); and for the modern time, especially for Tīmūr's reign:

3. 'Alī Yazdī's *Zafarnāma*.

This last work having been composed A. H. 824-828, and Hāfiẓ Abrū having written some parts of his ta'rikh according to the above statements already

A. H. 817 and 820, he must have been engaged in this work's elaboration eleven or twelve years at least.

Description of the seven climates of the world (ذکر قسمت نوح عالم را بد یسران) on fol. 27^a; *ذکر قسمت اقالیم سبع* on fol. 28^a;

The seas, large and small ones (بحرها و بحیرها), beg. with the محیط on fol. 29^b, last line.

The rivers (انهار) on fol. 41^a.

The mountains (جبال) on fol. 51^a.

The countries, beg. on fol. 57^b. This chapter is introduced by a short account of the different dynasties of Amīrs, who ruled over *Khūrdādān*, viz. the Sāmānides, the Ghaznawides, the Saljūqides, the Ghūrīdes, and the Khwārizmahshāh.

Arālia on fol. 60^a; Maghrib (viz. Egypt, Spain, etc.) on fol. 72^b; Syria on fol. 88^a; the coasts of the Greek sea (بحر روم) on fol. 105^a; Armenia and Frānkistān on fol. 106^a; Irāk on fol. 113^b; Khūzistān on fol. 129^a; Fārs on fol. 131^b. The different rulers and Sultāns of Fārs on fol. 148^a, from the Dailamis down to the author's own time (see, for instance, the Salgharides on fol. 150^a; the reigns of the Amīrs of Fārsistān on fol. 153^a; the Muzaffarides, especially Shāh Shujā', on fol. 164^b); Kirmān on fol. 216^a. The rulers of Kirmān on fol. 218^b (for instance, the Kādār branch of the Saljūqides on fol. 219^b; the Karākitāiyah Sultāns on fol. 229^b); the Muzaffarides on fol. 246^b).

This first mujallad concludes with a history of the events which occurred in Kirmān after Tīmūr's death: *در احوال که بعد وفات صاحب قزاقی در کرمان واقع شد*.

Many geographical tables, several are forgotten, and consequently the pages left blank, for instance, ff. 64^b, 108^a, 114^b, 128^b, 131^a, 133^b, 217^b, and 218^a.

This copy was finished A. H. 1044 = A. D. 1634.

Ff. 27^b, ll. 20; Nasta'lik; two illuminated frontispieces on ff. 6^a and 10^a; size, 11 in. by 6½ in. [ELLIOT 357.]

34

Bahjat-altawārikh (تاریخ التواریخ).

The grace of the chronicles, a work on general history by Shukr-allāh bin Shihab-aldin Aḥmad bin Zain-aldin Zaki (see fol. 7^a, ll. 1 and 2), who began its composition in the month Muḥarram of A. H. 861 (the 385th year of the Jalālī era, founded by Maṭkashāh bin Alp Arslan, and the 160th year of the Khānī era, instituted by Sultān Mahmūd Ghāzikhān = A. D. 1456, December), during the reign of the 'Uthmān-Sultān Muḥammad II bin Murād bin Muḥammad (the well-known conqueror of Constantinople); see fol. 7^a, ll. 4 and 5; title and date of the work are found on fol. 9^b, ll. 8-10; comp. also G. Flügel ii. p. 64, and H. Khalfa ii. 73. This history consists of thirteen chapters, and contains a detailed index on fol. 1^a. It opens with the first leaf of the first bāb itself, and closes with two recommendations of this work in verse, by Maulānā Khidr-beg Calābi and Maulānā Muḥyī-aldin Muḥammad alkhusrāwī, and with a short discussion on riwāyat.

Introduction on fol. 6^b, beginning: *بسم الله الرحمن الرحيم - الحمد لله الذي برأ كل شيء ثم أراحه الی*

There is given a list of the authorities, on which this work is founded, on fol 8^b:

عين التفسير منصورى
 عيون التفسير شيخ شهاب الدين سولى
 تفسير كوشى
 تفسير قرة العيون
 تفسير كشف بيان نعلبى
 سير الملوك
 زبدة الامول
 تواريخ مولانا حسن بن على بن جمادى كوت الارباع
 نام است
 تواريخ ابو عبد الله محمد بن اسمعيل بخارى جعلى
 تواريخ شيخ ابو جعفر محمد طبرى
 تواريخ قاضى بيهقى
 تواريخ ابن جوزى
 تواريخ مجد الدين مولانا محمد عدنانى كه برى سلطان
 ابراهيم طمغاج خان تأليف كرده است در خطى
 تواريخ مولانا شمس الدين هروى
 كتاب اصول الاقاليم
 كتاب المعالك و كتاب المسالك الخ

Chapter I on fol. 10^b. Cosmography (creation of the world, etc.), geography, and ethnology.

Chapter II on fol. 46^a. The prophets before Muhammad.

Chapter III on fol. 58^a. Muhammad's genealogy.

Chapter IV on fol. 67^a. Muhammad's birth, life, exploits, etc.

Chapter V on fol. 82^a. Muhammad's wives, children, and other relations.

Chapter VI on fol. 92^b. The ten principal friends and associates of Muhammad, beginning with Abū Bakr, 'Umar, 'Uthmān, and 'Alī.

Chapter VII on fol. 103^b. The other friends and companions of Muhammad.

Chapter VIII on fol. 114^b. The twelve Imāms.

Chapter IX on fol. 123^b. The famous Sheikhs.

Chapter X on fol. 146^b. The ancient philosophers.

Chapter XI on fol. 149^a. The ancient kings of Persia before the Islām, from Gayūmarth to Yazdajird.

Chapter XII on fol. 183^a. The Umayyads and 'Abbāsides Khalifs, with a short account of the Saljūkides on ff. 213^a–214^a (in the heading of this chapter there is written by mistake باب بازدمه instead of باب دوزم).

Chapter XIII on fol. 220^b. The 'Uthmān-Sultāns, in a very short and abridged manner.
 No date.

FL 211, ll. 17; very legible Shikasta; several pages supplied later; size, 7 in. by 4½ in. [MAHSE. 625.]

35

Safwat-alakhbār (الخبار).

A general history from Ādam down to the death of the Bahmanishāh of Kalbarga Muhammad bin Humā-

yūshāh, which took place the 11th of Dhū-alka'dah, A. H. 887=A. D. 1482, Dec. 22, translated for the greater part from an Arabic work, entitled التواريخ, and enlarged by extracts from other sources by Muhammad bin Husain Lutf-Allah, who being employed at the court of Mahmūdshāh albahmanī (A. H. 887–924) began this work A. H. 902=A. D. 1496 (see fol. 4^a, l. 5), and dedicated it to his sovereign. It is divided into the following four kismas and a khātimah:

قسم اول در بيان احوال انبياء كه از دور آدم تا آخر ايام
 قسم دوم در ذكر سلاطين عجم كه پيش از اسلام بوده اند
 قسم سوم در ذكر حضرت رسالت پناه و خلفا و اصحاب او
 قسم چهارم در ذكر پادشاهان كه در زمان اسلام بودند

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

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FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

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FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

FL 1-71, ll. 11–18; Nasta'liq; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

36

Rauḍat-alafā (روضة الافا).

Complete copy of Mirkhwān's (better known as Mirkhond) famous history, called روضة المصفاة فى سيرة الانبياء والملوك والخلفاء.

The author, Muhammad b. Khāwān Shāh b. Mahmūd, was born A. H. 837=A. D. 1433, and died A. H. 903=A. D. 1497. He wrote at the request of Mir 'Alī Shīr, the Wazīr of Sultān Husain, who ruled over Persia A. H. 873–911=A. D. 1468–1505. See Malcolm, History of Persia, i. p. 489. For particulars about Mirkhond, his work and Mir 'Alī, we refer to Elliot, Bibliogr. Index, pp. 85 and 114; History of India, iv. p. 127 sq.; W. Morley, p. 30 sq.; and Rien i. p. 87 sq., etc. etc.

Vols. VII and VIII in their present form are compositions of the author's grandson Khwāndamīr, though parts of them may already have been written by Mirkhond himself.

Contents:

Vol. I. History from the creation till the last of the Sāsānian kings, Yazdajird. Beginning: رزم فهرست نسخة مفاخر انبياء عالمى مكان روزيت ديباجة مجموعة مآثر سلاطين الخ.

Vol. II. History of Muhammad, Abū Bakr, 'Umar, 'Uthmān, and 'Alī. Beginning: عنوان صحيفة مرادات رزم فهرست مجموعة سعادات مبنى از حكايات الخ.

Vol. III. The Imāms and Khalifs to the last of the 'Abbaside Khalifs Almusta'īm, A. H. 656=A. D. 1258. Beginning: حمد و ثناء که مستیعان ملاء اعلی از ادای شمه آن عاجز آید

Vol. IV. Minor dynasties contemporary with and succeeding the 'Abbasides till the time of Timūr. Beginning: فهرست نسخه سعادت ابدی و دیباجه کرامت سرمدی آن

Vol. V. Cingizkhān and his successors. Beginning: آرایش دیباجه مناتب و آثار سلطین رفیع مقدار و نمایش آن

Vol. VI. Timūr and his successors till the death of Sultān Abd Sa'id, A. H. 873=A. D. 1468. Beginning: جواهر حمد و سپاس و آلی شکر بی قیاس آن

Vol. VII. The special history of Sultān Husain. Beginning: حصول سعادت دارین حمد و پرورگاریست که آن

Vol. VIII. The geographical appendix. Beginning: خاتمه تأریخ روضه الصفا در بیان بدائع و صنائع ملک مانع و آنچه نکاشته کلک قدرت اوست آن

No. 334 is dated on fol. 456^a A. H. 1024=A. D. 1615. This applies also to No. 332. Both volumes have stamps on the first pages, one giving the name Fakhr-al-din, and the date A. H. 1112; but three other stamps, containing the name 'Ālamgir Shāh, with another (the librarian's?) name under it, the dates A. H. 1071 and the number 33. Accordingly these two volumes belonged to the library of the emperor Aurangzib.

No. 333 was copied by Shaikh In'āyat, the son of Kādi Murtaḍā, A. H. 1066, Ramaḍān 15=A. D. 1656, in India. The colophon on fol. 261^b is this: تحریر فی شهر رمضان المبارک سنه ۱۰۶۶ در سرای کهنه پرکنه انکلی سرکا (lacuna) جاکبر سیادت و نقابت بنه شهامت و عوالی دستگا نواب خواجه عنایت الله حو (lacuna) جبه سرکار صاحبی ام (lacuna) بروز پنجشنبه تمام یافت بخط شیخ عنایت ولد فانی مرتضی میرزوری ملان سرکار اقبال و اجلال ساء رفعت و حسمت دستگا است تم

The other volumes are not dated; of these Nos. 331 and 335 may be as old as the dated ones. The most modern and least carefully copied volumes are Nos. 336 and 337. All the volumes are bound in splendid eastern binding. The entire work was lithographed at Bombay, 1848, see Trübner's Record, No. 22, p. 390.

331. Vol. I, ff. 468, ll. 21; Nasta'lik; the single leaves are put into a margin of more modern paper; size, 12 in. by 6½ in.

332. Vol. II, ff. 369, ll. 21; Nasta'lik; size, 12½ in. by 7 in.; this volume and vols. IV and V (bound together) seem to be written by the same hand; the last two folios are added by a more modern hand.

333. Vol. III, ff. 261, ll. 21; Nasta'lik.

334. Contains vol. IV on ff. 1-248, vol. V on ff. 249-456; paper, handwriting and size the same as vol. II.

335. Vol. VI, ff. 283, ll. 32; small, clear Nasta'lik; size, 12½ in. by 7 in.

336. Vol. VII, ff. 179, ll. 21; Nasta'lik; size the same as vol. II.

337. Vol. VIII, ff. 68; of the same handwriting and size as vol. VII. [Ouseley 331-337.]

37

The first three volumes of the same work.

First volume on fol. 1^b of No. 126; second volume on fol. 1^b of No. 127; third volume on fol. 258^b of No. 127.

There is given as date only the 4th of Shawwāl at the end of the first, and the (first) Wednesday in the month Dhū-al-hijjah at the end of the third volume, but no year.

No. 126, ff. 311; No. 127, ff. 402, ll. 27; Nasta'lik; illuminated frontpiece at the beginning of each volume; size, 16½ in. by 9½ in. [FRASER 126, 127.]

38

The first and second volume of the same.

An excellent copy, the first volume of which is dated A. H. 1035=A. D. 1625. To every volume a detailed table of contents is prefixed on the fly-leaves.

Vol. I, ff. 374; Vol. II, ff. 402, ll. 23; clear and distinct Nasta'lik, written by the same hand on paper of different colours; illuminated frontpiece at the beginning of either volume; size, 11 in. by 4½ in. [ELLIOT 298, 299 (G.O.)]

39

The same first and second volume.

First volume on fol. 1^b, second volume on fol. 206^b.

The first is dated the 14th Sha'bān, A. H. 1037=A. D. 1628, April 19, by Muhammad bin Mullā Hāfiẓ; the second, the middle of Muharram, 1039=A. D. 1629, beginning of September, by the same.

No. 49, ff. 1-201; No. 50, ff. 202-467, ll. 25; Nasta'lik; large water spots; size, 14½ in. by 9½ in. [Ouseley ADD. 49, 50.]

40

Another copy of the first volume.

Dated the 25th of Dhū-al-kā'dah, A. H. 1018=A. D. 1610, February 19. Fol. 25^b is left blank.

Ff. 200, ll. 30; Nasta'lik; size, 14 in. by 9 in. [MARSH. 441.]

41

The same first volume.

This copy was finished by Hasan Ridā bin Muhammad 'Alī Zushkī, in Ramaḍān, A. H. 1065=A. D. 1655, July.

Colophon on fol. 205^a: بعد اتفق الفراغ من هذا الكتاب: اوست شهر رمضان المبارک بعون الله الملك الوهاب فی اواسط شهر رمضان المبارک المنتظم فی سلك شهر سنه خمس و ستين فوق الالف من الهجرة المصطفوية علی يد ائمة خلق الله و احقر عباده خادم العلماء حسن رضا بن محمد علی زشکی مأمور بامر العاصم رفیع المنزله ملاذ السادات و النقباء العظام و ملته العلماء و الفضلاء الکرام امیر زایدی سهرلوی (1) مشهد المقدس مژله الله عمرو.

Ff. 205, ll. 25; regular Nasta'lik; size, 14½ in. by 8½ in. [Ouseley 338.]

42

The same first volume.

Good, but modern copy, finished the 14th of Rabi'

althānī, A. H. 1205 = A. D. 1790, Dec. 21, at Calcutta, for سروليم جنيرس (Sir William Jampers ?), who is honoured by the following titles: جناب المستطاب المستغني عن اللقب عمدة الصناديد المسيعة شرب الدولة العيسوية متع الله اهل الفصل والعلم بدوامه وخلود ايمانه وهو الامير الاعظم والرئيس المعظم نائب رايات النعمة والعدالة الكرم.

Ff. 230, ll. 25; clear and distinct Nasta'lik; large illuminated frontispiece; splendid eastern binding in gold; size, 13½ in. by 8½ in. [Ouseley Add. 48.]

43

The same first volume.

Copy without date, transcribed by جلال شيرازي. The Arabic paging is wrong from the beginning down to fol. 192.

Ff. 340, ll. 23; Nasta'lik; illuminated frontispiece; many leaves are mounted; size, 10½ in. by 6½ in. [ELLIOT 302.]

44

The same first volume.

No date. Some parts seem to have been supplied afterwards. The Arabic paging is wrong from fol. 56 till the end. Prefixed on the fly-leaves is اسلاف و اسلاف ذكر رستم beginning رستم بن زال, beginning رستم بن زال تاريخ صمد صادق.

بن سالم بن نريمان الخ.

Ff. 438, ll. 17; Nasta'lik; no ornaments; size, 10½ in. by 7 in. [ELLIOT 303.]

45

Another copy of the second volume.

Dated the 22nd of Rabi'-al-awwal, A. H. 1061 = A. D. 1651, 15th of March.

Ff. 280, ll. 26; Nasta'lik; size, 15½ in. by 9½ in. [MARSH. 442.]

46

The same second volume.

This copy was finished the 19th of Ramadan, A. H. 1063 = A. D. 1653, August 13, by Muhammad Husain ibn Mullā Sālār, and is collated throughout.

Ff. 368, ll. 23; very careless Nasta'lik; size, 10½ in. by 5½ in. [ELLIOT 304.]

47

The third, fourth, and fifth volume of the same.

Good old copy, finished the 13th of Rabi'-althānī, A. H. 978 = A. D. 1570, 14th of September.

Third volume on fol. 1^b, fourth volume on fol. 181^b, fifth volume on fol. 375^b. Fol. 180 is left blank.

Ff. 595, ll. 26-27; Nasta'lik, written by different hands; illuminated frontispiece at the beginning of each volume; splendid eastern binding; size, 13½ in. by 9 in. [MARSH. 443.]

48

Another copy of the third volume.

Good old copy, finished the 22nd of Dhū-alka'dah,

A. H. 991 = A. D. 1583, December 7. Complete index on the fly-leaves.

Ff. 170, ll. 23-24; Naskhi; illuminated frontispiece; the first two pages luxuriously adorned in gold, red, blue, and other colours; size, 10½ in. by 6½ in. [Ouseley Add. 52.]

49

The same third volume.

Copied in the middle of the month Dhū-alhijjah, A. H. 1015 = A. D. 1607, April (خمس عشر و الف). After fol. 88 a lacuna (a comparison with Ouseley 333 shows that two or three chapters are missing).

Ff. 232, ll. 25; careless Nasta'lik; many pages injured, both at the beginning and end; size, 11½ in. by 6½ in. [ELLIOT 306.]

50

The same third volume.

No date.

Ff. 109, ll. 31; Nasta'lik; many pages greatly damaged, especially at the corners; size, 16½ in. by 9½ in. [FRASER 129.]

51

The same third volume.

No date.

Ff. 174, ll. 26-27; Nasta'lik; illuminated frontispiece; size, 12½ in. by 7½ in. [Ouseley Add. 51.]

52

Another copy of the fourth volume.

Copied at Baghdad, and finished the first of Rabi'-al-awwal, A. H. 989 = A. D. 1581, April 5th, by Kutb of Kirmān. A complete index of this volume on the fly-leaves.

Ff. 184, ll. 29; Nasta'lik; illuminated frontispiece; splendid gilt binding; size, 13½ in. by 8½ in. [Ouseley Add. 53.]

53

The same fourth volume.

Finished the 11th of Rabi'-al-akhar, A. H. 1005 = A. D. 1596, December 2, at Lāhūr, by 'Abd-alrahmān bin Maulānā Muhammadkhān. Fol. 260 a little injured.

Ff. 261, ll. 23; Nasta'lik; size, 12½ in. by 7½ in. [FRASER 128.]

54

The same fourth volume.

Dated from the beginning of the month Rabi'-al-akhar, A. H. 1090 = A. D. 1679, May, by Ya'qūb bin Dalw. One seal at the end of the MS. shows the date 1059, but according to another one on the same page it appears to be a mistake for 1095. The Arabic paging is wrong from fol. 187 to the end.

Ff. 391, ll. 17-20; Nasta'lik, written by different hands; illuminated frontispiece; collated throughout; some corners on the first pages injured; size, 10½ in. by 6 in. [ELLIOT 309 (G.O.)]

55

The same fourth volume.

Dated from the month Rabi'-althānī, A. H. 1116 or

1111 (l) = A. D. 1704 or 1699 (l), by Muhammad Yusuf Kātib. Ff. 134-139 are misplaced, the proper order being this: 134, 136, 135, 138, 137, 139, 140, and so on.

Ff. 350, ll. 20-22; Nasta'liq, written by different hands on different paper; size, 12½ in. by 5½ in. [ELLIOT 307.]

56

The same *fourth* volume.

A good old copy, but not dated.

Ff. 450, ll. 19; Nasta'liq; size, 10½ in. by 6½ in. [ELLIOT 305.]

57

The same *fourth* volume.

Not dated copy, collated throughout.

Ff. 196, ll. 27; small Nasta'liq; illuminated frontispiece; size, 9½ in. by 6 in. [ELLIOT 308.]

58

Another copy of the *fifth* volume.

This copy is quite like Ouseley Add. 52, and seems to have been written by the same hand. It was finished the 23rd of Muharram, A. H. 989 = A. D. 1581, February 27th.

Ff. 202, ll. 28; Naskhi; illuminated frontispiece; the first two pages luxuriously adorned; size, 13½ in. by 8½ in. [OUSELEY ADD. 54.]

59

Another copy of the *fifth, sixth, seventh, and eighth* volume.

The fifth volume is dated the 23rd of Muharram, A. H. 1032 = A. D. 1622, Nov. 27, at Ahmādābād. For the eighth volume, or the geographical appendix, we refer to B. de Meynard, *Journal Asiatique*, tom. xvi. p. 464, and to J. Aumer, p. 65. The beginning of this last volume agrees with that in Ouseley 337; see above.

Vol. V, ff. 125; vol. VI, ff. 193; vol. VII, ff. 79; vol. VIII, ff. 38, ll. 29-30; Nasta'liq; illuminated frontispiece at the beginning of each volume; size, 15 in. by 8½ in. [ELLIOT 310 (G. O.)]

60

Another copy of the *sixth and eighth* volume.

The sixth volume begins on fol. 1^b; the eighth on fol. 395^b, خاتمه در بیان حال.

The seventh volume, containing Sultān Husain's history, is missing between them. No date.

Ff. 440, ll. 22-23; Nasta'liq, written by different hands; two illuminated frontispieces on ff. 1^b and 395^b, the first two pages of either volume splendidly ornamented; size, 10½ in. by 6 in. [MARBH. 444.]

61

Another copy of the *sixth* volume.

Dated the first of Rabi'-al-thāni, A. H. 919 = A. D. 1513, June 6 (perhaps a mistake for 991 = A. D. 1583, April 24, because this MS. seems to have been copied by the same hand as Ouseley Add. 52 and

54), by Mas'ūd 'Imād-aldin Jahānī. An index of this volume is lying loosely in this MS.

Ff. 321, ll. 28; Naskhi; illuminated frontispiece; the first two pages splendidly adorned; size, 13½ in. by 8½ in. [OUSELEY ADD. 55.]

62

The same *sixth* volume.

This copy is not dated; in some places it is damaged by the worms. It seems to be collated throughout. On the last page there is a seal, which seems to contain the name Muhammad Salmkhān, and the date 1112 (l).

Ff. 388, ll. 21; Nasta'liq; size, 11½ in. by 7 in. [OUSELEY 301.]

63

Another copy of the *seventh* volume.

An index on ff. 1^b-4^a; beginning of the volume itself on fol. 5^b. Dated the 4th of Shawwāl, A. H. 1229 = A. D. 1814, September 19.

Ff. 101, ll. 25; very clear and distinct Nasta'liq; size, 12½ in. by 7½ in. [OUSELEY ADD. 22.]

64

The same *seventh* volume.

Occasional notes in English on the margin. No date.

Ff. 139, ll. 25; Nasta'liq; size, 12½ in. by 6½ in. [ELLIOT 311.]

65

Part of the same *seventh* volume.

This fragment of the seventh volume corresponds to Ouseley 366, fol. 4^a, till fol. 148^b, l. 2. Not dated; almost all the diacritical points are omitted.

Ff. 23-82, ll. 28; small, careless Nasta'liq; size, 11 in. by 6½ in. [OUSELEY 303.]

66

Another copy of the *eighth* volume.

The eighth volume (not the seventh, as is stated on fol. 1^b). Beginning: خاتمه در بیان بدائع و منافع الی.

Finished the 4th of Rabi'-al-thāni, A. H. 1072 = A. D. 1661, Nov. 27.

Ff. 167, ll. 14; Nasta'liq; size, 7½ in. by 3½ in. [FRANKE 130.]

67

The same *eighth* volume.

Beginning: خاتمه در بیان بدائع منافع ملل مانع و آنچه نگاشته کلمه قدرت حضرت اوست الی.

At the end on ff. 94^a and 95^b follows a note in the same handwriting, imperfect at the end, beginning: الحمد لله و المنة که شرف اتمام و سعادت اختتام یافت این نسخه الی.

Dated by محمد بن بردی محمدی، A. H. 1073, the 11th Muharram = A. D. 1662, Aug. 26. The real title on ff. 1^a, 1^b, and on fol. 94^a was rubbed out by a swindling bookseller, who wrote instead البلدان عجائب

apparently in order to sell it as Kāzwinī's famous book of this title.

Ff. 94, ll. 23; Nasta'liq; size, 9 in. by 4½ in. [USELEY 38.]

68

The same eighth volume.

Very good copy, written by the same hand as Ouseley Add. 22, beginning: *حاتمة تأرخ روضة الصفا* در بیان بدائع و منافع ملک صانع و آنچه الـح.

Ff. 1-4^b contain a complete index of this geographical appendix, or conclusion of the whole work.

Ff. 45, ll. 25; very distinct Nasta'liq; size, 12½ in. by 7½ in. [USELEY ADD. 5.]

69

Short extracts from the *Roudat-alsafa*, beginning with *ذكر مفت ملاقات البليان بدور بادشا خطايعلی* و چون مهم جرثم فيمل يافت البليانرا نزديك تفت بادشا الـح.

No date.

Ff. 14, ll. 11; Nasta'liq; size, 8 in. by 6½ in. [BODL. 517.]

70

The first volume of Khwāndamir's *Habib-alsiyar* (حبيب السیر).

Concerning the author Ghiyāth-aldīn bin Humā'id al-Khwāndamir, who was born as Mirkhond's grandson at Harāt, about A. H. 880 = A. D. 1475, began this work A. H. 927, came to Agra in India, on the emperor Bābar's invitation, in A. H. 934, and died in the emperor Humāyūn's camp in Gujrat 941 = A. D. 1534, see W. Morley, p. 42 sq.; J. Aumer, p. 75 sq.; Elliot, Bibliogr. Index, pp. 106-110 and 121-127; History of India, iv. p. 154 sq.; Rien i. p. 98; G. Flügel ii. 70. Edited at Tahrān 1855 and at Bombay 1857. Like his grandfather, Khwāndamir was encouraged and assisted in his writings by Mir 'Alī Shīr. The whole work comprises an introduction (افتتاح), three volumes, each divided into four chapters, and a conclusion (اختتام). This copy of the first volume (جلد اول), with the same heading as in Flügel's, contains:

The introduction or Ifitāh on fol. 1^b.

Chapter I on fol. 10^b *در ذکر انبياء و مرسلين* و سالکان مسالک يقين و بيان جمعی از احوال حکماء علی (المؤمنين منهم رحمة الله تعالى). The history of the prophets and philosophers before the dawn of Islamism.

Chapter II on fol. 105^b *در ذکر ملوک عجم و* سلاطين عرب که قبل از ظهور حضرت خاتم النبیین صلی الله عليه و آله و سلم در ممالک عالم بلوان فرمان فرمای (قيام نموده اند). The history of the kings of Arabia and Persia before Muhammad.

Chapter III on fol. 168^a *در ذکر شيعه از سیر* (حضرت خير البشر صلی الله عليه و سلم). An account of Muhammad's life.

Chapter IV on fol. 263^a *در ذکر وقائع زمان* (خلافت خلدۀ راشدين رضوان الله عنهم اجمعين). History of the first four Khalifs.

Beginning: *لما تحق اخبار لآتي نثار انبياء عالي و* شرافۀ آثار معالی دثار سلاطين ذوی الانتدار الـح.

Good, but rather incomplete copy; there is wanting at the end a small portion, which may be supplied by the following copy.

No date.

Ff. 340, ll. 23; Nasta'liq, quite without ornaments; occasionally short notes on the margin; size, 12½ in. by 7 in. [ELLIOT 142.]

71

Another copy of the same first volume.

This copy of the first volume is complete at the end; the portion missing in the preceding MS. begins here on fol. 532^a, l. 5: *چون مردم از زنجيت معاونه را ملامت* و goes down to fol. 540^b, where the first volume of the *Habib-alsiyar* closes. But the first pages of this MS. and also fol. 276 are very severely injured. Besides there is a lacuna in the Ifitāh.

The right order of the first twelve leaves (which are partly misplaced) is this: 1-6, 10, 11, 7-9, 12.

After fol. 6 a lacuna; fol. 6^b, l. 14, corresponds to the preceding copy, fol. 6^a, last line but one, and fol. 10^a, l. 1, to fol. 7^b, last line but one (the intermediate portion is missing here).

Chapter I on fol. 9^a; chapter II on fol. 169^b; chapter III on fol. 217^a; chapter IV on fol. 388^a.

Fol. 541 is left blank, and on ff. 542, 543 is found a short fragment, incomplete both at the beginning and end, on religious matters, traditions, etc.

The initial words of it run thus: *بدعه عيسى عليه السلام چهار مرده زنده گشت الـح*.

No date.

Ff. 543, ll. 17; very careless and irregular Nasta'liq, written by at least two different hands; size, 11½ in. by 6½ in. [USELEY ADD. 163.]

72

The second volume of the same work.

This copy of the second volume (جلد ثاني) contains:

Chapter I on fol. 1^b *در ذکر مناقب و مفاخر* (الائمة اثنا عشر سلام الله عليهم ما طلعت شمس و القمر). An account of the twelve Imāms.

Chapter II on fol. 65^b *در ذکر وقائع ايام* (تسلط احكام بني امية). History of the Khalifs of the Banū Umayyāh.

Chapter III on fol. 121^b *در تمهيد اساس* (بيان وقائع بني عباس). History of the Khalifs of the Banū 'Abbās.

Chapter IV on fol. 200^b *در ذکر حالات* (يعني از طبقات سلاطين که معاصر عباسيان در اطراف جهان بنغاز فرمان اتمام داشته اند و رايات استيلاء و استقلال در اقطار امصار بر افرشته اند). History

of the dynasties contemporary with the 'Abbāsides (from the Tāhīrides to the kings of Khwārizm; see a detailed index of this chapter's contents, W. Morley, pp. 44-46, and a shorter one, J. Aumer, p. 78).

Beginning: الحمد لله الذى جعل للمؤمنين لسان صدق عليه عليا و بعث في الامين رسولا هاديا مهديا صلى الله عليه و على آله اله
No date.

ff. 381, ll. 21; Nasta'liq; good old MS.; the original leaves are put into a margin of modern white paper; illuminated frontispiece; size, 9½ in. by 6½ in. [ELLIOT 143.]

73

Another copy of the same second volume.

Contents:

Chapter I on fol. 1^b. Beg. کله سخن گوی.
Chapter II on fol. 81^a. Beg. like Aumer, No. 224.
Chapter III on fol. 145^a. Beg. also like Aumer.
Chapter IV on fol. 242^a. Beg. also like Aumer.

Beg. of the whole volume quite like Elliot 143. There is given as date only the 20th of the month Rabi'-althani, but no year.

ff. 462, ll. 21; Nasta'liq, no ornaments; some of the first and last leaves are put into another margin; good old MS.; occasionally various readings and short notes on the margin; size, 11½ in. by 6½ in. [ELLIOT 144.]

74

A third copy of the second volume.

Contents:

Chapter I on fol. 1^b.
Chapter II on fol. 61^b.
Chapter III on fol. 105^b.
Chapter IV on fol. 172^b.

On ff. 322, 323 there is added by another hand a prayer and invocation to God, beginning: يا الله يا الله يا محبب دعوى المصطفىين اله
Dated the yaum-al-araḥah A. H. 1062 = A. D. 1652, November 11.

ff. 323, ll. 23; Naakhi, eastern binding; size, 10½ in. by 6½ in. [ELLIOT 145.]

75

The first and second chapter of the third volume of the same work.

Contents:

Chapter I on fol. 1^b جزو اول در ذکر خانان ترکستان و (و) اوراد او در بلاد ایران و توران (نیان حکومت چنگیزخان و اولاد او در بلاد ایران و توران). History of the Khāns of Turkistān (on fol. 1^b), of Čingizkhān and his descendants in Irān and Tūrān (on ff. 8^b sq.)

Chapter II on fol. 116^a جزو دوم در ذکر بعضی از طبقات (و) لباس پادشاهی پوشیده که معاصر چنگیزخان بوده اند و لباس پادشاهی پوشیده اند (و) کاس عنایت بی نهایت الهی نوشیده اند. History of the dynasties contemporary with the Čingizkhānians from the Mamlūks of Egypt to the Sarbadāriāns and Kurts. This chapter was finished, according to the colo-

phon, in the Muḥarram of A. H. 1026 = A. D. 1617, January.

Beginning:

یا رب تنای خویش دم سازم کن
در گشتم حمد نغمه پرانم کن

ff. 1-186^a, ll. 25; Nasta'liq; illuminated frontispiece on fol. 1^b, and a small illuminated heading on fol. 116^a; worm-eaten; various readings and short explanatory notes on the margin; size, 12½ in. by 7½ in. [ELLIOT 146.]

76

Another copy of the first chapter of the third volume.

Copied A. H. 995 = A. D. 1587. The first hemistich of the initial bait runs thus: یا رب به تنای خود سخن سازم کن

ff. 103, ll. 25; Nasta'liq; illuminated frontispiece; size, 12½ in. by 7½ in. [ELLIOT 147.]

77

The third chapter of the third volume.

Chapter III. History of Timūr and his descendants down to the author's time, the month Dhū-alka'dah A. H. 929 = A. D. 1523, September. See fol. 457^a, l. 6: و الی یومنا هذا که تاریخ هجری بهاء ذی قعدة سنة تسع وعشرين وتسعمائة رسیده محمد زمان میرزا در آن مملکت and down to the present day, which is the month Dhū-alka'dah A. H. 929, Muḥammad Zaman Mirzā governs this realm (viz. Kābul).

The title of the whole on fol. 2^b در ذکر مصادرات افعال و واردات اقوال حضرت صاحب قران امیر تیمور گورگان و بیان شقة از وقایع ایام اقبال اولاد آن پادشاه گیتی سنان تا این زمان

Beginning:

ای نام تو زین نامه و ظفر وی ذکر تو عنوان سخن را زین هرگز نشود کسی با سر سرور تا دست عنایت نیاید بر سر

There does not occur any other division but the headings of the single chapters, which are written in red ink. The last heading on ff. 454^a, 454^b: گفتار در بیان نهشت محمد خان شیبانی از ولایت توران بممالک ایران کره نانی

The greater part of the last four verses is torn off.

Khwāndamīr himself describes, in the preface his work as an abbreviation of the Zafarnāma of Sharaf-al-din (W. Morley, p. 94), see fol. 3^b, l. 9: و چون تمهیل: تمامی احوالی که در ظفر نامه مسطورست مغنی باطناب و املا بود اختصار بر تبیین مجمعی از کلیات وقایع و محاربات سزاران نمود و التوفیق من الله اله

See on the same work fol. 3^a, l. 10.

The very interesting and useful notices about celebrated men, judges, scholars, etc. are found as appendices to the different periods in which they lived, on fol. 122^b, 199^b, 224^a, 242^a, 268^b, 398^a sq.

There are two small lacunae on ff. 270^a and 270^b.

The MS. is not dated; it may be about 300 years old. On fol. 1^a this note: 'Brought from Murshadabad by Aga Mohammed Riza, 24th April, 1782.'

Ff. 457, ll. 20; Naskh; size, 11 in. by 6½ in.; in several places the worms have destroyed the paper, but on the whole the copy is well preserved. [OUSELEY 289.]

78

Another but incomplete copy of the same *third* chapter of the *third* volume.

Title and beginning the same as in the preceding copy. The notice on the *Zafar-nāma* is found here on fol. 188^a, ll. 19-21. Many headings are forgotten. There is a lacuna after fol. 472. This copy goes down to the year 911, and breaks off in the midst of the last appendix on celebrated and learned men with Khwājah Nasr-al-din Abū Nasr; comp. Ouseley 289, fol. 421^a, l. 11. There are written two baits, only one of which is found in Ouseley 289:

نماند صبر و طاقت آتش غم چون شود تیز
از آن چون شعله بنشینم دمی صدار بر خیزم
رسید مزده بگوش زلبلی سحری
که شام هجر بپایان رسید غم نفوری

Ff. 187^b-490, ll. 25; Nasta'lik; illuminated frontispiece; worm-eaten throughout; size, 12½ in. by 7½ in. [ELLIOT 146.]

79

The *fourth* chapter of the *third* volume.

Chapter IV. History of the Safawi dynasty down to Shah Isma'il's death, A.H. 930 = A.D. 1524, with an account of the learned men of this period (ff. 92^b-98^b). The heading is wanting here, there is only written on fol. 1^b, *Juz' چهارm az Jild Sīm*. Beginning:

ای یافته از منزل مه تا مای - ذرات جهان از کرم آگای

Copied in the month Rabi'-al-awwal, A.H. 1010 = A.D. 1601, September.

Ff. 1-98^b, ll. 25; Naskh; illuminated frontispiece; occasionally marginal notes; size, 11½ in. by 7 in. [ELLIOT 148.]

80

Another copy of the same *fourth* chapter of the *third* volume.

Beginning: *در ذکر طلوع دولت و انبیا شهنشاهی و بیان اختصاص یافتن آن حضرت باصفاف و الطاف عنایت الهی، رباعیه ای یافته از منزل مه تا مای*

No date. Fol. 57 must be put between ff. 52 and 53.

Ff. 235, ll. 17; Nasta'lik; size, 9½ in. by 5½ in. [FRANK 148.]

81

The conclusion of the *third* volume.

This conclusion (خاتمه حبیب السیر) contains a geographical appendix on various countries, cities, etc., and some curious notices on remarkable animals and other wonders of the world, beginning: *بر صمیر بلغای صافی خاطرورش و مبرهن باشد که حکمای ربع مسکون آتیم*

Countries, cities, etc., arranged alphabetically, according to the seven climates, on fol. 101^b.

Seas, rivers, springs, and wells, on fol. 121^b.

Islands and mountains, on fol. 126^a.

Wonderful creatures, men, animals, etc., on fol. 129^b.

The whole work is concluded by the following *nawā-bait*:

کرم گستر آسفا سرور - ممالک مدارا هنر پرور

Ff. 101^b-143^a, ll. 25; Naskh; illuminated frontispiece; size, 11½ in. by 7 in. [ELLIOT 148.]

82

Another but rather incomplete copy of the whole *third* volume of the same.

This copy is imperfect at the beginning, but fortunately there is missing only one page. It opens with the words *إِنَّ اللَّهَ يَغْفِرُ الذَّنْبَ جَمِيعًا تَمَلَى إِلَه*, agreeing with Elliot 146, fol. 2^a, l. 5.

Some of the first pages are a little injured, all the rest distinct and complete.

Chapter II on fol. 120^b.

Juz' Sīm from *مجلد ثالث* ذکر (Ff. 184^a - *مآذرات آتیم*).

Chapter IV on fol. 477^b *سیم در* (ذكر طلوع آفتاب دولت و انبیا شاهی آتیم).

Conclusion on fol. 576^a, entitled: *اختتام در ذکر بدائع غرائب ربع مسکون و عجایب و قرائع جهان*. This and also the initial words *جهان* *بعد از حمد و ثنای صانع جهان* are wanting in Elliot 148, fol. 101^b.

No date; at the end of the copy there is written: *صاحب این کتاب صفی قلی ولد جمشید سلطان حاکم ایران*.

Ff. 617, ll. 27; Nasta'lik, written by different hands; occasional notes and various readings on the margin; size, 13½ in. by 7½ in. [ELLIOT 512.]

83

Khulāṣat-alakhbār (خلاصه الاخبار).

This chronicle, by the same Khwāndamir, is an abridgment of the *Kaudat-aleaṣaf*, down to A.H. 905 = A.D. 1499; comp. Elliot, Bibliogr. Index, p. 106; W. Morley, p. 38; H. Khalifa iii. p. 163; Elliot, History of India, iv. pp. 141-148; Rieu i. p. 96. Its full title is *خلاصه الاخبار فی احوال الاخبار*.

رت پتر و تتم بالحیر خلاصه کلمات راویان
اخبار انبیا عالمقادر و نقاد منشآت آثار سلاطین
دوی اقتدار حمد و ثنای آتیم

Contents:

Introduction about the creation, on fol. 3^a.

Book (مقاله) I. The prophets, on fol. 5^a.

II. The Greek sages, on fol. 60^b.

III. The kings of Persia, Arabia, etc., on fol. 64^b.

IV. History of the prophet, on fol. 108^a.

V. The first four Khalifs and the Imāms, on fol. 146^b.

VI. The Khalifs of the house Umayyā, on fol. 177^b.

VII. The Khalifs of the house 'Abbās, on fol. 207^a.

VIII. Minor dynasties, contemporary with, or subsequent to the 'Abbāsides, on fol. 250^b.

IX. Cingizkhān and the origin of his race, on fol. 353^b.

X. History of Timūr and his descendants, on fol. 389^a.

Conclusion. Description of Harāt, and notices of celebrated men who lived there, on fol. 466^a.

This copy was finished the 26th of Dhū-alka'dah, A. H. 1001 = A. D. 1593, 24th of August.

Ff. 493, ll. 20; Nasta'lik; illuminated frontispiece; size, 12 in. by 8 in. [ARCH. A. SELDON 39.]

84

Another copy of the same, in three volumes.

Contents:

Introduction on fol. 4^a. Book I on fol. 6^b; II on fol. 81^b; III on fol. 87^b; IV on fol. 150^a (number omitted); V on fol. 205^a; VI on fol. 248^a; VII on fol. 285^b; VIII on fol. 337^a; IX on fol. 479^a; X on fol. 529^a; conclusion on fol. 647^b.

No date.

Vol. I, ff. 1-236; II, ff. 237-472; III, ff. 473-709; ll. 15; Nasta'lik, modern handwriting; size, 8½ in. by 7 in. [OUSELEY 163-165.]

85

The same.

Contents:

Introduction on fol. 3^a. Book I on fol. 5^a; II on fol. 56^a; III on fol. 59^b; IV on fol. 98^b; V on fol. 131^b; VI on fol. 156^b; VII on fol. 180^b; VIII on fol. 215^a; IX on fol. 299^a; X on fol. 327^a; conclusion on fol. 387^a.

The right order of the leaves from fol. 36 to fol. 42 is as follows: 36, 40, 38, 39, 37, 41, 42; from fol. 311 to fol. 316: 311, 314, 312, 313, 315, 316; and from fol. 344 to fol. 350: 344, 348, 346, 347, 345, 349, 350.

No date.

Ff. 400, ll. 21; Nasta'lik; ff. 2-5 and 400 supplied by another hand in Shikasta; gold arabesques on the back of the binding; many lines injured; size, 10½ in. by 6½ in. [ELLIOT 203.]

86

The same.

Beginning of this copy: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خلاصه کلمات روایان اخبار آل.

Introduction on fol. 330^b. Book I on fol. 331^b; II on fol. 369^a; III on fol. 372^a; IV on fol. 401^a; V on fol. 420^b; VI on fol. 447^a; VII on fol. 467^a; VIII on fol. 497^b; IX on fol. 571^b; X on fol. 597^a; conclusion on fol. 652^b.

Not dated.

Centre column, ff. 330^b-672, ll. 23; Nasta'lik; illuminated frontispiece; size, 14 in. by 8½ in. [ELLIOT 345.]

87

Dastūr-alwuzarā (دستور الوزرا).

Dastūr-alwuzarā, or the record of the Wazirs, by the same Khwāndamir; comp. W. Morley, p. 39; Elliot, History of India, iv. pp. 148-153; II. Khalfā iii. p. 228,

No. 5078; Rieu i. p. 335; G. Flügel ii. p. 369; see the name of the author and the work's title on fol. 3^a, l. 13, and margin column, l. 19. This work, which has been composed according to the chronogram contained in the title itself, A. H. 915 = A. D. 1509 (see fol. 3^a, margin column, ll. 24-28), during the period of the author's retirement from public life in the midst of the confusion which preceded the rising of the Safawī dynasty, contains shorter and larger notices on the most celebrated Wazirs, beginning with Āṣaf bin Barkhiyā, Sulaimān's Wazīr (on fol. 3^b), and Abūzurmīr Hakīm, in Nūshirwān's reign (on fol. 4^b), concluding with Khwājāh Majd-aldin Muḥammad bin Khwājāh Ghiyāth-aldin Pir Ahmad Khwāfī, Wazīr of Sulṭān Ḥusain (on fol. 92^a). The Wazirs are arranged according to the Khalifas or dynasties under which they have served, for instance, the Banī Umayyad on fol. 5^b; the Banī 'Abbās, fol. 6^b; the Barmakides, fol. 9^b; the Sāmānides, fol. 25^b; the Dailamis, fol. 27^b (see an account of Ibn Sīnā on fol. 29^a); the Ghaznawides, fol. 32^a; the Saljūkides, fol. 34^b; the Ismā'īlis, fol. 51^b; the Sulṭāns of Khwārizm, fol. 53^a; the Salgharides, fol. 54^b; the Muzafarides, fol. 56^b; Cingizkhān and his descendants, fol. 59^b; Timūr and his descendants, fol. 79^a. This work opens with a Rubā'i:

ای نام تو سر دفتر اسرار جود - وز جود تو خلقی مردود عالم موجود
از حکمت شملت زاری وزرا - شد عاقبت کار سلاطین محمود
after which the prose text begins:

فهرست روزنامه نامداری و ابواب مجموعه کامگاری آل

At the end a Mathnawī. The copy was finished the 28th of Jumādā-alawwal, A. H. 965 = A. D. 1558, March 18. On fol. 1^a two seals, one belonging to Shāhjahān, the other dated A. H. 1049.

Ff. 96, ll. 17, with a second column on the margin, ll. 32-33; negligent Nasta'lik, nearly Shikasta, written by different hands; many corners injured; size, 10½ in. by 6 in. [ELLIOT 125.]

88

Lubb-altawārikh (لب التواریک).

General chronicle till A. H. 948 = A. D. 1541-1542, composed by Yahyā b. 'Abd-allatif Kazwīnī, who died A. H. 962 = A. D. 1555. See H. Khalfā v. p. 307; G. Flügel ii. p. 71; Catalogus Codd. Or. Lugd. iii. p. 6; Kraft, p. 87; Elliot, Bibliogr. Index, pp. 129-134; History of India, iv. p. 293; Rieu i. p. 104. It was translated into Latin by Gaulmin and Galland, in 'Magazin für die neue Historie und Geographie' of A. F. Büshing, vol. xvii, Halle 1783, pp. 1-180.

It is divided into four chapters (not into three, as Elliot states in his Bibliogr. Index); the first containing the history of Muḥammad and the Imāms (on fol. 3^b); the second on ante-Muḥammadian history (on fol. 20^b); the third on the history of the companions of Muḥammad, the Khalifa, the minor dynasties, etc. (on fol. 39^b); the fourth on the history of the Safawī dynasty in Persia (on fol. 154^b).

Beginning: حمد و سپاس خداپرست که سلاطین جهان
بر آستانه عظمتش کینه بندگانش و خواجه زمان بر
درگاه جلالتی مأمور امر و فرمان آل

The history concludes on fol. 173^b, dated A. H. 1009, the 23rd of Ramadân (under the reign of Akbar) = A. D. 1601, 28th of March. The colophon is followed by some historical notices from the year 1008.

Ff. 175, ll. 17-19; irregular Nasta'lik; several pages later supplied, as it seems, many others a little injured; the original leaves are put into a modern margin; size, 8 in. by 4½ in. [ELLIOT 347.]

89

Another copy of the same.

Chapter I on fol. 2^b (not marked); II on fol. 14^a; III on fol. 27^b; IV on fol. 109^a. No date.

A large lacuna after fol. 104 (corresponding to Elliot 347, fol. 140^b, l. 12, till fol. 149^b, l. 16), comprising the last words of the fourth, and a great portion of the fifth bâb of the third chapter.

Ff. 125, ll. 19; irregular Nasta'lik by different hands; size, 8½ in. by 5½ in. [MARSH. 635.]

90

The same.

Beginning the same as in the preceding copy. After fol. 1 there must be read fol. 3 (fol. 2 having been put between them by mistake, being incoherent at least with fol. 1). Ff. 6 and 150^b are left blank.

Chapter I on fol. 4^b; II on fol. 149^a; III on fol. 54^b; IV on fol. 169^a.

This copy was finished the 7th of Rajab, A. H. 1055 = A. D. 1645, Aug. 29.

Ff. 107, ll. 14; European handwriting; many interlinear and marginal translations and notes, written in pencil; size, 8½ in. by 5½ in. [MARSH. 41.]

91

The same.

Beginning of this copy: **حمد و سپاس خدای را که**
سلاطین عظمش کمینه بندگانند و خواتین خاقان بدرگاه
جلالش نامور امر و فرمان آید

From l. 3 down to the end the text of the preface quite differs from that in the preceding copies.

Chapter I on fol. 3^a; II on fol. 20^a; III on fol. 39^b; IV on fol. 177^a. At the end of the last chapter there are some pages omitted; it breaks off with the words **و اعدای دولت**, corresponding to Elliot 347, fol. 172^a.

To conclude from the paper and handwriting this volume seems to be copied by the same 'Abd-alrazzāk, who copied Ouseley 51, 52, etc.

Ff. 200, ll. 15; modern Nasta'lik; size, 9 in. by 7½ in. [OUSELEY 191.]

92

Another incomplete copy of the same.

This copy goes down to A. H. 803 = A. D. 1400, that is, to the middle of the fourth bâb of the third chapter (corresponding to Ouseley 191, fol. 133^b, l. 6); the rest of the third and the whole of the fourth chapter are missing.

Chapter I on fol. 3^b; II on fol. 20^a; III on fol. 37^b. The right order of ff. 21-27 is this: 21, 26, 22-25, 27. No date.

Ff. 113, ll. 20; Nasta'lik; size, 8½ in. by 4½ in. [MARSH. 52.]

93

A fragment of the same.

This fragment of the Lubb-altawārikh contains the last part of the first chapter, the whole of the second, and part of the third. It corresponds to Ouseley 191, fol. 19^b, l. 9, till fol. 40^b, l. 10.

Beginning: **بسم الله محمد قائم مقام او شد نبی (آ) نبط**
بدرکه ناشی از حکم حضرت امام بود

End: **راو بر تمام ممالک اسلام حاکم شد در زمان ابو**
عبید الله زیاد

Not dated.

Ff. 17-41, ll. 17; Nasta'lik; size, 8½ in. by 4½ in. [O.]

94

Another fragment of the same.

A small extract of the Lubb-altawārikh (انتخاب از لنبّ تواریک در واقعۀ امیر کبیر تیمور گورکان و اولاد او), comprising the fourth bâb of the third chapter, the history of Timur and his descendants, agreeing with Ouseley 191, fol. 130^a, last line, till fol. 156^b, l. 2.

This copy was transcribed from a MS., dated the 10th of Rabi' al-awwal, A. H. 1030 = A. D. 1621, February 2, at Lāhūr, and finished at Agra, the 4th of Dhū al-ḥajjah, A. H. 1034 = A. D. 1625, August 8.

Ff. 1-16, ll. 14; Nasta'lik; size, 8½ in. by 6 in. [MARSH. 566.]

95

The same fragment.

The same fourth bâb of the third chapter, transcribed the 6th of Dhū al-ḥajjah, A. H. 1034 = 10th of August, A. D. 1625 (that is, only two days after the date of the preceding MS.), from the same original MS. (dated the 10th of Rabi' al-awwal, A. H. 1030).

Ff. 20, ll. 14; European handwriting; size, 8 in. by 6½ in. [MARSH. 6.]

96

General history.

A work on general history, imperfect both at the beginning and end; from the original Arabic paging it appears that nine leaves are wanting at the beginning.

Beginning: **گرفتند در مازندران مغلی بود زند القمه**
تار را بطلب او فرستادند و بعد از سی سال ابرا بدست
آوردند به پیش کاره و لشکر آورد مردم از قدوم او شادها
نمودند و بر سر شکار بکوه دماوند رفتند

Contents:

Fol. 1^b. History of the Pishdādian dynasty of Persia, beginning with the reign of Faridūn b. Farrukh.

Fol. 10^a. Fasl II. The Kayānian dynasty.

Fol. 32^b. Fasl III. The Sāsānian dynasty; in this chapter is also given an account of the birth and rise of Muhammad, of his family, and of the twelve Shī'ah Imāms.

Fol. 106^a. Fasl IV. History of the Umayyade and the Abbāsīde Khalīfs, fol. 121^b.

Fol. 157^a. This is probably Fasl V, but this title is here left out. History of the contemporary and following

minor dynasties: Tāhirides (I. Tāifah), fol. 157^a; Šaffarides (II. Tāifah), fol. 158^b; Sāmānides (III. Tāifah), fol. 163^b; Ghaznawides (IV. Tāifah), fol. 169^a; Ghūrīdes (V. Tāifah), fol. 185^b; Saljūkidēs (VI. Tāifah), fol. 189^a; Khwārizmshāhs (VII. Tāifah), fol. 205^a; Bāyides (VIII. Tāifah), fol. 214^a.

Fol. 220^a. History of the Saffawī kings of Persia from the foundation of the dynasty till the reign of Shāh Tahmāsp; the latest date which occurs is A.H. 948. This part is called *فصل نهم*, probably a mistake for *نهم*.

The name of the author is not mentioned; he has dated his work the 20th Dhū-ṣ-ṣiḥḥ, A.H. 948 = A.D. 1542, April 6, in the following passage on fol. 233^a, l. 2: *و از آن تاریخ عالم از انوار آفتاب سلطنت و پادشاهی آنحضرت نور و صفا یافت تا امروز که بستم دی المیحه سنه ثمان و اربعین و تسعمائه که هجده سال است*. It is the eighteenth year of Shāh Tahmāsp, A.D. 1542.

This carefully-written copy is probably not much later than the date of the composition.

Ff. 233, ll. 15; Naasbi; size, 8½ in. by 5 in.

[Ouseley 49.]

97

General history.

A universal history, consisting of extracts of a great many historical standard works; it begins with Adam, and extends as far as the time when Humāyūn left Persia and began to recover his dominions, A.H. 951 = A.D. 1544. Neither title nor the name of the author appear to occur anywhere.

Contents:

Fol. 1^b. Adam, patriarchs, prophets, *اصحاب الکف*.

Fol. 32^a. بیان شدة احوال حکیمان, on philosophers, specially the Greek.

Fol. 37^a. The ancient kings of Persia.

Fol. 62^a. Muḥammad, the Arabian tribes, the prophet's family, his companions, the Imāms.

Fol. 102^a. Banū Umayyah, famous men of this period.

Fol. 126^b. Banū 'Abbās, celebrities of the same period.

Fol. 186^b. Short notices regarding the minor dynasties, the Tāhirides, Šaffārides, Sāmānides, Ismā'īlī, Ghaznawides, Khwārizmshāhs, Muẓaffarides of Fārs, Ghūrīdes (fol. 205^a), the Kurts (rulers of Khurāsān) from Malik Rukn-al-din, who got Ghūr as a feud from Gīngizkhān, and died A.H. 642, till Ghiyāth-al-din, who was deposed by Timur A.H. 782, and killed A.H. 785.

Celebrities of this period (fol. 214^a).

Fol. 217^a. Origin of the Turks and Moghuls; Gīngizkhān and descendants; Karā-koyunlū and Āk-koyunlū; the 'Uthmanīs from 'Uthmānbeḡ (fol. 245^b); the Saffawīs (fol. 251^a), till the death of Shāh Ismā'īl, A.H. 930, after which his sons are enumerated.

Fol. 256^a. History of India from the time of Shihāb-al-din Ghūrī to the house of Lāḍī; brief account of the rise of the minor dynasties, the Afghan rulers of Bahār, the Muẓaffarshāhs of Gujarāt, the Bahmanī kings of the

Dakhan, the Khiljīs of Mālwa, the Sultāns of Bangālāh till the accession of Sallukhān to the throne A.H. 952.

Fol. 264^b. Timur and the famous men of his time.

Fol. 273^b. Shaikh 'Umar Mirzā, governor of Farghāna, and his twelve sons; contemporary celebrities.

Fol. 279^a. Sultān Shāhrukh and successors. It deserves to be noticed, that the arrangement of the single leaves is disturbed by the binder: after fol. 284 follow ff. 293, 294; then ff. 285-292, 295-297.

Fol. 292^a. Bābar.

Fol. 293^a. Humāyūn; the last date which occurs is A.H. 957. The last is a report of his coming to Kābul and paying a visit to the grave of his father Bābar.

Regarding the author we have to make the following statements:

a. After having reported the death of Shāh Ismā'īl, A.H. 930, he says that Shāh Tahmāsp ruled over Shirwān, Ādharbaijān, Fārs, Irāk-i-'Ajam, Irāk-i-'Arab, and most of Khurāsān at the time when he wrote this. See fol. 256^a, l. 1.

b. Humāyūn (died A.H. 963) was still alive when this was written; as to his name, there is always added *حَدَّ اللّٰه مَلِك*.

Accordingly we get the years A.H. 951-963 = A.D. 1544-1556 as the time during which this chronicle was finished. However, there is some evidence which induces us to suppose that the author did not write at a later time than A.H. 958; for in enumerating the sons of Akbar (on fol. 293^a) he makes the usual additions to the name of Humāyūn, the then emperor, but none whatever to the names of his three brothers, Kāmran, 'Askari, and Hindāl.

Now, as regards Kāmran and 'Askari, this would not be surprising, since they were mostly in rebellion against their brother the emperor, whose loyal subject the author was. Hindāl, however, fell in the year A.H. 958, gallantly fighting for the emperor against the tribe Khalil; and if our author had written after this event, it would have been extremely disloyal not to add to Hindāl's name *انار الله مرده*, or some similar phrase. Comp. Elphinstone, *History of India*, 5th edition, p. 470.

This chronicle, though on the whole too brief, is very remarkable for its particulars and its accuracy in the chronological part. Some of the works and authors quoted by him are the following: Tabarī, ff. 1^b, 4^a; *کمال الدین حسن خوارزمی* by *مقدم اتمی*, fol. 2^b; *نظام التواریخ*, fol. 4^a; *حافظ ابر*, fol. 3^a; *نفائس القونین*, fol. 6^b; *روضة الصفا*, ff. 12^b, 16^a; *هجرة حسين الصفهاني*, ff. 205^a and 209^a; *طبقات ناصري*, fol. 37^b; *تاريخ فيروز شاه*, ff. 205^{a+b}; *مبارك شاه مروروزي*, fol. 259^b, and others.

Beginning: *بعد از حمد الهی و نعت حضرت رسالت و مستغفران بنامی نموده میشود که مستغفران اخبار و حوادث شهر و عوام در آنکه از زمان خلق آدم الخ*.

End: *شرف تقبیل تراب اقدام پادشاه ملک احتشام بر*.

مفاخرت بکيون رسيد از انجا کوچ بکوج متوجه شده
جانب مقدم رسيد

The MS. is not dated; but it may be as old as the author himself.

Vol. I, ff. 1-150; II, ff. 151-297; II. 13-15; Nasta'lik; size, 7½ in. by 3½ in.

98

Jahān-ārā (جهان آرا).

Universal chronicle, by Kāḍī Ahmad Alghaffārī (died A. H. 975 = A. D. 1567). As the date of its composition he states in the preface (fol. 3^b), A. H. 971 نسخ جهان آرا (A. D. 1563); however, it must be noticed that he records events of A. H. 972 (see fol. 303^b).

It contains an introduction (fol. 6^b) and three *Nushahs*.

The first (fol. 7^b). History of God's prophets and elects.

The second (fol. 27^a). Summary history of the dynasties from the oldest known till the Āk-koyunlū and Karā-koyunlū.

The third (fol. 240^b). History of the Safawī dynasty till the reign of Sultān Tahmāsp, A. H. 930-984 = A. D. 1524-1576, to whom this work is dedicated (see fol. 3^b).

A complete index with all the subdivisions is given by the author himself on ff. 4-6^b.

Beginning:

شده نامور بنامت نسخ جهان آرا
بجلال خویش یارب تو جمال ابن ببارا

End: جاوید حکم ران که بنام تو درازل
یزدان اساس سلطنت جاوید نهاد

See H. Khalifa ii. p. 658; Elliot, Bibliogr. Index, p. 136, and History of India, iv. pp. 298-300; G. Flügel ii. p. 72; and Kieu i. p. 111. The four chapters containing the history of the Pishdādian, Kayānian, Ashkānian, and Sāsānian dynasties (on ff. 27^a-31^b) are published, text and English translation, by Sir William Ouseley, London, 1799, Epitome of the Ancient History of Persia. As to this MS. see *ibid.*, p. xxxv, note.

The MS. is not dated.

Vol. I, ff. 1-153; II, ff. 154-305; II. 17; Nasta'lik; size, 8½ in. by 4 in.

[OUSELEY 5, 6.]

99

Ta'rikh-i-Alfī (تاریخ الفی).

A part of that most valuable and exceedingly rare chronicle of the millennium after the death of Muhammad till towards the year A. H. 1000, during the reign of Akbar, compiled at his command by Hakim Ahmad and others, continued after Ahmad's death in Safar A. H. 996 = A. D. 1588, January, by Asaf Khān, and revised by 'Abd-alkādir Badā'uni. Comp. Elliot, Bibliogr. Index, p. 143 sq.; History of India, v. pp. 150-176.

The first volume comprises the years 1-191 of the Rihlat or death of Muhammad. In this copy we do not find the preface, which is said to be written by Abū-alfīl. Beginning: آغاز کتاب در بیان اموری که واقع شده:

در سال اول رحلت خاتم النبیین نقلست که چون حضرت خاتم النبیین رحلت فرمودند آن

The second volume comprises the years 191-552, the third the years 553-698 of the Rihlat; the rest is wanting.

The work of Hakim Ahmad extends till vol. iii, fol. 332^b; on fol. 333^a follows a short account, by the continuator, of the murder of Ahmad, the punishment of the murderer, and that he (Asaf Khān, see Elliot, Bibliogr. Index, p. 147) had got the order to finish the work. After this the chronicle goes on as before.

There is no other division in the work, but the numbers of the years, which are written in red ink, in this way: ذکر وقائع سال صدوسی و هشتم از رحلت سید البشر علیه و آله التحية من الملك الاکبر.

The MS. has no date; it may be written about the beginning of this century. Possibly the copyist is the same 'Abd-alrazzāk who copied Ouseley 53 etc. It does not seem to be collated with its original.

Other MSS. of parts of the Ta'rikh-i-Alfī are mentioned by C. Stewart, p. 6, and Kieu i. p. 117. Comp. also Elliot, Bibliogr. Index, p. 161.

Vol. I, ff. 386; II, ff. 403; III, ff. 353; each page 23 lines; all three volumes written by the same hand in small but very distinct Nasta'lik; size, 15½ in. by 8½ in.

[OUSELEY 339-341.]

100

Rauḍat-alfābirin (روضة الطاهرين).

A general history, much esteemed in the East, from Adam to the last year of Akbar's reign, commenced by Muhammad Tāhir bin 'Imād-aldin Hasan bin Sultān 'Alī bin Hājī Muhammad Husain bin Sharaf-aldin 'Alī of Sabzwār, A. H. 1011 = A. D. 1602; see this chronogram on fol. 1^b:

بهر تألیف این خجسته رقم - روضة تألیف این کتاب شده

The author was more than twenty years already at Sultān Akbar's court when he finished his work; comp. fol. 626^a, where he relates the cause of his entering into Akbar's service in the year 987; see Stewart, p. 6. This history is divided into five sections (قسم), every section into several books (باب), chapters (فصل), etc.

Contents:

Preface and complete index on fol. 1^b.

First section on fol. 17^a (1). The ante-islāmian era, history of the ancient prophets, philosophers, and all the early kings before the rise of the Muḥammadan faith, in three books.

باب اول در ذکر انبیاء کار و حکمای عظام, subdivided into two chapters.

باب دوم در ذکر حالات واقعات ملوک عجم و سلاطین دی, subdivided into four chapters, containing the Pishdādians on fol. 25^a (1), the Kayānians on fol. 88^b (۷۷), the Mulūk-altawāif on fol. 182^b (۱۱۷), and the Sāsānians on fol. 183^a (۱۱۷).

باب سوم در ذکر ملوک عرب که قبل از ظهور اسلام لوی, subdivided into three chapters: سلطنت و اقتدار بر افراسنه اند, طبقه بنی لحم در عراق 1. chapters: 234^b (۲۱۷);

طیفة 2. مظهر آیات ربانی شهنشاه معدلت آئین سلطان
البر والبحر دوست نواز و دشمن گداز ابوالفتح جلال الدین
محمد اکبر پادشاه غازی on fol. 507^b (۴۹۰).

Second section on ff. 254^b-256, 238-253^b, and 257-
277 (۲۷۷-۲۸۱, ۲۸۱-۲۸۲, ۲۸۲-۲۸۱, the leaves being mis-
placed here). The era of the Unayyade and 'Abbāside
Khalifs, the Saffaride kings, etc., in four books.

باب اول در ذکر خلفای راشدین و حضرت امام حسن و
امام حسین و اولاد بزرگوار on fol. 254^b
and 238^a.

باب دوم در ذکر ملوک بنی امیة
on fol. 251^b (۲۴۴).

باب سیم در ذکر خلفای بنی عباس
on fol. 257^a (۲۴۰).

باب چهارم در ذکر بنی لیت صفاریه و غیر ذلک از پادشاهان
اسلام, in thirteen chapters, on fol. 261^b (۲۴۴).

Third section on fol. 278^b (۲۸۱). The era of C'ingiz-
kiân, Timûr, and the Safawî dynasty, in seven books.

باب اول در ذکر سلاطین ترک که تا ظهور چنگیزخان از
تاتارخانیه و مغول فرمان فرما بوده اند
on fol. 278^b.

باب دوم در ذکر شته از حالات و واقعات مغول که از نسل
آلان, on fol. 281^b (۲۸۴).

باب سیم در ذکر جلوس چنگیزخان و اولاد امجاد او
in three chapters, on fol. 284^a (۲۸۶).

باب چهارم در ذکر جمعی از حکایات دلکشی ممالک
on fol. 342^b (۳۴۵).

باب پنجم در ذکر سلاطین آل عثمان که فرمان فرمای
مملکت روم اند on fol. 346^b (۳۴۱).

باب ششم در ذکر احوال صاحبقرانی امیر تیمور گورکان
in three chapters, on fol. 349^a (۳۴۲).

باب هفتم در ذکر شته از احوال ملوک صفویه که اول ایشان
شاه کشورکشی شاه اسمعیل بهادرخان مغربی لمسینی است
on fol. 368^b (۳۶۱).

Fourth section on fol. 387^b (۳۷۰). The era of the ante-
islāmian rulers of Hindūstān, in two books, and a
khātimah in six chapters.

باب اول در ذکر احوال فرمان فرمایان هندوستان که قبل
از ظهور اسلام بوده اند, in nine
chapters, on fol. 387^b.

باب دوم از کتاب مهابهارت که متضمن آداب رزم و نیزه و
نصائح و موعظه و عقائد و مدار اعتقاد و عمل ایشان بران
است, in eighteen chapters, on fol. 421^b (۴۰۳).

Fifth section on fol. 468^b (۴۵۱). The era of the Mu-
hammadan Sultāns of Hindūstān till Akbar, in four
books.

باب اول در ذکر سلاطین عالیشان رفیع المکان هندوستان
که در دار السلطنه دلی لوی سلطنت و پادشاهی و رایت
on fol. 468^b.

باب دوم در ذکر جمعی از فتوحات حضرت خلافت پناهی

طی الهی مظهر آیات ربانی شهنشاه معدلت آئین سلطان
البر والبحر دوست نواز و دشمن گداز ابوالفتح جلال الدین
محمد اکبر پادشاه غازی on fol. 507^b (۴۹۰).

باب سیم در ذکر امرای دی شوکت صاحب طبع و شعری
عالی فطرت که بشرف ملازمت بندگان حضرت طلی الهی
جلال الدین محمد اکبر پادشاه غازی سرافراز بودند و ذکر
علمای کبار, in three chapters, on fol. 545^a (۵۴۸).

باب چهارم در ذکر جمعی از حالات واقعات بلاد سند و
پادشاهان ملتان و فرمان ران مملکت کشمیر و سلاطین
ولایات گجرات و مالوه و فرمان فرمایان ممالک دکن و
چونپور و جمعی از حالات و واقعات بنگ که بد بنگاله اشتها
دارد و شته از عجائب و غرائب بنادر و جزائر که در اطراف
on fol. 561^b (۵۴۴).
Epilogue of the author on fol. 626^a (۶۰۸).
See a full table of the contents of this work, Rieu i.
pp. 119-121.

Begining of this work : از حمد باری سبحان و
تعالی صلوات نا محدود و دود غیر معدود بدان مظهر جود
صاحب مقام محمود علی

No date. The contents of fol. 623^a (۶۰۷) are repeated
on a fly-leaf after the conclusion of the history. Short
extracts from this history are given in Elliot's History
of India, vi. p. 195 sq.

Ff. 626, ll. 22-27; partly Nasta'liq, partly Shikasta, different
handwriting; size, 14 in. by 8 in.
[ELLIOT 314 (ARCH. SWINTON).]

101

General history.

A work on general Muhammadan history till the
beginning of the eleventh century. Neither its title
nor its author's name is to be found anywhere, the first
leaves being wanting. It appears to have been com-
posed during Jahāngir's reign, since it concludes with
A. H. 1020 = A. D. 1611, on fol. 370^a (370^b being left
blank).

The MS. opens in the middle of a very disordered
and confused index (نسخه فهرست) پنج نفر فرشته
سلاطین دست راست پنج نفر فرشته خواجهین
و لایب دست چپ چهل و نه نفر آتج, and
its materials are arranged in the following manner :
Till fol. 226 each principal section begins without a
heading, only with the word ذکر, and contains several
subdivisions, styled طایفه, فرقه, باب, فصل, etc.
This whole part, we suppose, is the first book (اول
کتاب) of the work; see here a detailed table of contents :
Ancient patriarchs and prophets, on fol. 3^a, beginning
with شالغ (after fol. 2 a lacuna).

The early kings of Persia, in four tabakāt, on fol. 7^a.
The kings of Babylon and Syria, of the Jews, and
of the Greeks, on fol. 16^a.

The Himyarites, Ethiopians, the kings of Yaman,
the Ghassānians, and the Banū Lakhm, on fol. 23^a.

The Turks from Yāfēt, on fol. 28^b.
Muhammad, the first four Khalifs and the twelve
Imāms, on fol. 32^a.

The Khalifs of the Banū Umayyah, in two fasls: 1. Mu'awiyah and his successors; 2. The Umayyades in Spain, on fol. 38^a.

The Khalifs of the Banū 'Abbās, also in two fasls: 1. The 'Abbāsides of Baghdad; 2. The 'Abbāsides of Egypt, on fol. 44^a.

The dynasties dependent on the 'Abbāsides, in five fasls (the Tāhirides, the Banū Aghlab in Africa, the Tūlūnians, the Ikhshidīyyah, the Hamdānides), on fol. 68^a.

The independent dynasties of the Islām, contemporary with and subsequent to the 'Abbāsides, in the following fasls:

1. The Saffarides, in two *ṭabaqāt*, on fol. 73^a.
2. The Sāmānides, on fol. 75^a.
3. The Ghaznawides, on fol. 78^a.
4. The ancient kings of Gilān and Māzandarān, in four *ḥiṣṣas* (Isma'īlis, Būyides, etc.), on fol. 81^b.

5. The Saljūqides in all their branches, on fol. 90^b.

6. The Walls of the different wilāyāt, in six *kismas* (that is to say, four, the last of which is subdivided into *فرع* and *فرع*, which *فرع* again comprises two *kismas*), viz. the Sultāns of Spain, the Sultāns of Yaman, the Sharifs of Makkah, the Isma'īlis of Egypt, etc. etc., on fol. 116^a.

7. The Khwārizmshāhs, on fol. 126^a.

8. The Ghūrīdes, in *فرع* and *فرع* (together five *kismas*), on fol. 129^a.

9. The Ayyūbides, in two *kismas*, on fol. 145^b.

10. The Sultāns of Maghrib and Arabia, in eight *kismas*, on fol. 155^b.

11. The rulers of Turkistān before Čingizkhān, on fol. 160^b.

12. Čingizkhān, his descendants and successors, in four *kismas* and *فرع چنگرته*, which is subdivided into six *ṭabaqas* (1. *ایلکانه*, 2. *چوپانه*, 3. *طعامورته*, 4. *سلطین آل مظفرته*, 5. *ملوک انجیر*, 6. *ملوک سردارته*), on fol. 162^b.

13. The separate rulers of Irān, in twelve *ḥiṣṣas* (the kings of Māzandarān and Tābaristān, of Rustamdār, Gilān, Khūristān, Kurdistān and Lūristān, of Hurmūz, Shirwān, Karāmān, Marāsh, Malaṭīyyah, the Karā-koyunlū and Āk-koyunlū, etc.), on fol. 195^a.

From the 9th to the 13th *ḥiṣṣa* the numbers are forgotten.

On fol. 226^b begins the *second book* (کتاب دوم): History of the different Sultāns of Hindustān, the Turkish Sultāns, the Timūrīdes and Moghulshāhs, the rulers of Kaashmir, etc., in three fasls:

1. On fol. 226^b, in several *ṭabaqāt* and *salsalāt*, *سلسله*, *طیغه* *دکن* *سلسله* *نظام* *الملکوتیه*, on fol. 231^b; *سلسله*, *طیغه* *قطب* *الملکوتیه*, on fol. 233^b; *سلسله*, *طیغه* *کیم* *کیم*, on fol. 234^b; *طیغه* *مالو*, on fol. 235^a; *طیغه* *حکام* *خاندیس*, on fol. 246^a; *طیغه* *حکام* *خاندیس*, on fol. 258^a; *طیغه* *حکام* *شریته*, on fol. 261^b; *بنگاله*, on fol. 259^a; *طیغه* *حکام* *سند*, on fol. 264^a; *طیغه* *حکام* *کشمیر*, on fol. 279^b; *طیغه* *حکام* *ملتان*, on fol. 282^b.

2. On fol. 287^a (the number is wanting), *در سلاطین*, *آل عثمان* *که نسب ایشان به اغوز میرسد*.

3. On fol. 293^a, *در ذکر احوال امیر تیمور صاحبفران*, *نگرگان* *ولاد*.

Sultān Bābar on fol. 311^a, Humāyūn on fol. 312^b, Akbar on fol. 322^b, Jahāngir on fol. 366^b. This book ends with the year 1020 = A.D. 1611.

After a blank page begins on fol. 371^a a new *ḥiṣṣa*, which probably belongs to a *third book*, containing the history of the Safawī dynasty; it closes in the commencement of the reign of Shāh 'Abbās, A.H. 998 = A.D. 1590. Therefore, we suppose, the author died a little after A.H. 1020, before he could continue the history of the Safawīs down to the same point where he had broken off the description of Jahāngir's exploits.

The proper order of the leaves from f. 363 to 369 is this: 363, 365, 364, 367, 366, 368, 369.

Mirkhond's *Raudat-al-safā* is very often quoted in this work. Not dated; it may be that this copy is the author's autograph, the missing parts of which have been supplied later.

Ff. 402, ll. 19-21; Nasta'lik, written by different hands on different paper; incomplete at the beginning; the first leaves very much damaged; size, 10½ in. by 5½ in. [ELLIOT 346.]

102

Subh-i-ṣādiq (صبح صادق).

The first part of a most comprehensive historical, biographical, and geographical work, composed by Muḥammad Ṣādiq Iṣfahānī (Mirzā Muḥammad Ṣādiq bin Mirzā Muḥammad Sālīḥ Zulwairī Iṣfahānī Āzādānī, so in Ouseley 292, fol. 1^b), during the years from the end of Jahāngir's reign (he died A.H. 1037) to A.H. 1048. It is dedicated to Jahāngir on fol. 4^a, ll. 3 and 6, and as the date of its completion, the author himself states 'the beginning of A.H. 1048' (= A.D. 1638) on fol. 258^b (*وقد وقع الفراغ من تصنیف فی اوائل ثمان واریعین*), whilst in the context of the chapter concerning Noah, on fol. 12^a, l. 25, he states as 'the present moment' A.H. 1045 = A.D. 1635. A. Sprenger, in his Catalogue, mentions that this work is quoted in the *خزانة علمیه*, composed A.H. 1176 (see p. 144, No. 7); comp. also Elliot, History of India, vi. p. 453.

It is divided into four volumes (مجلد). Contents of this (the first) volume:

Preface and table of contents, on fol. 1^b.

Introduction (مقدمه), on fol. 2^a. On some things created before Ādam.

Book I (مطلع) on fol. 6^b. On the prophets.

Book II on fol. 62^b. On the old Persian kings.

Book III on fol. 90^a. On famous men (especially Greek philosophers) before the appearance of Islām.

Book IV on fol. 108^a. Biography of Muḥammad.

Book V on fol. 139^b. The immediate successors of Muḥammad.

Book VI on fol. 159^a. The twelve Imāms.

E

Book VII on fol. 177^b. The Banū Umayyah.
Book VIII on ff. 210a-258^b. The Banū 'Abbās, their
Wazirs and Amirs, etc.

Beginning: اول نامه نام پادشاهی شاید که پادشاهان را
از بندگی شرف افزاید پادشاه تخت و سرور تاج آید
The end is a chapter about the Karmats and their
chiefs.

The table of the contents of the other volumes we
quote from the preface (on fol. 2^a):

مجلد دوم مشتمل است بر شش مطلع.
مطلع اول در ذکر طائفه از ملوک اسلام که پیش از ظهور
چنگیزخان در بلاد ایران سلطنت کردند.
مطلع دوم در ذکر چنگیزخان و احداث او و طائفه از ملوک که
بعهد ایشان در ایران سروری یافتند مسبق بذکر برخی
از ملوک توران.
مطلع سوم در ذکر امیر صاحب تران تیمور گورگان و اولاد
او و طائفه از آنان که بعهد ایشان در ایران بدولت رسیدند.
مطلع چهارم در ذکر سلاطین صفویه.
مطلع پنجم در ذکر ملوک روم و شام و حجاز و يمن و مغرب و ما
بیلیها.
مطلع ششم در ذکر ملوک هند.
مجلد سوم مشتمل است بر دوازده مطلع.
مطلع اول در ذکر طائفه از مشاهیر واعیان که در مائه اولی
از هجرت در گذشته اند.
مطلع دوم در ذکر برخی که در مائه دوم از آن وفات یافته
اند و همچنین مطلع سیوم و چهارم تا دهم.
مطلع یازدهم در ذکر جمعی که بعد از الف در گذشته اند
و طائفه که اکنون در قید حیات اند.
مطلع دوازدهم در ذکر شمه از احوال خود و برخی از دوستان
و آشنایان سلمه الله تعالی.

مجلد چهارم در ذکر اسامی انام و امصار و بلاد و بحار و انهار
و جبال و عین و جزائر و مواضع و امثال آن بنترتیب حروف تہجی
و از آن وسیع و کیفیت جهان و طول و عرض بلدان و خواص هر
دیار و دیگر فوائد معلوم شود و این مجلد در حقیقت
نہرست (!) مجلدات ثلاثہ است زیرا کہ ہرچہ در آن مجلدات
مذکور است مزبور است با ضبط نقط و تحقیق و اشارہ بانکہ
ذکر هرکدام مذکور است از کدام مجلد گذارش یافتہ و اللہ
اعلم بالصواب.

This fourth volume is probably called 'Shāhid-i-
Sādiq' (شاهد صادق), as the source of the treatises
Takwīm-albuldān and Tahkīk-alī'rāb, which are evi-
dently extracted from this volume, is there styled
Shāhid-i-Sādiq (see Nos. 103 and 104).

According to the colophon on fol. 258^b this copy was
finished A.H. 1197, the 5th of Rajab=A.D. 1783, the

6th of June, in Allāhābād: باتمام رسید جلد اول صبح
صادق بتاریخ پنجم رجب المرجب سنہ ۱۱۹۷ ہجری مقدسہ
نوی صلی اللہ علیہ وآلہ و سلم در بلدہ الکباب بہرملی
صاحب والا جوناتان اسکات: بہادر دام اقبالہ وزاد عمرہ کہ
شیخ صاحب مزنی (!) مشفق شیخ اللہ یار بہادر بلگرامی
سلمہ بہ ملازم سرکار صاحب والا اند اخلاق والطاف ونہم
و ذکا این صاحب ما باحاطہ زبان قلم در نہاید کہ با ہر یک
از کہ وہ مثل آفتاب ظل رافت او نکسان است سلمہ اللہ
تعالی ابداً للحمد لله علی ذلک والدعا.

There is one blank (on fol. 233), where the copyist
notifies that 'one leaf' was wanting in his original.
The margin shows occasional emendations of the same
hand, which wrote the whole.

Fl. 258, ll. 29; Nasta'lik; size, 16 in. by 8½ in.

[Ouseley 342.]

103

Takwīm-albuldān (تقوم البلدان).

Tables stating the degrees of longitude and
latitude of alphabetically arranged names of towns,
by the same Mirzā Muhammad Šādiq Isfahāni. On
the first page is written: تقوم البلدان تألیف میرزا
محمد صادق اصفہانی منجملہ کتاب مسویٰ شہاد صادق
اسماء و اطوال و عروض بلدان مشہورہ منقول
از کتاب شہاد صادق تألیف میرزا محمد صادق بن میرزا
محمد صالح زمیری اصفہانی آزادانی مبنی بر حروف تہجی

It appears to be an extract from the fourth volume
of 'Subh-i-Sādiq' (see Ouseley 342).

This copy was finished in Lucknow A.H. 1194, the 5th
of Ramaḍān=A.D. 1780, September 4; see fol. 15^b.

It was edited, text and translation, for the Oriental
Translation Fund, by J. C., London, 1834 (pp. 60-147).

Fl. 1-15, ll. 17; Shikasta; size, 10½ in. by 6½ in.

[Ouseley 292.]

104

Tahkīk-alī'rāb (تحقیق الاعراب).

A small geographical dictionary, also extracted from
the fourth volume of 'Subh-i-Sādiq.' On the first
page we read تحقیق الاعراب اسمی بلاد ربع مسکون
از کتاب شہاد صادق تألیف میرزا محمد صادق اصفہانی
مبنی بر ترتیب حروف تہجی

This copy was finished by the same hand as the
preceding copy, A.H. 1194, the 7th of Ramaḍān=
A.D. 1780, September 6. It was translated for the
Oriental Translation Fund, by J. C., London, 1832

¹ Jonathan Scott, the translator of the Bahār-i-Dānish (1).

(pp. 1-57); see, concerning the author, Sir W. Ouseley's letter in the preface, pp. iv-xi.

Ff. 17-26, ll. 17; *Shikasta*; size, 10½ in. by 6½ in.
[OUSELEY 292.]

105

Another copy of the *Tahkik-al-frāb*.

It is not dated, but being written by the same hand and apparently about the same time as No. 107, we infer that it was copied by 'Abd-alrazzāk Shihālawī (عبد الرزاق سہالوی), A. H. 1196=A. D. 1782.

This seems to be copied from No. 104, in which, at the beginning, the end of the Nisbah [الإداني] is rubbed out; in consequence 'Abd-alrazzāk writes (fol. 1^b) *ميرزا محمد صادق الامفہانی الزاد*.

Ff. 1-15, ll. 15; *Nasta'liq*; size, 8½ in. by 7½ in.
[OUSELEY 166.]

106

مجمعل تواریخ خواتین ماوراء النہر.

A short chronological list of the events in the history of Transoxania from the years A. H. 380 to 1019=A. D. 990-1610. This is an extract from Muḥammad Šādiq's '*Šubḥ-i-Šādiq*' (from the fourth part).

Beginning: در سنّ ثمانین و نولسمائے بغراخان کہ اول ملک آل خاقان است قصد ماوراء النہر کرد الّٰح

The handwriting is the same as in Nos. 103, 104, and 108. This copy was finished the 10th of Ramaḍān; the year is not stated; it is probably the same as in Ouseley 292 and 309, viz. A. H. 1194=A. D. 1780. The colophon on fol. 91^b: *تم ما نقلت من کتاب شاعد: ۹۱۰* صبع فی ذکر خواتین مغول من اولاد چنگیزخان و من کان قبلہم واللّٰہ تعالیٰ اعلم فی التّأیید عاشر من شہر رمضان الذی انزل فیہ القرآن والصلوة والسلام علی محمد نبی آخر الزمان.

Ff. 85-91, ll. 17; *Shikasta*; size, 11 in. by 6½ in.
[OUSELEY 280.]

107

Another copy of the same extract.

Agreeing in all particulars with the preceding copy; it is very likely a copy of it; it is dated the 18th of the second Jumādā, A. H. 1196=A. D. 1782, 31st of May; the scribe is the same 'Abd-alrazzāk who wrote the whole of No. 106.

Ff. 17-27, ll. 15; *Nasta'liq*; size, 8½ in. by 7½ in.
[OUSELEY 166.]

108

رسالہ در بیان اولاد ابو التّرك یافث بن نوح.

An account of the origin of the Moghul races and a short history of Čingizkhān, Timūr, and their descendants.

This, too, we suppose to be an extract from the second volume of '*Šubḥ-i-Šādiq*' of Muḥammad Šādiq Iṣfā-

hān (like all the preceding treatises), though it does not seem to be mentioned anywhere.

Beginning: این مختصرست در بیان احوال اولاد یافث بن نوح علیہ السلام آوردہ اند کہ الّٰح

This copy was finished the 4th of Shawwāl, A. H. 1194=A. D. 1780, 3rd of October, in Lucknow.

Ff. 43; handwriting and exterior are the same as in Nos. 103, 104, 106, and 110.
[OUSELEY 309.]

109

The same extract.

This is probably a transcript from No. 108, made by 'Abd-alrazzāk Shihālawī; he dates it on fol. 41^b from the 20th of the second Jumādā, A. H. 1196=A. D. 1782, June 2, and on fol. 92^b from the 10th of Rajab, A. H. 1196=A. D. 1782, June 21.

Ff. 29-92; externals the same as in No. 105.
[OUSELEY 166.]

110

تذکرۃ الامراء.

Two collections of biographies of Amirs: a. During the reign of Bābar, on ff. 6^b-11^a; b. During the reign of Humāyūn, on ff. 11^a-38^a. Probably an extract from the third book of '*Šubḥ-i-Šādiq*'.

Beginning: این مختصرست در مجمعل احوال امرای هندوستان جنت نشان ایام سلطنت سلاطین الّٰح

This copy was finished the 20th of Shawwāl, A. H. 1194=A. D. 1780, 19th of October.

Ff. 6-38; handwriting and externals the same as in Nos. 103, 104, 108, etc.
[OUSELEY 356.]

111

The same.

It is a transcript from No. 110, made by 'Abd-alrazzāk.

The Amirs of Bābar, on ff. 93^b-105^a; the Amirs of Humāyūn, on ff. 105^a-145^b.

Ff. 93-145; comp. Nos. 105, 107, and 109.
[OUSELEY 166.]

112

Documents relating to the stay of Humāyūn in Persia, after being driven out from India, by Shīr Shāh (A. D. 1544), viz.

1. Ff. 41^b-45^a. Fīrmān of Shāh Tahmāsp to the governor of Harāt, Muḥammad Khān Sharaf-al-din Muḥammad Khān Sharaf (محمد خان شرف), Beglarbeg of Khurāsān (بغلر بگ خراسان), ordering him to receive the emperor hospitably. This portion is dated the 21st of Shawwāl, A. H. 1194.

2. Ff. 45^b-48^b. What happened to Humāyūn in Persia; his interview with Shāh Tahmāsp, etc.

3. Ff. 48^b-50^a. List of the Persian Amirs who accompanied Humāyūn out of Persia and assisted him in recovering Kandahār.

4. Ff. 50^a-52^b. List of those followers who stayed with Humāyūn during his exile in Persia.

This also seems to be taken from Muḥammad Šādiq (probably from the 6th Maṭla' of the second book).

The copy was finished A. H. 1194, the 24th of Shawwāl=A. D. 1780, October 23, by Muḥammad Baksh with

the Takhalluṣ Ḥshūb (محمّد بخش مختلّص باشوب), at Lucknow.

Ff. 41-52; the same externals as in No. 110.

[Ouseley 356.]

113

The same.

Copied from the preceding MS. by 'Abd-alrazaq. The firmān on fol. 154^a is dated A. H. 1196, the 10th of Sha'ban = A. D. 1782, 21st of July, the remainder the 11th Sha'ban of the same year, 22nd of July.

At the end of this treatise, being the last of the volume, the copyist remarks: *نَهت هذا الكتاب مسمّى بهت رسالة تقويم البلدان واقع بتاريخ بازدم شهر شعبان*

He gets 'seven treatises' by dividing Ouseley 166, ff. 29-41 and ff. 147-164, each into two separate parts. They are the following:

1. Ff. 1-15. *Tahkik-al-irāb* (No. 105).
2. Ff. 17-27. The events in the history of Transoxania from A. H. 380-1019 (No. 107).
3. 4. Ff. 29-92. Origin and history of the Moghuls (Čingizkhān and Timūr), divided into two parts (No. 109).
5. Ff. 93-145. The Amirs of Bābar and Humāyūn (No. 111).
6. 7. Ff. 147-164. The firmān of Shāh Tahmāsp, on ff. 147-153^a; and the lists of the Persian Amirs and the followers of Humāyūn, on ff. 153^a-164 (No. 113).

Ff. 147-164; comp. No. 105, etc.

[Ouseley 166.]

114

Mirāt-nā'ām (مرآة العالم).

A general history till the time of the emperor Aurangzib (A. D. 1658-1707), compiled A. H. 1078 = A. D. 1667, and usually ascribed to Muḥammad Bakhtāwar Khān (see fol. 440^b, last line). He was a high official at the court of Aurangzib, to whom the work is dedicated. He died A. H. 1096 = A. D. 1685. Concerning his own researches and works he gives a special chapter in ff. 438^a-440^b.

See Nassau Lees, *Materials*, p. 57, and a copious enumeration of the contents in W. Morley's *Descriptive Catalogue*, p. 52 sq., and in Rieu i. pp. 125-127; comp. also for the title and authorship of this work, Elliot, *History of India*, vii. p. 145 sq.

Beginning: *بهترین نقشی که آینه خاطر سخت نگویند*
روشن ضمیر را بآرۀ صفا بخشد حمد و ثنای مانع نیست
کے الخ

The work is divided into an introduction, seven *Āraish*, with many subdivisions and a conclusion, which are specified on ff. 2^a-3^a.

Introduction on the creation, on fol. 3^b.

I. *Āraish*, on ante-Muḥammadan history, on fol. 4^b.

II. *Āraish*, history of Muḥammad, the first four Khalifs, etc., on fol. 42^b.

III. *Āraish*, history of the Khalifs and the contemporary and succeeding dynasties till the time of Timūr, on fol. 105^b.

IV. *Āraish*, history of Timūr and his descendants, of the Turks in Asia Minor, and the Ṣafawī dynasty, on fol. 158^b.

V. *Āraish*, history of India till the accession of Bābar, on fol. 174^a.

VI. *Āraish*, history of Bābar, Humāyūn, Akbar, Jahāngir, Shāh Jahān, on fol. 215^b.

VII. *Āraish*, history of Aurangzib, on fol. 309^a.

Conclusion, biographies of poets, arranged alphabetically, on fol. 441^a.

The biography of poets begins with *Asadi*. On fol. 155^a the first three lines of fol. 151^a are wrongly repeated; on fol. 213^a, l. 3 must be read *نمایش* instead of *نیم*; from fol. 340 to fol. 405 the right order of the leaves is as follows: 340, 365-404, 341-364, 405.

Not dated; eleventh to twelfth century.

Ff. 463, ll. 23; partly *Shikasta* (ff. 1-57^b), partly *Nasta'lik* (ff. 58-463); written by different hands at different times and also on different paper; the original leaves are put into a modern margin; size, 13½ in. by 8½ in. [ELLIOT 242.]

115

The same.

Introduction on No. 252, on fol. 6^a; I. *Āraish* on fol. 9^a; II. *Āraish* on fol. 40^b; III. *Āraish* on fol. 136^a; IV. *Āraish* on fol. 226^b; V. *Āraish* on fol. 250^a; VI. *Āraish* on fol. 309^a; VII. *Āraish* on No. 253, on fol. 67^b; conclusion on fol. 323^a.

This copy is quite modern. There is a colophon on fol. 380^a (No. 253); the date, however, is not certain: *تمام شد این کتاب بعون الله الملك الوهاب بتاريخ شهر صفر المظفر سنه ۱۲۰۰*.

Before the *r* there are two dots, one under the other, the upper one the largest, perhaps *r...*, viz. 1200 = A. D. 1785, December.

Vol. I, ff. 367; vol. II, ff. 380; ll. 15; *Nasta'lik*; size, 8½ in. by 7½ in. [Ouseley 252, 253.]

116

The same.

Contents:

Vol. I. Introduction on fol. 8^b; I. *Āraish* on fol. 11^b; II. *Āraish* on fol. 115^a; III. *Āraish* on fol. 284^a; IV. *Āraish* on fol. 422^b; V. *Āraish* on fol. 464^a; VI. *Āraish* on fol. 592^a.

Vol. II. VII. *Āraish* on fol. 1^b; biography of poets on fol. 305^a.

No date. The beginning of vol. I is rather different from that in the other copies: *بسم الله الرحمن الرحيم*
و به نستعين برزى گورمى که تاجداران کشور فصاحت و
فخت نشینان خطّ بلاغت را برپایه افتخار باشد حمد و ثناء
بگانه ایست که مرآت عالم جلوه گاه بدائع قدرت اوست الخ

Vol. I, ff. 833; vol. II, ff. 364; ll. 17; distinct *Nasta'lik*; size, 9 in. by 4½ in. [FRASER 112, 113.]

117

Ta'rikh-i-Kipčakkhānī (تاریخ قپچاقخان).

A most comprehensive work on general history of

the east, called *Ta'rikh-i-Kīpčākhānī* (vol. I, fol. 3^a, line antep.), by *Kīpčāk-Khān*.

The author's name is *قلمی بن قباغان* عرف *خواجه قلی بیگ سحان* بنی *بن قباغان* مرحوم عرف *امام قلی قوس بیگ سحان* قلیخان والی توران.

Subhān Kuli-Khān, ruler of Turkistān, whose *Kaus-Begī* the author's father was, died A. H. 1114 = A. D. 1702. We learn from the preface and conclusion the following particulars regarding the author's life: He was a native of Balkh, came to India A. H. 1107, and resided at Lāhūr, where he was in connection with 'Abd-alsamad Khān, governor of the Panjāb under the emperor Farrukhsiyar about A. H. 1125; he was from his early days given up to reading old chronicles, and resolved to compose this book, which he finished A. H. 1137, the 5th Rabi' I = A. D. 1724, November, after six years' work (vol. II, fol. 296^b; vol. I, fol. 3^a). He does not give a review of his sources; in vol. II, fol. 296^b, he mentions the *Ta'rikh-i-Fīrūzshāhī*, by *Ḍiyyā Barnī*.

Beginning:

کنه خرم بجز در آفات تو نیست
اندیشه من بجز مناجات تو نیست
من ذات ترا بواجبی کی دانم
داننده ذات تو بجز ذات تو نیست

It is divided into an introduction, five books, and a conclusion.

Fātiḥah on fol. 3^b. On the creation; index of the contents.

Book I (باب اول) on fol. 10^a. On the prophets before Muḥammad, in five parts.

Book II on fol. 44^a. On ante-Muḥammadan dynasties, in four *ṭalākas*; chiefly on the kings of Persia.

Book III on fol. 77^a. On the dynasties contemporary with the kings of Persia mentioned in the preceding chapter, in nine *ṭāifas*.

Book IV on fol. 93^b. On Muḥammad, the four immediate successors, the twelve Imāms, the Umayyads and 'Abbāsids, Khalīfas, and the founders of the four schools of Muḥammadan law, in two *ṭalākas*.

Book V on fol. 247^b. On Islamic dynasties in general, in nine *ṭalākas*:

Faṣl I (fol. 247^b), in five *ṭāifas*: Tāhīrides, Šaffārides, Šāmānides, Ghaznawides, Ghūrīdes.

Faṣl II (fol. 273^b), in two *ṭāifas*: Būyides and Saljūkides.

Faṣl III (fol. 4^a, vol. II), in two *ṭāifas*: Khwārizm-shāhs and Atābegs.

Faṣl IV (fol. 18^a). Ismā'īlīs.

Faṣl V (fol. 27^a), in two *ḡurūḥ*: Tātār and Moghul dynasties.

Faṣl VI (fol. 80^b), in six *ṭāifas*: Muẓaffarīdes, Ilkānians, Čūpāniyyah, Kurts, Sarbadārīans, Turkish princes in Asia Minor.

Faṣl VII (fol. 90^b). On the rulers of Sind till the time of Akbar, in five *ṭāifas*.

Faṣl VIII (fol. 97^a). On the rulers of India, in six *ṭāifas*: Slave kings, Khiljīs, Tughluks, Sayyids, Lūdl, Sultāns of the Dakhan.

Faṣl IX (fol. 109^b), in five *ṭāifas*: On *Timūr* and his successors, on the tribes of *Karā-koyunlū* and *Āk-koyunlū*, on the *Šafawīs*, on the *Šaibāniyyah* dynasty of Turkistān till Sayyid *Abū-alfidl Khān*.

Conclusion (خاتمه) on fol. 296^a. On the author himself. On fol. 297^a occur the following two notes: *نوسنده* اوراق شکسته وسته سید حافظ معصوم سانی تخلص تاریخ تمام خاتمه کلام یافت.

From this note we learn that this copy was made by a Sayyid *Hāfiẓ Ma'ṣūm* with the *Takhalluṣ* *Sāki*, and that the date of the completion of the work itself is embodied in the words *خاتمه کلام* (i. e. 1137).

Then follows another note on fol. 297^b: *تدویر هذه النسخة*:

المباركة المسمى تاريخ قباغانی فی يوم الاربعاء خامسا من ربيع الاول بحسب الارشاد قدوة للوالمين والامراء منبع للبود والسخا صاحب السيف والقلم ناسخ اوضح المتأخر والمتقدم مورد توارث للبلبل المتان اعني صاحبي ومولائي قباغان بهادر سلمه الله وبنا ان قد تم في التاريخ سنة اربع وثلثين الف ومائة وحاسب تاريخه من اسم الشريف يعني (1) مؤلف الكلام قباغان والآن جاء في نظر الثاني وسار تاريخ خاتمه كلام في سنة سبع وثلثين الف (1) من بناه حضرت شيخ الشيوخ اخي قريح زنجاني قدس سره في بلدة الاهور لها نور.

Accordingly this copy was finished on Wednesday, the 5th Rabi' I (N. B. Exactly the same day when the author finished his work); the year, however, when this took place is not mentioned. Secondly, this copy was made for one *Kīpčāk-Khān Bahādur* (probably the author himself).

We think it most likely that these two notes are simply transferred from an older MS., and must remark that these two volumes bear in all externals (as paper, writing, etc.) the greatest likeness to those copies, made by 'Abd-alrazzāk (comp. Ouseley 53, 166, etc.)

On ff. 297^b-302^a follows an account of A. H. 1138, dated the 27th Shawwāl, A. H. 1138 = A. D. 1726, the 28th June.

Beginning: اوراق غزّ ماه ربيع الاول سنة سبعة وثلثين والف ومائة صورت انجاء پذيرفته امروز که بيست وهفت ماه شوال شد جلوس محمد شاهي مطابق سنة 1138 هجریست از مقابلہ ونظرديد ثانی 'مجلد فرائی حاصل شد اخبار تازه معرورہ اقبالیم سبعة چنین مسموع وشاهده میشود واسطه سنة 1130 هجری باعث عزل ونصب قیاصرو وغلبه قکار فرنگ الی.

No. 184, ff. 296; No. 185, ff. 302; II 15; small Nasta'liq; size, 8½ in. by 7½ in. [Ouseley 184, 185.]

¹ Of this 'collation and revision' there is no trace to be discovered in these two volumes.

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Ḥadīkat-alsafā (حديقة السفا).

A large general history in three volumes, written by Ibn Ghulām 'Alīkhān Yūsuf 'Alī (see this name in No. 155, fol. 2^a, ll. 18 and 19), and entitled *Ḥadīkat-alsafā*, or the Garden of Purity. The author says, that although he had collected the materials for this history during the government of Mihr 'Alī Wardikhān already, yet in consequence of some obstacles he could begin his work only after the death of this Amir (who died A.H. 1169 = A.D. 1755; see fol. 2^a, ll. 24-26: بنابر تعویق

موانع که تفصیل آن لائق این مقام نیست در حجاب تعویق ماند تا بعد فوت آن سرور در سنه هزار و صد و شصت و نه الیه), in the year 1170 (= A.D. 1756; see fol. 2^b, l. 4: در سنه هزار و صد و هفتاد شروع آن نمود), and he was still occupied with it A.H. 1173 = A.D. 1759, as we learn from the following passage in No. 156, fol. 388^a, l. 11: تا حال که سنه یک هزار و یکصد و هفتاد رسد هجریست.

This work is divided into an introduction (مقدمه), three volumes (مجلد), and a conclusion (خاتمه); each volume is subdivided into several *randas* or meadows, each *randah* into several *dauhas* or trees, and these again into *ghusns* or branches.

Contents:

No. 155.—Introduction on fol. 1^b, containing the author's preface, an account of the creation, and a complete index of the first volume.

First volume on fol. 5^a, in six *randas*.

First randah on fol. 5^a, in two *dauhas*:

Dauha I (on fol. 5^a). The prophets before Muhammad (انبياء سلف).

Dauha II (on fol. 32^a). The kings before the Islām (ملوک سلف), in fourteen *ghusns*: The Pshdādians (fol. 32^a); the Kayānians (fol. 34^a); the Aslākānians (fol. 37^b); the Aslghānians; the Sāsānians (fol. 38^a); the Kaldānians, or kings of Babylon; the Sultāns of Syria (fol. 43^a); the Banū Sulaimān; the Ptolemies (سلطین بونان) (fol. 43^b); the kings of Habash, the Ghassānians (fol. 43^b); the Banū Lakhm (fol. 44^a); the kings of Himyar (fol. 45^a); the Roman emperors (fol. 48^a).

Second randah on fol. 49^a, in five *dauhas*:

Dauha I (on fol. 49^a). The life of Muhammad.

Dauha II (on fol. 81^a). The Khilāfat of Abū Bakr.

Dauha III (on fol. 84^a). The Khilāfat of 'Umar.

Dauha IV (on fol. 83^b). The Khilāfat of 'Uthmān; here the heading is left blank, the same has happened in many other places.

Dauha V (on fol. 92^a). The Khilāfat of 'Alī.

Third randah on fol. 102^b, in ten *dauhas*:

Dauha I (on fol. 103^a). The twelve Imāms.

Dauha II (on fol. 106^b). The principal men of the Ashāb or Sahābah, in alphabetical order.

Dauha III (on fol. 109^b). The four Mujtahidīn.

Dauha IV (on fol. 110^a). The seven Qur'ā or readers of the Kurān.

Dauha V (on fol. 110^a). The Tābi'in (these three *dauhas* are misplaced in the index).

Dauhas VI and VII (on fol. 118^a). The 'Ulamā, Muḥaddithīn (or collectors of Muhammad's traditions), Mashāikh and Fkārā (these two *dauhas* seem not to be separated in the text, at least we have not succeeded in finding out any heading of the seventh *dauha*).

Dauha VIII (on fol. 129^b). The Banū Umayyāh.

Dauha IX (on fol. 132^a), in two *ghusns*. The martyrdom of Ḥadrat Sayyid Alashāhid and the affairs of Muslim bin 'Aqīl, 'Abdallāh bin Zubair and the other Hakims of the Banū Umayyāh.

Dauha X (on fol. 148^a). The Banū 'Abbās.

Fourth randah on fol. 163^b, in two *dauhas*:

Dauha I (on fol. 163^b). The rulers and governors contemporary with the 'Abbāsides to the west of Baghdād, in twenty-three *ghusns*: The 'Abbāsides in Egypt (fol. 163^b); the Sayyids in Spain, the Sayyids in Yaman (fol. 164^a); the Sharifs of Makkah (fol. 164^b); the Banū Aghlab in Africa; the Banū Tūlūn in Egypt, beginning with Ahmad bin Tūlūn (fol. 166^a); the Mulaththamin in Manṣil (fol. 165^b); the Ikshidīyāh in Syria; the Banū Mundhir in Spain (fol. 166^a); the Mulaththamin, (بنی تاشغین), comp. Roudh el Kartas traduit par Beaumier, Paris, 1860, fol. 190 sq., and the Muwahhīdīn in Africa (fol. 166^b); the Banū Marīn, the Āl-i-Mirdās (بنی کلاب) in Syria, the Banū 'Ukail in Manṣil (fol. 168^a); the Banū Asad, the Banū Tāi (بنی آل فضل) in Syria, the Ima'īls in Egypt (fol. 168^b); the Āl-i-Ayyūb in Egypt (fol. 170^b); the Saljūkides in Syria and Rūm (fol. 175^a); the Āl-i-'Uthmān of Rūm (one of the longest accounts from fol. 176^b down to fol. 216^a); the Akhrād in Diyār Bakr, the Āl-i-Dhū-alkadr in Mar'ash, Malāṭīyāh, etc. (fol. 216^a).

Dauha II (on fol. 216^b). The dynasties contemporary with the 'Abbāsides to the east of Baghdād in Irān and Tūrān, in twenty-five *ghusns*: The Banū Hasan and Husain in Tabaristān and Gilān (fol. 216^b); the Kārkiyās (کارکیا) in Gilān (fol. 218^a); the Kīwāmiyyāh (کیوآمد) in Māzandarān (fol. 220^a); the Bāwadiyyāh in Tabaristān and Gilān, in three classes (fol. 221^a); the Tāhirides (fol. 222^b); the Saḥfārides (fol. 223^a); the Sāmānides (fol. 224^a); the Āl-i-Ziyār (fol. 227^b); the Ghaznawides (fol. 230^b); the Ghūrīdes (fol. 234^b); the Karts of Harāt (fol. 235^b); the Dailamīs (fol. 237^a); the Kākāyah of Isfahān, etc. (fol. 240^b); the Saljūkides, in three classes, of Irān and Tūrān, of Irāk, of Kirmān (fol. 241^a); the Atābēgs of Manṣil (fol. 249^b); of Adharbaijān (fol. 250^b); of Fārs (fol. 251^a); of Lūristān (fol. 252^b); the rulers of Sīstān (fol. 253^a); of Hurmūz (fol. 253^b); the Assassins (حسن صباح واتباع او) 'Alā-aldīn Dīnār and his successors in Kirmān (fol. 256^b); the Karākhītāyāh in Kirmān (fol. 257^a); the Āl-i-Muẓaffar (fol. 258^a); the Khwārizmshāhs (fol. 266^a).

Fifth randah on fol. 271^b, in thirteen *dauhas*:

Dauha I (on fol. 271^b). The origin of the Turks, the line of the Tatars, and Moghuls (fol. 271^b); the story of Ālankūi (fol. 272^a); Čingizkhān's birth, life, and conquests (fol. 272^b); his successors in Karākorūm, etc.; the Khāns in Kīpčāk; the Čagatāis, in two

ghuznas, the second of which comprises Hulāgūkhān bin Tūlūkhān; the descendants of Hulāgū down to Abū Sa'īd Bahādūrkhān (fol. 288^b); the Uṣṣāniyyah and Ilkāniāns (fol. 303^a); the Sarladāriāns (fol. 307^b).

Sixth raudah on fol. 309^a, in three dauhas:

Dauha I (on fol. 309^a). The Karā-koyunlū.

Dauha II (on fol. 309^b). The Āk-koyunlū.

Dauha III (on fol. 309^b). The Safawī dynasty down to the death of Shāh 'Abbās II, A.H. 1077.

At the end of this volume there is a seal of Kullī Muḥammad Khān. Beginning of the volume: *حمد والثناء متکاتر مخصوص جناب بی مثلی است که ذرات*

انبیاء و رسول را آید.

Not dated.

No. 156.—*Second volume* on fol. 1^b, containing ten raudas (the index of this volume is missing).

First raudah on fol. 1^b. Timūr and his successors, in three dauhas:

Dauha I (on fol. 1^b). History of Timūr from his birth to his death, A.H. 807=A.D. 1405.

Dauha II (on fol. 43^a). History of Timūr's descendants from the reign of Shāhrukh to the death of Sultān Abū Sa'īd Gurgān, A.H. 873=A.D. 1468.

Dauha III (on fol. 69^a). History of Sultān Husain Mirzā, Badī' al-zamān Mirzā, Muẓaffar Husain Mirzā, etc., down to the year 929, in three ghuznas.

Second raudah on fol. 93^b. The reign of Bābar in India (A.H. 929-937).

Third raudah on fol. 95^b. Humāyūn's reign (937-963).

Fourth raudah on fol. 99^b. Akbar's reign (963-1014). On ff. 107-109 there are enumerated famous Amīrs, 'Ulamā, judges, and poets of his time.

Fifth raudah on fol. 109^b. Jahāngīr's reign (1014-1037).

Sixth raudah on fol. 126^b. Shāhjahān's reign (1037-1068). The contemporary sheikhs, physicians, and poets, on ff. 180^b-194^b.

Seventh raudah on fol. 194^b. Aurangzib 'Ālamgīr's reign (1068-1118).

Eighth raudah seems to be forgotten in this copy, therefore the reigns of Bahādūrshāh and Mu'izz-al-dīn Jahāndār (1118-1125) are entirely missing; see the death of Aurangzib on fol. 253^b and a description of his qualities and virtues on fol. 254^a sq.

Ninth raudah on fol. 259^b. Farrukh Siyar's (1125-1131), Rafī' al-darajāt's and Rafī' al-daulah's (1131) reigns.

Tenth raudah on fol. 269. Muḥammadshāh's reign (1131-1161).

The chronological index on fol. 272^b contains only the names of the emperors, all the dates are wanting.

Third volume on fol. 274^b, containing an introduction, a fāidah, thirteen raudas (on fol. 274^b, in the first line there is wrongly written fourteen), and a conclusion in three chapters.

Introduction on fol. 274^b (1), in which are given by the author general remarks on the ancient state of India, its rulers, etc., before the Islām.

Fāidah on fol. 277^b, concerning the rise of Islām in India.

First raudah on fol. 277^b (r). The Ghaznawides or the Sultāns of Lāhūr from Saluktāgin to Khusrāu Malik, the son of Khusrāushāh (defeated by Shihāb-al-dīn Muḥammad Ghūri, A.H. 583, and subsequently put to death).

Second raudah on fol. 280^b (v). The Sultāns of Dihlī, in six dauhas:

Dauha I (on fol. 280^b). The Slave kings of Dihlī, from Kutb-al-dīn Aibak to Mu'izz-al-dīn bin Kaiqubād (dethroned and put to death), 588-687.

Dauha II (on fol. 282^b). The Khiljī kings from Jalāl-al-dīn Khiljī to Kutb-al-dīn Muḥarak, 687-721.

Dauha III (on fol. 285^a). The house of Tughlūk from Ghiyāth-al-dīn to Muḥammadshāh (who ascended the throne A.H. 796).

Dauha IV (on fol. 286^b). Timūr's invasion in Hindūstān, A.H. 800.

Dauha V (on fol. 287^a). The Sayyids from Khizrkhān to 'Alā-al-dīn bin Muḥammadshāh (who ascended the throne A.H. 849, retired to Badāun 854, died 883).

Dauha VI (on fol. 287^b). The house of Lūdi and the family of Sūr from Bahlūl Lūdi (who assumed the title of king A.H. 854) to Sikaudarshāh Sūr's defeat, A.H. 962.

For the detailed history of Timūr's successors, of Bābar, Humāyūn, and Akbar, the author at the end of this raudah refers to the *second volume* of his work.

Third raudah on fol. 290^a (iv). The Sultāns of the Dakhan, in six dauhas:

Dauha I (on fol. 290^a). The Bahmanī dynasty from 'Alā-al-dīn Hasan, A.H. 748, to its extinction in 935.

Dauha II (on fol. 301^b). The 'Adilshāhī kings of Bijāpūr from Yusuf 'Adilshāh to Muḥammad 'Adilkhān (died 1067).

Dauha III (on fol. 309^b). The Nizāmshāhī kings of Ahmadnagar from Nizāmshāh Bahri to Murtaḍā Nizāmshāh Muṭk (who ascended the throne A.H. 973, assumed the charge of the government himself in A.H. 977, was put to death by his son in A.H. 996).

Dauha IV (on fol. 315^a). The Kutbshāhī kings of Golkundah from Kullī Kutbshāh to the death of Muḥammad Kulishāh (A.H. 1020), whose successor was Muḥammad Kutbshāh (mentioned before under Shāhjahān).

Dauha V (on fol. 316^a). The 'Imādshāhīs of Barār from Fathallāh 'Imād-almulk to Tufākhān's death, A.H. 982.

Dauha VI (on fol. 316^b). The Baridiyyahshāhs of Bidar from Kāsim Barid to 'Alī Baridshāh (who reigned forty-five years, and died 990), and his son Ibrāhīm Baridshāh (reigned seven years, and died 997).

Fourth raudah on fol. 316^b (r). The Sultāns of Gujarāt from Zafarkhān (styled as king Muẓaffarkhān), A.H. 793, to Muẓaffarshāh III, and the kingdom's destruction by Sultān Akbar, A.H. 991.

Fifth raudah on fol. 323^a (e). The Sultāns of Mālwah and Mandū from Dilāwarkhān Ghūri to Bāz Bahādūr and Mālwal's conquest by Akbar, A.H. 978 (here is written by mistake 897, *و هفت و هشتاد و نه* instead of *و هشتاد و هشت و نه*).

Sixth raudah on fol. 327^a (۴۴). The Fārūkiyyahshāhs of Khāndis from Malik Rājah to Bahādurkhān bin Rājah 'Alīkhān, who humbled himself before Akbar's throne, A.H. 1008.

Seventh raudah on fol. 328^b (۴۵). The Sultāns of Bangālāh from Fakhr-al-din (who proclaimed himself king A.H. 739) to Dāūdkhān's death and the kingdom's subjection to Akbar, 983.

Eighth raudah on fol. 329^b (۴۶). The Sharkishāhs of Jaunpūr from Khwājāh Jalāl to Sultān Ḥusain Sharkī and the subjugation of that principality by Sikandar Lādī A.H. 881.

Ninth raudah on fol. 330^a (۴۷). History of the rulers of Tattāl, Sind, and Multān, and the Islāms' rise in these countries. It concludes with Naṣir-al-din Kaḥācā (drowned A.H. 622).

Tenth raudah on fol. 331^a (۴۸). The Sūmarah and Sūmanah or Jām dynasty, the Arghūniyyah and the Tarkhānshāhs of Sind down to Mirzā Jānī, who ascended the throne A.H. 993, and the annexation of Sind to Akbar's empire A.H. 1001.

Eleventh raudah on fol. 331^b (۴۹). History of the Sultāns of Multān, beginning with Sheikh Yusuf Multānī (selected by the people's assembly A.H. 847), and concluding with Ḥusain bin Sultān Maḥmūd (placed on the throne A.H. 931), and Multān's annexation to Dihlī A.H. 932.

Twelfth raudah on fol. 332^b (۵۱). The Sultāns of Kashmīr from Shams-al-din (who died A.H. 750) and his son Jamālīd (died 752) down to Yusufshāh and the final conquest of Kashmīr by Akbar, A.H. 995. This raudah is introduced by a short account on the wonderful things and curiosities of Kashmīr and the Islāms' rise in it.

Thirteenth raudah on fol. 335^b (۱۲). The rulers of Malabar down to the rise of the English dominion (ابتدای تسلط انگریز).

Beginning of the *second volume*: قطب الدین امیر : تیمور گورکانی علی

بدانکه مدار روزگار : Beginning of the *third volume*: بولمون بر چهار دوراست علی

Conclusion or Khātimah on fol. 336^b (۱۳), comprising different materials.

A. A treatise on wisdom according to ancient sentences, in three bābs or chapters (در بیان احوال احکام) مقدم به تعریف حکمت و بیان مَجْمُوعِ اَز اقسام آن مشتمل بر سه باب.

First bāb on fol. 336^b, in five faṣls:

Faṣl I (on fol. 336^b). در اصول مذاهب جمع بنی آدم. در بیان احوال احکام مقدم به تعریف حکمت

بیان علم منطقی و معنی علم. و ادراک و امتثال آن چون معرفت و نطق

در تعریف حکمت و انفسام او. Faṣl III (on fol. 338^b). بنظری و علی اصول و فروعا

در حکمت عملی مشتمل بر سه قسم. Faṣl IV (on fol. 339^b).

در حکمت نظری و آن محتویست. Faṣl V (on fol. 341^b). بر سه قسم.

Second bāb on fol. 342^a (۱۱). Theology, in nine faṣls (در علم الهی مشتمل بر نه فصل):

Faṣl I (on fol. 342^a). در امور عبادت, in six amrs or actions:

۱. ماهیت و وجود ذهنی و خارجی و وجود علم. ۲. ماهیت و وجود و امکان و قدم و حدوث. ۳. تعین و کثرت و علت و معلول. ۴. کثرت

در اعراض وجودی و اعتباری و. Faṣl II (on fol. 343^a). بیان جوهر و عرض

در اثبات واجب و مباحث. Faṣl III (on fol. 344^b). متعلقه باو در اثبات واجب الوجود

اثبات نبوت و خصوصیات او. Faṣl IV (on fol. 348^a). بطریق حکما

در بیان اثبات امامت و خصائص او. Faṣl V (on fol. 349^a).

در ذکر اختلاف ناس در حقیقه. Faṣl VI (on fol. 349^b). معاد

در بیان عقل که صادر اول باشد. Faṣl VII (on fol. 351^a). و اشاره به ترتیب موجودات

در منتخب نفس و متعلقات او. Faṣl VIII (on fol. 352^a). در بیان قوای دیگر

در بیان نفوس فلکیه. Faṣl IX (on fol. 354^b).

The beginning of the *third bāb* is not to be found; there is probably a lacuna after fol. 354, for the materials, which are discussed on fol. 355, are quite different from those in the last part of the second bāb (for instance, parts of a natural history); and on fol. 356^a there occurs a thirteenth faṣl on medical subjects (در اصطلاحات و قواعد طبّی), which is surely belonging to the incomplete third bāb.

B. An account of the most celebrated Sheikhs, philosophers, ancient kings, etc., with extracts from their writings, poems, etc., in three faṣls:

First faṣl on fol. 362^b (۱۵). در ذکر ولایت یونان.

Second faṣl on fol. 363^a (۱۶). در ذکر احوال و اقوال حکما. This faṣl begins with Ādam's son Seth (شیث), and concludes with the famous king Dārāb bin Bahman. Besides that, there is inserted a discussion on love (عشق) on ff. 363^b-365^b.

Third faṣl on fol. 372^b (۱۰). در احوال حکمای اسلام و کلمات عبد الله انصاری و شیخ سعدی.

C. A biographical dictionary of Persian poets on ff. 375^b-446^b (۱۰۰-۱۰۱۵), with short, but interesting quotations. The fullest account is given of the author's contemporary, Muḥammad 'Alī Ḥazīn (born A.H. 1103, died 1180), on ff. 388^a-394^a, and of Muḥammad Ḥusain Nazirī of Nishāpūr, on ff. 433^a-434^b. The earliest poets mentioned in this taḥkīrah are Abū-alḥasan Shāhid, Rūdgī, and Khābāzī (here wrongly called Ghaznī), from the time of the Sāmānides; Asadī, Unsurī, and Ghadāirī, from Maḥmūd of Ghazna's court, etc. At the end there is an appendix, containing all those contemporary poets who were the author's friends. The Arabic paging is wrong from 100 down to the end, the leaves

being numbered here curiously from ten to ten, so that the next leaf to 100 is marked with the number 100, and so on.

This copy is the author's autograph: *مسود این اوراق* حقیر بوسف علی; he excuses himself that in consequence of a troublesome illness he could not continue the history of the Moghul emperors down to *Āl-madshāh* (deposed 1167). *Ālāmگیر II* (died 1173), and *Shāh 'Ālam*, who reigned when the author wrote. Probably the same illness is the reason that he did not finish this work before A. H. 1184 = A. D. 1770, fourteen years after having commenced it, and eleven years after having written the memoir on *Ālī Ḥāzlu* in the last part of the conclusion.

Although this work (especially in the first volume) is very brief and comprehensive, and the single dynasties usually occupy only one or two leaves, it is very remarkable for its extremely accurate chronology and its particular notices on the learned men, poets, etc. of the single epochs. More detailed are the second and third volume, the latter of which is written totally on the basis of *Firishāh's* famous History of India, agreeing with that in the whole arrangement and even in the single phrases. The biographical dictionary of poets at the end is a valuable enrichment of the list of *tadhkiras* given in *Sprenger's Catal.* Oudh.

No. 155, ff. 314; No. 156, ff. 446; ll. 28-29; *Nasta'lik*; no ornaments; size, 12 in. by 8½ in. [ELLIOT 155, 156.]

119

Farhat-alnāziri (فرحت النازيرين).

A general compendium of *Muhammadan* and Indian history, from the beginning of the world down to the reign of *Shāh 'Ālam* (who ascended the throne A. H. 1173), by *Maulawī Muḥammad Aslam bin Muḥammad Ḥafīz alfarṣūrī alansārī alḳādīrī*, who completed the introduction of this work A. H. 1184 = A. D. 1770 (comp. fol. 12^a, ll. 4, 5, and fol. 16^a, ll. 6, 7). For further details we refer to *Elliot, History of India*, viii, p. 163 sq., and *Rieu i*, p. 131. The last date which appears in the text is A. H. 1196 = A. D. 1782; see fol. 586^a, l. 3.

It is divided into a *muḳaddimah*, three *maḳālas*, and a *khātimah*.

Contents:

Complete index on ff. 124-48.

Preface on fol. 5^b (1), including the eulogiums of the emperor *Shāh 'Ālam* and his *wazīr*, beginning: *لک للمدیادی الجود والمجد والعلی تبارکت تعالی من تشاء وتمتع تعالی شانه وتعظم برهانه تعالی*.

Muḳaddimah on fol. 17^a (1^r). On the creation, etc. *Fīrāt maḳālāh* on fol. 19^b (10). History of the prophets from *Ādam* to *Muḥammad*, of the first four *Khalīfas*, the *Imāms*, and *Mujtahidīns*.

Second maḳālāh on fol. 118^b (11^r). History of India from the oldest ante-Muhammadan times till the end of *Ibrāhīm Lūdlī's* reign, A. H. 932.

Third maḳālāh on fol. 232^a (11^r). History of *Timūr* and his descendants till *Bābar*, and of the great Moghul emperors of India down to *Shāh 'Ālam*, with a physical and geographical appendix, describing the longitude and latitude of India, with its principal districts, cities,

etc., on fol. 562 sq. (this part belongs, according to the preface and to *Rieu i*, p. 131, to the *khātimah*).

Khātimah on fol. 578^a (11^r). An account of the famous *Sheikhs* and learned men of that age, especially of all those who were contemporaries and friends of the author, beginning with *ملا عبد الکیم سبکداری*.

A large list of about seventy sources is found on ff. 15-16, beginning with the *Ta'rikh-i-Bahmani* and *Tāj-alma'āthir*, and containing all the well-known histories from *Tabarī* down to the *Ālāmگیرnāma* and still more modern works.

No date. Ff. 572-577 are misplaced; the right order is 572, 574, 573, 576, 575, 577.

This copy once belonged to *John Haddon Hindley*. Purchased 1828.

Ff. 586, ll. 15; bad handwriting in careless *Nasta'lik*, nearly *Shikasta*, except the first two pages of the text; size, 8½ in. by 5½ in. [CAPS. C. 5.]

120

Mīrāt-i-Āfābnumā (میرات آفتابنما).

A work on general history and geography, from the world's creation down to the thirtieth year of *Shāh 'Ālam's* reign (A. H. 1202 = A. D. 1787), composed by *Shāh 'Ālam's* prime minister, the *Nawwāb 'Abd-alraḥmān Shāhnawāzkhān Ḥashīmī Banbāni* of *Dihli* (comp. fol. 1^a, l. 9). A. H. 1218 = A. D. 1803 (this date of composition is contained in the title, the letters of which form a chronogram); comp. W. Morley, pp. 56-58; *Elliot, History of India*, viii, p. 332 sq.; *Elliot's MSS.* in the *Journ. of the As. Soc. of Bengal*, vol. xxiii, part i, p. 233, No. 30; *Rieu i*, p. 131 sq.

Contents:

The author's preface on fol. 1^a.

Introduction on fol. 2^b. On the advantage and necessity of the study of history (مقدمه در بیان فایده و حاجت علم تاریخ).

Fīrāt or historical part (this principal division is styled *جلوه*), in six books or apparitions (جولہ), on fol. 3^b.

Book I on fol. 3^b. On the creation (در بیان ظهور و تکوین).

Book II on fol. 44^b. History of the prophets from *Ādam* to *Muḥammad*, etc. (در ابتدای خلق آدم علیہ السلام و شتہ از احوال بركات استعمال وی و در بیان دیگر انبیای مرسل و غیر مرسل التی).

Book III on fol. 78^b. History of *Muḥammad*, the *Khalīfa*, etc. (در ذکر خاتم النبیین اشرف المرسلین و اولاد (امجاد و ازواج و خلفای یاسفی آخفرت التی).

Book IV on fol. 91^b. Account of the celebrated *Sūfis*, *Ulamās*, judges, poets, artists, etc. (در احوال صوفیہ). On fol. 129^b there begins the chapter of the poets, alphabetically arranged; the first quoted here is *Abū-alḥasan Ḥakīm Muḥammad Raddāqī*.

Book V on fol. 153^a. History of the different *Muḥammadan* dynasties from the *Pishdādians* to the *Hindū Rājās* of India, in an extremely short and abrupt manner (در بیان ملوک عرب و عجم که در مرتبہ استغفار).

(اند بطریق اقتصار). This book is by mistake headed *تجلی* instead of *ششم*.

Book VI (here by mistake headed *ششم* as if it were a subdivision of the fifth or sixth book) on fol. 178^b. History of *Timūr* and his descendants till A. H. 1202 (در بیان سلاطین عالیشان سلسله عالمیه تیموریه گورکاتیه).

On fol. 237^b begins an alphabetically arranged chapter on celebrated *Amīr*s who flourished under the *Timūrid*es; on fol. 249^a a description of the various musical modes, and an account of celebrated musicians, etc. (here by mistake called *تجلی* the ninth book, but according to the general index on fol. 2^a there are only six contained in the first *جلوه*).

Second or geographical part, in eight books (*تجلی*).

Book I on fol. 263^a. The first climate (*اقلیم*).

Book II on fol. 265^a. The second climate.

Book III on fol. 272^b. The third climate.

Book IV on fol. 300^b. The fourth climate.

Book V on fol. 307^a. The fifth climate.

Book VI on fol. 310^b. The sixth climate (there is a small blank on fol. 310^a, and the heading wanting).

Book VII on fol. 315^a. The seventh climate.

Book VIII on fol. 323^a. The seven seas (در بیان بحار سبعه).

Conclusion on fol. 324^b. Divers wonderful things, etc. (در عجایب و غرائب و نوادر آفاق).

Beginning: مغالی که خوشای آلی منلای الفاظ آبدارای
آرایش افسر آلی

Copied A. H. 1244 = A. D. 1829, in the month *Rajab*, at *Murādābād*. The name of the transcriber is illegible.

Ff. 330, ll. 21; careless *Nasta'liq*, very near to *Shikasta*; no ornaments; ff. 141 and 142 and some lines on fol. 143^a are supplied by another hand; the Arabic paging is wrong from fol. 225 down to the end; size, 11½ in. by 6½ in. [ELLIOT 241.]

121

Another copy of the same.

Contents:

Introduction on fol. 3^a.

First part (*جلوه اول*) on fol. 4^a.

Book I on fol. 4^b; II on fol. 72^b; III on fol. 130^a; IV on fol. 153^a; V on fol. 238^b (here by mistake styled *تجلی* instead of *ششم*); VI on fol. 308^a (here wrongly called *جلوه* just as in the preceding copy).

Second part (*جلوه ثانی*) on fol. 456^b.

Book I on fol. 458^b; II on fol. 461^b; III on fol. 475^b; IV on fol. 525^b; V on fol. 537^b; VI on fol. 545^b; VII on fol. 554^b; VIII on fol. 569^b. Conclusion (not marked here) on fol. 572^a.

No date.

Ff. 582, ll. 17; *Nasta'liq*, written, as it seems, by different hands; size, 12½ in. by 8½ in. [CARA. D. 5.]

122

Sulālat-alsiyar (سلاطین).

A very modern compendium of general history, compiled by *Abū-alkāsim ibn Muḥammad 'Alī Simnāni* *Shāhīn*, A. H. 1222 = A. D. 1807 (see the author's name

on fol. 2^a, ll. 8 and 9, and the date of composition on fol. 59^b, l. 11), and entitled *Sulālat-alsiyar*, the essence of historical and biographical essays. It is divided into two *makālah*s, the first of which contains two *fasls* or chapters: 1. The kings of *Irān* before the *Islām*: the *Pishdādians*, *Kayānians*, *Ashkānians*, and *Sāsānians*, from *Gayūmarth* to *Yazdajird*, the last of the *Sāsānians*, ff. 3-20^b (طبعة دوم). 2. The first four *Khalīf*as, the *Banī Umayyād*, the *Banī 'Abbās*, the *Imā'ili*as, and the contemporary dynasties, viz. the *Tāhirides*, the *Saffarides*, the *Sāmānides*, the *Ghaznavides*, the *Ghūrīdes*, the *Dailamīs*, the *Saljūqīdes*, the kings of *Khwarizm*, the *Atābegs* of *Fārs*, *Syria*, and *Diār Bakr*, *Irāk*, and *Adhārbaījān*, the *Assassins*, the *Karākhītāyiyah* of *Kirmān*, the *Moghulshāhs*, the *Cūpānīyāh*, *Ilkānians*, *Muzaffarides*, *Kurts*, and *Sarbadārīans*; *Timūr* and his descendants; and the *Karākoyunlū*, the *Āk-koyunlū*, the *Safawīs*, the rulers of *Kandahār*, the *Afshārs*, the *Abdālīs*, the *Sultāns* of *Lūr*, the *Kājārs*, ff. 20^b-59^b.

The second *makālah* comprises the dynasties of *India* in an introduction and different *layāns*: 1. The kings of *Dihli*, the *Ghūrīdes*, the *Khiljīs*, the *Tughluks*, the house of *Khidrkhān*, the *Lūdīs*, the *Qagatāis* I, the house of *Sūr*, the *Qagatāis* II, ff. 60^a-72^a. 2. The minor dynasties of *Gulbargah*, *Bijāpūr*, *Aḥmadnagar*, *Gulkindah*, *Barār*, *Bidar*, *Gujarāt*, *Mālwal*, *Khāndis*, *Bangālāh*, *Jaunpūr*, the *Arghūns* of *Sind*, the *Sultāns* of *Multān*, and the kings of *Kashmir*, ff. 72^a-94^a.

A large number of chronological tables on ff. 21^a, 21^b-22^b, 23^a-26^a, 26^b-28^a, 28^b-29^a, 29^b, 30^a-30^b, 31^a-32^b, 33^a-34^b, etc.

Beginning: ستایش عظیم الانتصار / نیایش مفقود الانتظار

Copied A. D. 1814, at *بریلی*, by *جیکوبال*.

Ff. 95, ll. 15; *Nasta'liq*; occasionally additions and notes on the margin; size, 8½ in. by 6½ in. [ELLIOT 126.]

123

Fragments of an anonymous general history.

Some confusedly-mixed fragments of a universal history, without title or introduction. Most of the dates are omitted. There is no strict chronological order in the single pieces; for instance, the MS. begins with the year of the *Rihlat* 135 (see No. 99) = A. D. 762, on fol. 1^b, but on fol. 2^b there occurs already A. H. 329 = A. D. 940; ff. 14^b-22^a contain a part of *Čingizkhān*'s history down to A. H. 683 = A. D. 1284; parts of the history of the first *Ghaznavide* and *Saljūkide* *Sultāns* are found on fol. 22^b sq.; *Sultān Sanjar*'s exploits are related on fol. 50^b sq.; the wazir *Nizām-al-mulk* and the year 485 = A. D. 1092 occur on fol. 64^b; the history of the *Khwarizmshāh* *Atsiz* bin *Muḥammad* is found on fol. 87^b; on fol. 93^b the death of *Abū-alkāsim* *Mahmūd* bin *Umar* bin *Muḥammad* *Zamakhshārī*, the author of the *Kashehāf*, in A. H. 538 = A. D. 1143, is mentioned; two pages further on, on fol. 94^b, we find the year 462 = A. D. 1069, etc. etc.

The chief authority to which the unknown author of these fragments refers is the *Ta'rikh-i-Ibn Athīr*; see, for instance, fol. 16^a, ll. 15 and 16; fol. 29^b, l. 22; fol. 79^a, l. 29, etc. etc. Besides we find quoted (for instance

on fol. 100^b, l. 19) the Ta'rikh-i-Ibn A'tham Kūfi, i.e. the well-known Kitāb-i-Futūḥ (comp. Nos. 124, 125, and 126).

Beginning از فتح و بجزایر مد و سی و پنجم از رحلت حضرت سید البشر علیه و علی آل التحیة من الملك الاکبر درین سال الف.

Ff. 101, ll. 30; Nasta'lik; size, 12 in. by 7½ in. [TW. HYDE 39.]

II. HISTORY OF MUHAMMAD, THE KHALIFS, AND IMĀMS.

124

Kitāb-i-Futūḥ (کتاب فتوح).

History of Islām from the death of Muḥammad till that of Ḥasan, Husain, and Mu'āwiyah, and Yazid's succession, A. D. 680, relating the external aggrandizement, as well as the internal struggles between its leaders.

Fol. 3^b. The time of Abū Bakr.

Fol. 70^a. The time of 'Umar.

Fol. 176^b. The time of 'Uthmān.

Fol. 228^b. The time of 'Alī.

Fol. 442^b. History of Ḥasan.

Fol. 463^a. History of Husain, homage to Yazid.

The Arabic original is composed by Abū Muḥammad Aḥmad bin A'tham Alkūfi (ابن محمد احمد بن اعثم الكوفي); see fol. 3^a, l. 5 ab infra; fol. 3^b, l. 15; fol. 397^b); the first part (fol. 3^b, l. 154-499, l. 3 ab infra) was translated into Persian by Muḥammad b. Aḥmad Almustaufi Alharawi (fol. 3^b, l. 3; fol. 499, l. 4) after A. H. 596 = A. D. 1199, chiefly encouraged and assisted by a nobleman of Khwārizm and Khurāsān (fol. 2^a, l. 13; fol. 49^b, l. 1), whom he loads with epithets without giving his name; the names of other friends of his he enumerates on fol. 3^a. The whole remaining part was translated by Muḥammad b. Aḥmad b. Abī Bakr Alkātīb Al-mabnābādī (see fol. 49^a, l. 21; fol. 2^a, l. 4, this latter passage is corrupt, likewise in Ous. 170, fol. 2^a, l. 8). He states in a special report, on fol. 49^b-50^a, that Almustaufi died (fol. 49^b, l. 13), that he was asked to complete the work on different principles, viz. simplifying the style and omitting a great deal of the poetry of the Arabic original (see fol. 50^a, ll. 6-8), and that he continued the work where Almustaufi had left it. Title of his translation: مغنی ترجمه کمتر بن محمد بن احمد - الکاتب از فتح اعثم کوفی رحمه الله فقه مغلام بن المرت (fol. 50^a).

H. Khalfa mentions this work, its author and first translator, in two places: iv. pp. 380 and 385. In the former he states that Abū Muḥammad wrote his work A. H. 1003 = A. D. 1594, which is a very strange mistake. Of the translator he does not give any date.

Almustaufi relates in the preface (fol. 2^b, ll. 10 sq.) that he met with his generous protector A. H. 596 = A. D. 1199, and accompanied him to Zūzan, a district between Harāt and Nishāpūr, after which he began with his translation.

A third indirect date we have in the Nigāristān, of Kādi Aḥmad Alghaffārī (comp. the Jahān-ārā, No. 98),

who wrote A. H. 959 = A. D. 1551, during the reign of Shāh Tāhmāsp, A. H. 930-984 = A. D. 1523-1576. In the introduction (Ous. 282, fol. 3^b, l. 14) he mentions, amongst other historical works, تصنيف، تاريخ فتوحی ترجمه احمد کوفی ترجمه محمد مستوفی احمد بن اعثم کوفی.

Of the Arabic original there does not seem to exist any trace. Five other copies of the same work are described by Rieu i. p. 151 sq.; C. Stewart, p. 8, and W. Morley, p. 16, note 3. See besides 'A Critical Essay on various MS. Works, Arabic and Persian, translated by J. C., London, 1832' (Oriental Translation Fund), p. 24, note 63, and pp. 55, 56, where the names اعثم and اعثم are confounded.

Beginning of the introduction: للمجد لله الملك الكريم ولا حول ولا قوة الا بالله العلي العظيم سزاوار شكر و ثنا خداوندست که شکر بنویسید او متعلق است الف.

Beginning of the chronicle itself (fol. 3^b): چون خواج: کائنات و سر دفتر موجودات و مهتر نفیس و مهتر قاب قوسین الف.

Beginning of Muḥammad b. Aḥmad Alkātīb's continuation (fol. 50^a): ابتداء کار مغلام و بنید آمدن او: چنان بود که در روزگار پیشین که عرب با ملکی الف.

End (fol. 479^a): و این ساعت بتو میگذارم و دستت نک: بکورتنگ میروم ترا خاطری درآه و بلاستی کامل و عمارتی بارع و لمحاتی شامل و برسر. This corresponds to Ous. 171, fol. 654^b, l. 9, the concluding chapters in this copy being arranged in a different way.

The present MS. is not dated; it may, however, be old, upwards of 200 years. There are several lacunae, which, happily, are filled up in the other copy, Ous. 170, 171:

Ous. 284. Between ff. 136 and 137, corresponding to Ous. 170, ff. 204^b-205^b, l. 10.

Ous. 285. Between ff. 435 and 436, corresponding to Ous. 171, fol. 611^a, l. 6 to l. 3 ab infra.

Ibid. Between ff. 338 and 339, corresponding to Ous. 171, fol. 613^b, l. 3 ab infra to fol. 614^a, l. 6.

Ibid. On ff. 477, 478 there are several minor lacunae, where the copyist has left blank spaces. Apparently that MS., from which he transcribed, was not completely preserved. Similar blanks he has left on fol. 2^a, l. 4, and fol. 3^a, l. 2, where the scribe of Ous. 170 (fol. 2^a, l. 7, 8, and fol. 3^a, l. 3) has not been as conscientious, filling up the line and thus disguising the lacuna.

The first volume, ff. 1-228^a; the second, ff. 228^a-479^a; ll. 23; small Nasta'lik; size, 10½ in. by 6½ in. [OusLEY 284, 285.]

125

The same work.

Contents:

No. 170. Fol. 4^b. The time of Abū Bakr.

Fol. 99^a. The time of 'Umar.

Fol. 261^b. The time of 'Uthmān.

No. 171. Fol. 338^b. The time of 'Alī.

Fol. 617^b. History of Ḥasan.

Fol. 641^a. Death of Ḥasan.

Fol. 654^b. Death of Husain.

باب ۲۴ (comprising twenty-seven fights or battles), on fol. 184^b.

باب ۲۵ در ولود عرب و آمدن ایشان باختیار خود باسلام (this *biab* seems to be entirely wanting in this copy).

باب ۲۶ در حج و ادع که پیغمبر علیه السلام کرده است on fol. 215^b.

باب ۲۷ در فرستادن پیغمبر علیه السلام لشکرا را باطراف بلاد on fol. 217^b.

باب ۲۸ وفات پیغمبر on fol. 220^a.

باب ۲۹ حکایت زنان پیغمبر باب ۳۰ حکایت خلافت (both headings are missing in the text).

Copied A. H. 936 = A. D. 1529, by Sayyid Mahmūd bin Sayyid Makū (مکی) bin Sayyid Muḥammad al-Buṣainī.

ff. 228, ll. 13; large and distinct Nasta'liq; the first page and likewise the last twenty or thirty are very severely damaged; size, 10½ in. by 6½ in. [WALKER 96.]

128

معارج النبوة في مدارج الفتن (معارج النبوة في مدارج الفتن).

A comprehensive biography of Muḥammad, composed by Mu'in Miskīn (II. Khalfā v. p. 608, Mu'in al-dīn bin Muḥammad Amin Alfarāhī Alharawī Miskīn). According to a note on fol. 204^b (see the following) the author wrote one part before A. H. 866 = A. D. 1461. C. Stewart, p. 22, states that he died A. D. 1486 = A. H. 891; but a more correct date of his death is given by Rieu, i. p. 149, A. H. 907 = A. D. 1501; comp. also J. Aumer, p. 100; on the Turkish translation, Fleischer, Cat. Dresd. No. 385, and G. Flügel ii. p. 391.

Bismillah: بسم الله الرحمن الرحيم و قد تسعيت رتبا
أتينا من لدنك رحمة وهي لنا من امرنا رشدا حمدي ك
صانك لطائف اطباقي فلكي بنقوش تقرير آك موثج بود
ونشائي آله

The book is divided into a preface, an introduction (مقدمه), four books (ارکان), and a conclusion (خاتمه).

Preface in No. 363, fol. 1^a.

Introduction on fol. 9^b. On the praise of God, on prayers, on God's qualities, etc.

Book I on fol. 65^b. On the Nūr-i-Muḥammad and its transmigration through the former prophets into Muḥammad, in eight chapters (باب).

Book II in No. 364 (fol. 159^b). History of Muḥammad till the time when he received the revelation (his fortieth year), in seven chapters (باب).

At the end of the second book, on fol. 204^b, we find the following note: وهذا آخر الركن الثاني من الكتاب
وسيتلوه الركن الثالث بعون الملك الوهاب نظير كتاب جامع
الكتاب وأصلح ما اطلع عليه من سغفات قلم الكاتب بعون
الله تعالى من آله إلى آخره العبد الضعيف خادم معبى
رسول الله صلى الله عليه وسلم ومتابعه إلى يوم الدين
في شهر ربيع الأول سنة ١٢١١ معين مسكين تجاوز الله عن
سيئاته بحمزة نبويه عليه الملوحة والسلام آله

This note shows—(1) that this MS. (at least that part from the beginning till the end of the second book) was derived from a copy which was corrected and revised by the author himself, A. H. 866, the first Rabi' = A. D. 1461, December; (2) that, in consequence, this same portion was composed before A. H. 866 (see quite a contrary statement in Rieu i. p. 149).

Book III on fol. 205^b. History of Muḥammad from his fortieth year till the flight to Madinah, in five chapters.

The copyist has dated this volume A. H. 1020, Dhū al-ka'dah = A. H. 1612, January.

Book IV in No. 365 (fol. 301^a). History of Muḥammad from the flight till his death, in fourteen chapters.

This book is dated A. H. 1021 = A. D. 1612.

Conclusion on ff. 449^a–481^a. On the miracles of Muḥammad. This part is dated from the beginning of Dhū al-hijjah A. H. 1020^a. The whole has been written by Bakī Muḥammad b. Nūr Muḥammad b. Mir Muḥammad Andakhūdi in Bukhārā. On the first page of No. 363 is stated (by the same hand), that this copy was made by order of one بزم علی اغلان (Bairām 'Alī Oghlan); in this note the copyist gives the 4th of Dhū al-hijjah A. H. 1021 as the date when the whole copy was finished. This MS. seems to have belonged to the emperor Muḥammad Shāh, as a seal on fol. 481^a bears the name محمد شاه بادشا غازی.

The whole MS. has numerous marginalia (حواشي), collected by one مير محمد بن علاء الدين الدركزني العراقي, at the order of 'Abd al-'aziz Bahādurkhān, and finished in the royal library at Bukhārā, A. H. 1083, 28th of the second Rabi' = A. D. 1672, August. The glossator gives an account of his work and a review of his sources on ff. 481^b and 482^a.

No. 363, ff. 1–154; No. 364, ff. 159–296; No. 365, ff. 301–482; ll. 29; Nasta'liq; the first two pages of No. 363 are most richly illuminated, and every volume and book has an illuminated frontispiece; size, 14½ in. by 8½ in. [DUBELT 363–365.]

129

Another complete copy of the same work, in four volumes.

Contents:

A detailed index of the whole work in No. 164 (fol. 1^b), beginning: الحمد لله رب العالمين والصلوة على
رسول سيد المرسلين محمد وعلى آله واصحابه اجمعين
بدانك كتاب معارج النبوة في مدارج الفتن آله

Preface in No. 164, fol. 19^b, beginning: حمدي ك
صانك لطائف اطباقي آله

Introduction in No. 164, fol. 29^b.

Book I in No. 151 (fol. 1^b).

Book II in No. 152 (fol. 1^b).

Book III in No. 153 (fol. 138^b).

Book IV in No. 153 (fol. 1^b).

Conclusion in No. 153 (fol. 382^b).

Ff. 41 and 49 in No. 164 are left blank, but only in

¹ Probably a mistake for 1021.

the former place a lacuna is found. The transcriber of the greater part of the work was Muḥammad Sharif of Kashmir.

No. 164, ff. 182; No. 151, ff. 230; No. 152, ff. 391; No. 153, ff. 461; II. 17; Nasta'lik, by the same hand in the last three volumes (except No. 153, ff. 200-359 and 381^b-461^b); the first volume copied by another transcriber; size, (No. 164) 9 in. by 5 in., (Nos. 151-153) 9½ in. by 5½ in. [FRANK 164, 151, 152, 153.]

130

Another copy of the fourth book, and the conclusion of the same work.

Book IV: در ذکر هجرت آنحضرت صلی الله علیه وسلم از مکّه مبارکه بمدينه سکینه و در این رکن واقعات که از هجرت تا ایّام وفات آنحضرت وقوع رسیده است. بیتی گردد و این رکن مشتمل است بر چهارده باب.

Beginning of the first fāṣl of the first bāb of this book: علمی فتن سیر حضرت سید البشر صلی الله علیه وسلم چنین آورد، اند که چون جماعت قریش التّی

خاتمه کتاب فی معجزات: Ff. 347^b; Conclusion on fol. 347^b; the nāsī.

Beginning: بدان نوره الله بنور الایمان ونمزن بنور الاحسان که مقصود از علایق و از ابداع فریفتن التّی

This copy was finished the 4th of Šafar, A.H. 1162 = A.D. 1749, 24th of January.

Ff. 451, II. 17 (the last seven pages supplied by another hand, II. 19); Nasta'lik; size, 11 in. by 5½ in. [WALKER 105.]

131

Rauḍat-alahbāb (روضة الاحباب).

Part of the history of Muḥammad, his family, companions, and followers, completed by 'Aṭā-allāh bin Faḍl-allāh Jamāl-alḥusaini (see fol. 1^b, II. 11 and 12), A.H. 900 = A.D. 1494, and dedicated to Mir 'Alī Shīr. It consists of three books (مفرد): 1. Biography of Muḥammad; 2. History of his companions (المعابد); 3. History of the disciples of the companions (التابعون).

This MS. contains only the first book (مقدمه اول در) of a mukaddimah, consisting of a mukaddimah, three bābs, and eight fāṣlas. Comp. H. Khalifa iii. p. 495; W. Morley, p. 15; C. Stewart, p. 21; Cat. des MSS. et Xyll. p. 298; B. Dorn, Das Asiat. Museum, p. 348; G. Flügel ii. pp. 368 and 369; Rieu i. p. 147.

مقدمه در بیان ابتداء آفرینش و آنکه اول مخلوقات نور مقدّمه در بیان اول در بیان نسب اطهر پیمایم

باب دوم در ذکر تاریخ ولادت آن سرور صلی الله علیه

و سلم و بیان مکان ولادت و کیفیت آن التّی و شرح نبذ، از احوال و وقایع که در مدت حیات آن سرور روی نمود

باب سوم در مسمّات و مکملات فتن سیرت و درین باب هشت فصل است

on fol. 315^b.

فصل ۱ در بیان عدد ازواج و سراری پیغامبر

on fol. 332^b.

فصل ۲ در بیان فضایل آن سرور و تعداد معجزات او

on fol. 338^a.

فصل ۳ در بیان اوصاف سید اراخرو اوائل

on fol. 355^a.

فصل ۴ در بیان عبادات آن سرور

on fol. 359^b.

فصل ۵ در بیان عادات سید سادات

on fol. 368^a.

فصل ۶ در بیان مخصوصات پیغمبر

on fol. 382^a.

فصل ۷ (ششم) در بیان مشتمل instead of فصل ۷ (there must be read)

فصل ۸ در بیان مشتمل instead of فصل ۸ (there must be read)

فصل ۹ در بیان مشتمل instead of فصل ۹ (there must be read)

فصل ۱۰ در بیان مشتمل instead of فصل ۱۰ (there must be read)

فصل ۱۱ در بیان مشتمل instead of فصل ۱۱ (there must be read)

فصل ۱۲ در بیان مشتمل instead of فصل ۱۲ (there must be read)

فصل ۱۳ در بیان مشتمل instead of فصل ۱۳ (there must be read)

فصل ۱۴ در بیان مشتمل instead of فصل ۱۴ (there must be read)

فصل ۱۵ در بیان مشتمل instead of فصل ۱۵ (there must be read)

فصل ۱۶ در بیان مشتمل instead of فصل ۱۶ (there must be read)

فصل ۱۷ در بیان مشتمل instead of فصل ۱۷ (there must be read)

فصل ۱۸ در بیان مشتمل instead of فصل ۱۸ (there must be read)

فصل ۱۹ در بیان مشتمل instead of فصل ۱۹ (there must be read)

فصل ۲۰ در بیان مشتمل instead of فصل ۲۰ (there must be read)

فصل ۲۱ در بیان مشتمل instead of فصل ۲۱ (there must be read)

فصل ۲۲ در بیان مشتمل instead of فصل ۲۲ (there must be read)

فصل ۲۳ در بیان مشتمل instead of فصل ۲۳ (there must be read)

فصل ۲۴ در بیان مشتمل instead of فصل ۲۴ (there must be read)

فصل ۲۵ در بیان مشتمل instead of فصل ۲۵ (there must be read)

فصل ۲۶ در بیان مشتمل instead of فصل ۲۶ (there must be read)

فصل ۲۷ در بیان مشتمل instead of فصل ۲۷ (there must be read)

فصل ۲۸ در بیان مشتمل instead of فصل ۲۸ (there must be read)

فصل ۲۹ در بیان مشتمل instead of فصل ۲۹ (there must be read)

فصل ۳۰ در بیان مشتمل instead of فصل ۳۰ (there must be read)

فصل ۳۱ در بیان مشتمل instead of فصل ۳۱ (there must be read)

فصل ۳۲ در بیان مشتمل instead of فصل ۳۲ (there must be read)

فصل ۳۳ در بیان مشتمل instead of فصل ۳۳ (there must be read)

فصل ۳۴ در بیان مشتمل instead of فصل ۳۴ (there must be read)

فصل ۳۵ در بیان مشتمل instead of فصل ۳۵ (there must be read)

فصل ۳۶ در بیان مشتمل instead of فصل ۳۶ (there must be read)

فصل ۳۷ در بیان مشتمل instead of فصل ۳۷ (there must be read)

فصل ۳۸ در بیان مشتمل instead of فصل ۳۸ (there must be read)

فصل ۳۹ در بیان مشتمل instead of فصل ۳۹ (there must be read)

فصل ۴۰ در بیان مشتمل instead of فصل ۴۰ (there must be read)

فصل ۴۱ در بیان مشتمل instead of فصل ۴۱ (there must be read)

فصل ۴۲ در بیان مشتمل instead of فصل ۴۲ (there must be read)

فصل ۴۳ در بیان مشتمل instead of فصل ۴۳ (there must be read)

فصل ۴۴ در بیان مشتمل instead of فصل ۴۴ (there must be read)

فصل ۴۵ در بیان مشتمل instead of فصل ۴۵ (there must be read)

فصل ۴۶ در بیان مشتمل instead of فصل ۴۶ (there must be read)

Suḥaill, Ḥusain bin 'Alī alwā'iz alkaāshifī, who die¹ A.H. 910=A.D. 1504; comp. Rieu i. p. 152. This work was translated into Turkish, and entitled حديقۃ السعداء by Muḥammad bin Sulaimān albaghdādī with the takhalluṣ Fuḍūlī (died A.H. 963 or 970); comp. H. Khalfā iii. p. 500, No. 6648, and p. 41, No. 4456; G. Flügel ii. p. 378; Stewart, p. 23. The original Persian work, contained in this copy, is divided into ten chapters, and one khātimah:

باب اول در ابتلای بعضی از انبیا

باب دوم در جفاى قریش و سایر کفار با حضرت سید
باب سوم در وفات حضرت سید المرسلین صلی الله علیه
و آله و علی عترته و ذریعۃ اجمعین

باب چهارم در بعضی از احوال فاطمه از وقت ولادت تا
باب پنجم در اخبار مرتضی علی از زمان ولادت تا شهادت

باب ششم در بیان فضائل امام حسن و بعضی از احوال
باب هفتم در مناقب شاهزاده امام حسین و ولادت

باب هشتم در رفتن مسلم ابن عقیل بن ابی طالب و
باب نهم در رسیدن امام حسین بکربلا و محاربه نمودن

و بعدا و شهادت آن حضرت و اولاد و اقربا و سایر شهدا
باب دهم در وقایعی که اهل بیت را بعد از واقعه کربلا

واقع شد و عقوبات مخالفان که مباشران حرب شدند
خاتمه در ذکر اولاد سبطین و سلسله نسب بعضی از

این شریعت درد تو دوی دل ما - آشوب بلای تو عطای دل ما

This conclusion is subdivided into two faṣḥas, the first
of which contains Ḥasan's, the second Ḥusain's descen-
dants; each of them consists of several faṣḥas.

Beginning of the whole work:

This copy was finished the 7th of Muḥarram,
A.H. 1133=A.D. 1720, November 8, by Sheikh Mu-
hammad Zāhid, the son of Hājī Muḥammad Fāḍil
bin Muḥammad Ṣāliḥ, an Israelite; see the colophon:

بغایت رسید و بنهایت انجامید کتاب روضۃ الشهداء
بتوفیق الملک المقتدر بن محمد خلیفۃ محمد زاهد ولد محمد فاضل
بن محمد صالح بنی اسرائیل بتأیید هفتم ماه محرم سنه
۱۱۳۳ بروز شنبه تحریر یافت

Ff. 368, ll. 15; clear and distinct Nasta'liq; some parts seem
to have been supplied by a later hand; frontpiece in green and
red; collated throughout; size, 9½ in. by 6½ in.

[ELLIOT 313.]

135

The same.

This copy is nearly a hundred years older than the
preceding one; finished the 10th of Shawwāl, A.H. 1034
=A.D. 1625, July 16, by Jamāl Muḥammad ibn Sheikh
Mubārak of Dihlī, but the khātimah consists here only
of a few lines (on fol. 383^b). Bāb I on fol. 7^a; II on
fol. 55^b; III on fol. 82^a; IV on fol. 103^a; V on fol.
131^a; VI on fol. 160^a; VII on fol. 176^b; VIII on
fol. 196^b; IX on fol. 228^b; X on fol. 337^a.

Ff. 384, ll. 15; large and distinct Nasta'liq; size, 9½ in. by
5½ in. [BODL. 533.]

136

Dah Majlis (مجلس).

An extract from the Raudat-alshuhadā, or rather an
abridgment of the original work, differing from that in
many respects, and also from the copy in Rieu i. p. 155.

The first majlis on fol. 1^b, and Nوح, corresponds to the preface and the first half of the first bāb. It begins somewhat like the original work, در شریعت وجود
ای شریف وجود, and goes down to fol. 25^a, l. 4 in
Elliot 313.

The second majlis on fol. 16^b, در زمرۃ انبیا ابتلای
در شریعت وجود, corresponds to the greater part of
the second half of the first bāb in the Raudat-alshuhadā
(Elliot 313, fol. 25^a, l. 4, to fol. 49^b, l. 11). From the rest
of the first and the whole of the second bāb no
extracts are to be found at all in this abridgment.

The third majlis on fol. 35^a, در بیان وفات سید
المرسلین خاتم النبیین اشرف الاولین و الآخرین محمد
در مناقب حضرت, corresponds to fol. 58^a, رسول الله
در, 86^a, and the fifth majlis on fol. 86^a, خبر النسا فاطمة زهرا
در, corresponds to fol. 86^a, خبر النسا فاطمة زهرا
در, and the sixth majlis on fol. 112^b, در مناقب حضرت
در, corresponds to fol. 112^b, در مناقب حضرت
در, and the seventh majlis on fol. 138^b, در مناقب حضرت
در, corresponds to fol. 138^b, در مناقب حضرت
در, and the eighth majlis on fol. 176^a, در مناقب حضرت
در, corresponds to fol. 176^a, در مناقب حضرت
در, and the ninth majlis on fol. 212^b, در مناقب حضرت
در, corresponds to fol. 212^b, در مناقب حضرت
در, and the tenth majlis on fol. 260^b, در مناقب حضرت
در, corresponds to fol. 260^b, در مناقب حضرت
در, and the eleventh majlis on fol. 305^b, در مناقب حضرت
در, corresponds to fol. 305^b, در مناقب حضرت
در, and the twelfth majlis on fol. 345^a, در مناقب حضرت
در, corresponds to fol. 345^a, در مناقب حضرت
در, and the thirteenth majlis on fol. 383^b, در مناقب حضرت
در, corresponds to fol. 383^b, در مناقب حضرت
در, and the fourteenth majlis on fol. 421^b, در مناقب حضرت
در, corresponds to fol. 421^b, در مناقب حضرت
در, and the fifteenth majlis on fol. 459^b, در مناقب حضرت
در, corresponds to fol. 459^b, در مناقب حضرت
در, and the sixteenth majlis on fol. 497^b, در مناقب حضرت
در, corresponds to fol. 497^b, در مناقب حضرت
در, and the seventeenth majlis on fol. 535^b, در مناقب حضرت
در, corresponds to fol. 535^b, در مناقب حضرت
در, and the eighteenth majlis on fol. 573^b, در مناقب حضرت
در, corresponds to fol. 573^b, در مناقب حضرت
در, and the nineteenth majlis on fol. 611^b, در مناقب حضرت
در, corresponds to fol. 611^b, در مناقب حضرت
در, and the twentieth majlis on fol. 649^b, در مناقب حضرت
در, corresponds to fol. 649^b, در مناقب حضرت
در, and the twenty-first majlis on fol. 687^b, در مناقب حضرت
در, corresponds to fol. 687^b, در مناقب حضرت
در, and the twenty-second majlis on fol. 725^b, در مناقب حضرت
در, corresponds to fol. 725^b, در مناقب حضرت
در, and the twenty-third majlis on fol. 763^b, در مناقب حضرت
در, corresponds to fol. 763^b, در مناقب حضرت
در, and the twenty-fourth majlis on fol. 801^b, در مناقب حضرت
در, corresponds to fol. 801^b, در مناقب حضرت
در, and the twenty-fifth majlis on fol. 839^b, در مناقب حضرت
در, corresponds to fol. 839^b, در مناقب حضرت
در, and the twenty-sixth majlis on fol. 877^b, در مناقب حضرت
در, corresponds to fol. 877^b, در مناقب حضرت
در, and the twenty-seventh majlis on fol. 915^b, در مناقب حضرت
در, corresponds to fol. 915^b, در مناقب حضرت
در, and the twenty-eighth majlis on fol. 953^b, در مناقب حضرت
در, corresponds to fol. 953^b, در مناقب حضرت
در, and the twenty-ninth majlis on fol. 991^b, در مناقب حضرت
در, corresponds to fol. 991^b, در مناقب حضرت
در, and the thirtieth majlis on fol. 1029^b, در مناقب حضرت
در, corresponds to fol. 1029^b, در مناقب حضرت
در, and the thirty-first majlis on fol. 1067^b, در مناقب حضرت
در, corresponds to fol. 1067^b, در مناقب حضرت
در, and the thirty-second majlis on fol. 1105^b, در مناقب حضرت
در, corresponds to fol. 1105^b, در مناقب حضرت
در, and the thirty-third majlis on fol. 1143^b, در مناقب حضرت
در, corresponds to fol. 1143^b, در مناقب حضرت
در, and the thirty-fourth majlis on fol. 1181^b, در مناقب حضرت
در, corresponds to fol. 1181^b, در مناقب حضرت
در, and the thirty-fifth majlis on fol. 1219^b, در مناقب حضرت
در, corresponds to fol. 1219^b, در مناقب حضرت
در, and the thirty-sixth majlis on fol. 1257^b, در مناقب حضرت
در, corresponds to fol. 1257^b, در مناقب حضرت
در, and the thirty-seventh majlis on fol. 1295^b, در مناقب حضرت
در, corresponds to fol. 1295^b, در مناقب حضرت
در, and the thirty-eighth majlis on fol. 1333^b, در مناقب حضرت
در, corresponds to fol. 1333^b, در مناقب حضرت
در, and the thirty-ninth majlis on fol. 1371^b, در مناقب حضرت
در, corresponds to fol. 1371^b, در مناقب حضرت
در, and the fortieth majlis on fol. 1409^b, در مناقب حضرت
در, corresponds to fol. 1409^b, در مناقب حضرت
در, and the forty-first majlis on fol. 1447^b, در مناقب حضرت
در, corresponds to fol. 1447^b, در مناقب حضرت
در, and the forty-second majlis on fol. 1485^b, در مناقب حضرت
در, corresponds to fol. 1485^b, در مناقب حضرت
در, and the forty-third majlis on fol. 1523^b, در مناقب حضرت
در, corresponds to fol. 1523^b, در مناقب حضرت
در, and the forty-fourth majlis on fol. 1561^b, در مناقب حضرت
در, corresponds to fol. 1561^b, در مناقب حضرت
در, and the forty-fifth majlis on fol. 1599^b, در مناقب حضرت
در, corresponds to fol. 1599^b, در مناقب حضرت
در, and the forty-sixth majlis on fol. 1637^b, در مناقب حضرت
در, corresponds to fol. 1637^b, در مناقب حضرت
در, and the forty-seventh majlis on fol. 1675^b, در مناقب حضرت
در, corresponds to fol. 1675^b, در مناقب حضرت
در, and the forty-eighth majlis on fol. 1713^b, در مناقب حضرت
در, corresponds to fol. 1713^b, در مناقب حضرت
در, and the forty-ninth majlis on fol. 1751^b, در مناقب حضرت
در, corresponds to fol. 1751^b, در مناقب حضرت
در, and the fiftieth majlis on fol. 1789^b, در مناقب حضرت
در, corresponds to fol. 1789^b, در مناقب حضرت
در, and the fifty-first majlis on fol. 1827^b, در مناقب حضرت
در, corresponds to fol. 1827^b, در مناقب حضرت
در, and the fifty-second majlis on fol. 1865^b, در مناقب حضرت
در, corresponds to fol. 1865^b, در مناقب حضرت
در, and the fifty-third majlis on fol. 1903^b, در مناقب حضرت
در, corresponds to fol. 1903^b, در مناقب حضرت
در, and the fifty-fourth majlis on fol. 1941^b, در مناقب حضرت
در, corresponds to fol. 1941^b, در مناقب حضرت
در, and the fifty-fifth majlis on fol. 1979^b, در مناقب حضرت
در, corresponds to fol. 1979^b, در مناقب حضرت
در, and the fifty-sixth majlis on fol. 2017^b, در مناقب حضرت
در, corresponds to fol. 2017^b, در مناقب حضرت
در, and the fifty-seventh majlis on fol. 2055^b, در مناقب حضرت
در, corresponds to fol. 2055^b, در مناقب حضرت
در, and the fifty-eighth majlis on fol. 2093^b, در مناقب حضرت
در, corresponds to fol. 2093^b, در مناقب حضرت
در, and the fifty-ninth majlis on fol. 2131^b, در مناقب حضرت
در, corresponds to fol. 2131^b, در مناقب حضرت
در, and the sixtieth majlis on fol. 2169^b, در مناقب حضرت
در, corresponds to fol. 2169^b, در مناقب حضرت
در, and the sixty-first majlis on fol. 2207^b, در مناقب حضرت
در, corresponds to fol. 2207^b, در مناقب حضرت
در, and the sixty-second majlis on fol. 2245^b, در مناقب حضرت
در, corresponds to fol. 2245^b, در مناقب حضرت
در, and the sixty-third majlis on fol. 2283^b, در مناقب حضرت
در, corresponds to fol. 2283^b, در مناقب حضرت
در, and the sixty-fourth majlis on fol. 2321^b, در مناقب حضرت
در, corresponds to fol. 2321^b, در مناقب حضرت
در, and the sixty-fifth majlis on fol. 2359^b, در مناقب حضرت
در, corresponds to fol. 2359^b, در مناقب حضرت
در, and the sixty-sixth majlis on fol. 2397^b, در مناقب حضرت
در, corresponds to fol. 2397^b, در مناقب حضرت
در, and the sixty-seventh majlis on fol. 2435^b, در مناقب حضرت
در, corresponds to fol. 2435^b, در مناقب حضرت
در, and the sixty-eighth majlis on fol. 2473^b, در مناقب حضرت
در, corresponds to fol. 2473^b, در مناقب حضرت
در, and the sixty-ninth majlis on fol. 2511^b, در مناقب حضرت
در, corresponds to fol. 2511^b, در مناقب حضرت
در, and the seventieth majlis on fol. 2549^b, در مناقب حضرت
در, corresponds to fol. 2549^b, در مناقب حضرت
در, and the seventy-first majlis on fol. 2587^b, در مناقب حضرت
در, corresponds to fol. 2587^b, در مناقب حضرت
در, and the seventy-second majlis on fol. 2625^b, در مناقب حضرت
در, corresponds to fol. 2625^b, در مناقب حضرت
در, and the seventy-third majlis on fol. 2663^b, در مناقب حضرت
در, corresponds to fol. 2663^b, در مناقب حضرت
در, and the seventy-fourth majlis on fol. 2701^b, در مناقب حضرت
در, corresponds to fol. 2701^b, در مناقب حضرت
در, and the seventy-fifth majlis on fol. 2739^b, در مناقب حضرت
در, corresponds to fol. 2739^b, در مناقب حضرت
در, and the seventy-sixth majlis on fol. 2777^b, در مناقب حضرت
در, corresponds to fol. 2777^b, در مناقب حضرت
در, and the seventy-seventh majlis on fol. 2815^b, در مناقب حضرت
در, corresponds to fol. 2815^b, در مناقب حضرت
در, and the seventy-eighth majlis on fol. 2853^b, در مناقب حضرت
در, corresponds to fol. 2853^b, در مناقب حضرت
در, and the seventy-ninth majlis on fol. 2891^b, در مناقب حضرت
در, corresponds to fol. 2891^b, در مناقب حضرت
در, and the eightieth majlis on fol. 2929^b, در مناقب حضرت
در, corresponds to fol. 2929^b, در مناقب حضرت
در, and the eighty-first majlis on fol. 2967^b, در مناقب حضرت
در, corresponds to fol. 2967^b, در مناقب حضرت
در, and the eighty-second majlis on fol. 3005^b, در مناقب حضرت
در, corresponds to fol. 3005^b, در مناقب حضرت
در, and the eighty-third majlis on fol. 3043^b, در مناقب حضرت
در, corresponds to fol. 3043^b, در مناقب حضرت
در, and the eighty-fourth majlis on fol. 3081^b, در مناقب حضرت
در, corresponds to fol. 3081^b, در مناقب حضرت
در, and the eighty-fifth majlis on fol. 3119^b, در مناقب حضرت
در, corresponds to fol. 3119^b, در مناقب حضرت
در, and the eighty-sixth majlis on fol. 3157^b, در مناقب حضرت
در, corresponds to fol. 3157^b, در مناقب حضرت
در, and the eighty-seventh majlis on fol. 3195^b, در مناقب حضرت
در, corresponds to fol. 3195^b, در مناقب حضرت
در, and the eighty-eighth majlis on fol. 3233^b, در مناقب حضرت
در, corresponds to fol. 3233^b, در مناقب حضرت
در, and the eighty-ninth majlis on fol. 3271^b, در مناقب حضرت
در, corresponds to fol. 3271^b, در مناقب حضرت
در, and the ninetieth majlis on fol. 3309^b, در مناقب حضرت
در, corresponds to fol. 3309^b, در مناقب حضرت
در, and the ninety-first majlis on fol. 3347^b, در مناقب حضرت
در, corresponds to fol. 3347^b, در مناقب حضرت
در, and the ninety-second majlis on fol. 3385^b, در مناقب حضرت
در, corresponds to fol. 3385^b, در مناقب حضرت
در, and the ninety-third majlis on fol. 3423^b, در مناقب حضرت
در, corresponds to fol. 3423^b, در مناقب حضرت
در, and the ninety-fourth majlis on fol. 3461^b, در مناقب حضرت
در, corresponds to fol. 3461^b, در مناقب حضرت
در, and the ninety-fifth majlis on fol. 3499^b, در مناقب حضرت
در, corresponds to fol. 3499^b, در مناقب حضرت
در, and the ninety-sixth majlis on fol. 3537^b, در مناقب حضرت
در, corresponds to fol. 3537^b, در مناقب حضرت
در, and the ninety-seventh majlis on fol. 3575^b, در مناقب حضرت
در, corresponds to fol. 3575^b, در مناقب حضرت
در, and the ninety-eighth majlis on fol. 3613^b, در مناقب حضرت
در, corresponds to fol. 3613^b, در مناقب حضرت
در, and the ninety-ninth majlis on fol. 3651^b, در مناقب حضرت
در, corresponds to fol. 3651^b, در مناقب حضرت
در, and the hundredth majlis on fol. 3689^b, در مناقب حضرت
در, corresponds to fol. 3689^b, در مناقب حضرت
در, and the hundred-first majlis on fol. 3727^b, در مناقب حضرت
در, corresponds to fol. 3727^b, در مناقب حضرت
در, and the hundred-second majlis on fol. 3765^b, در مناقب حضرت
در, corresponds to fol. 3765^b, در مناقب حضرت
در, and the hundred-third majlis on fol. 3803^b, در مناقب حضرت
در, corresponds to fol. 3803^b, در مناقب حضرت
در, and the hundred-fourth majlis on fol. 3841^b, در مناقب حضرت
در, corresponds to fol. 3841^b, در مناقب حضرت
در, and the hundred-fifth majlis on fol. 3879^b, در مناقب حضرت
در, corresponds to fol. 3879^b, در مناقب حضرت
در, and the hundred-sixth majlis on fol. 3917^b, در مناقب حضرت
در, corresponds to fol. 3917^b, در مناقب حضرت
در, and the hundred-seventh majlis on fol. 3955^b, در مناقب حضرت
در, corresponds to fol. 3955^b, در مناقب حضرت
در, and the hundred-eighth majlis on fol. 3993^b, در مناقب حضرت
در, corresponds to fol. 3993^b, در مناقب حضرت
در, and the hundred-ninth majlis on fol. 4031^b, در مناقب حضرت
در, corresponds to fol. 4031^b, در مناقب حضرت
در, and the hundred-tenth majlis on fol. 4069^b, در مناقب حضرت
در, corresponds to fol. 4069^b, در مناقب حضرت
در, and the hundred-eleventh majlis on fol. 4107^b, در مناقب حضرت
در, corresponds to fol. 4107^b, در مناقب حضرت
در, and the hundred-twelfth majlis on fol. 4145^b, در مناقب حضرت
در, corresponds to fol. 4145^b, در مناقب حضرت
در, and the hundred-thirteenth majlis on fol. 4183^b, در مناقب حضرت
در, corresponds to fol. 4183^b, در مناقب حضرت
در, and the hundred-fourteenth majlis on fol. 4221^b, در مناقب حضرت
در, corresponds to fol. 4221^b, در مناقب حضرت
در, and the hundred-fifteenth majlis on fol. 4259^b, در مناقب حضرت
در, corresponds to fol. 4259^b, در مناقب حضرت
در, and the hundred-sixteenth majlis on fol. 4297^b, در مناقب حضرت
در, corresponds to fol. 4297^b, در مناقب حضرت
در, and the hundred-seventeenth majlis on fol. 4335^b, در مناقب حضرت
در, corresponds to fol. 4335^b, در مناقب حضرت
در, and the hundred-eighteenth majlis on fol. 4373^b, در مناقب حضرت
در, corresponds to fol. 4373^b, در مناقب حضرت
در, and the hundred-nineteenth majlis on fol. 4411^b, در مناقب حضرت
در, corresponds to fol. 4411^b, در مناقب حضرت
در, and the hundred-twentieth majlis on fol. 4449^b, در مناقب حضرت
در, corresponds to fol. 4449^b, در مناقب حضرت
در, and the hundred-twenty-first majlis on fol. 4487^b, در مناقب حضرت
در, corresponds to fol. 4487^b, در مناقب حضرت
در, and the hundred-twenty-second majlis on fol. 4525^b, در مناقب حضرت
در, corresponds to fol. 4525^b, در مناقب حضرت
در, and the hundred-twenty-third majlis on fol. 4563^b, در مناقب حضرت
در, corresponds to fol. 4563^b, در مناقب حضرت
در, and the hundred-twenty-fourth majlis on fol. 4601^b, در مناقب حضرت
در, corresponds to fol. 4601^b, در مناقب حضرت
در, and the hundred-twenty-fifth majlis on fol. 4639^b, در مناقب حضرت
در, corresponds to fol. 4639^b, در مناقب حضرت
در, and the hundred-twenty-sixth majlis on fol. 4677^b, در مناقب حضرت
در, corresponds to fol. 4677^b, در مناقب حضرت
در, and the hundred-twenty-seventh majlis on fol. 4715^b, در مناقب حضرت
در, corresponds to fol. 4715^b, در مناقب حضرت
در, and the hundred-twenty-eighth majlis on fol. 4753^b, در مناقب حضرت
در, corresponds to fol. 4753^b, در مناقب حضرت
در, and the hundred-twenty-ninth majlis on fol. 4791^b, در مناقب حضرت
در, corresponds to fol. 4791^b, در مناقب حضرت
در, and the hundred-thirtieth majlis on fol. 4829^b, در مناقب حضرت
در, corresponds to fol. 4829^b, در مناقب حضرت
در, and the hundred-thirty-first majlis on fol. 4867^b, در مناقب حضرت
در, corresponds to fol. 4867^b, در مناقب حضرت
در, and the hundred-thirty-second majlis on fol. 4905^b, در مناقب حضرت
در, corresponds to fol. 4905^b, در مناقب حضرت
در, and the hundred-thirty-third majlis on fol. 4943^b, در مناقب حضرت
در, corresponds to fol. 4943^b, در مناقب حضرت
در, and the hundred-thirty-fourth majlis on fol. 4981^b, در مناقب حضرت
در, corresponds to fol. 4981^b, در مناقب حضرت
در, and the hundred-thirty-fifth majlis on fol. 5019^b, در مناقب حضرت
در, corresponds to fol. 5019^b, در مناقب حضرت
در, and the hundred-thirty-sixth majlis on fol. 5057^b, در مناقب حضرت
در, corresponds to fol. 5057^b, در مناقب حضرت
در, and the hundred-thirty-seventh majlis on fol. 5095^b, در مناقب حضرت
در, corresponds to fol. 5095^b, در مناقب حضرت
در, and the hundred-thirty-eighth majlis on fol. 5133^b, در مناقب حضرت
در, corresponds to fol. 5133^b, در مناقب حضرت
در, and the hundred-thirty-ninth majlis on fol. 5171^b, در مناقب حضرت
در, corresponds to fol. 5171^b, در مناقب حضرت
در, and the hundred-fortieth majlis on fol. 5209^b, در مناقب حضرت
در, corresponds to fol. 5209^b, در مناقب حضرت
در, and the hundred-forty-first majlis on fol. 5247^b, در مناقب حضرت
در, corresponds to fol. 5247^b, در مناقب حضرت
در, and the hundred-forty-second majlis on fol. 5285^b, در مناقب حضرت
در, corresponds to fol. 5285^b, در مناقب حضرت
در, and the hundred-forty-third majlis on fol. 5323^b, در مناقب حضرت
در, corresponds to fol. 5323^b, در مناقب حضرت
در, and the hundred-forty-fourth majlis on fol. 5361^b, در مناقب حضرت
در, corresponds to fol. 5361^b, در مناقب حضرت
در, and the hundred-forty-fifth majlis on fol. 5399^b, در مناقب حضرت
در, corresponds to fol. 5399^b, در مناقب حضرت
در, and the hundred-forty-sixth majlis on fol. 5437^b, در مناقب حضرت
در, corresponds to fol. 5437^b, در مناقب حضرت
در, and the hundred-forty-seventh majlis on fol. 5475^b, در مناقب حضرت
در, corresponds to fol. 5475^b, در مناقب حضرت
در, and the hundred-forty-eighth majlis on fol. 5513^b, در مناقب حضرت
در, corresponds to fol. 5513^b, در مناقب حضرت
در, and the hundred-forty-ninth majlis on fol. 5551^b, در مناقب حضرت
در, corresponds to fol. 5551^b, در مناقب حضرت
در, and the hundred-fiftieth majlis on fol. 5589^b, در مناقب حضرت
در, corresponds to fol. 5589^b, در مناقب حضرت
در, and the hundred-fifty-first majlis on fol. 5627^b, در مناقب حضرت
در, corresponds to fol. 5627^b, در مناقب حضرت
در, and the hundred-fifty-second majlis on fol. 5665^b, در مناقب حضرت
در, corresponds to fol. 5665^b, در مناقب حضرت
در, and the hundred-fifty-third majlis on fol. 5703^b, در مناقب حضرت
در, corresponds to fol. 5703^b, در مناقب حضرت
در, and the hundred-fifty-fourth majlis on fol. 5741^b, در مناقب حضرت
در, corresponds to fol. 5741^b, در مناقب حضرت
در, and the hundred-fifty-fifth majlis on fol. 5779^b, در مناقب حضرت
در, corresponds to fol. 5779^b, در مناقب حضرت
در, and the hundred-fifty-sixth majlis on fol. 5817^b, در مناقب حضرت
در, corresponds to fol. 5817^b, در مناقب حضرت
در, and the hundred-fifty-seventh majlis on fol. 5855^b, در مناقب حضرت
در, corresponds to fol. 5855^b, در مناقب حضرت
در, and the hundred-fifty-eighth majlis on fol. 5893^b, در مناقب حضرت
در, corresponds to fol. 5893^b, در مناقب حضرت
در, and the hundred-fifty-ninth majlis on fol. 5931^b, در مناقب حضرت
در, corresponds to fol. 5931^b, در مناقب حضرت
در, and the hundred-sixtieth majlis on fol. 5969^b, در مناقب حضرت
در, corresponds to fol. 5969^b, در مناقب حضرت
در, and the hundred-sixty-first majlis on fol. 6007^b, در مناقب حضرت
در, corresponds to fol. 6007^b, در مناقب حضرت
در, and the hundred-sixty-second majlis on fol. 6045^b, در مناقب حضرت
در, corresponds to fol. 6045^b, در مناقب حضرت
در, and the hundred-sixty-third majlis on fol. 6083^b, در مناقب حضرت
در, corresponds to fol. 6083^b, در مناقب حضرت
در, and the hundred-sixty-fourth majlis on fol. 6121^b, در مناقب حضرت
در, corresponds to fol. 6121^b, در مناقب حضرت
در, and the hundred-sixty-fifth majlis on fol. 6159^b, در مناقب حضرت
در, corresponds to fol. 6159^b, در مناقب حضرت
در, and the hundred-sixty-sixth majlis on fol. 6197^b, در مناقب حضرت
در, corresponds to fol. 6197^b, در مناقب حضرت
در, and the hundred-sixty-seventh majlis on fol. 6235^b, در مناقب حضرت
در, corresponds to fol. 6235^b, در مناقب حضرت
در, and the hundred-sixty-eighth majlis on fol. 6273^b, در مناقب حضرت
در, corresponds to fol. 6273^b, در مناقب حضرت
در, and the hundred-sixty-ninth majlis on fol. 6311^b, در مناقب حضرت
در, corresponds to fol. 6311^b, در مناقب حضرت
در, and the hundred-seventieth majlis on fol. 6349^b, در مناقب حضرت
در, corresponds to fol. 6349^b, در مناقب حضرت
در, and the hundred-seventy-first majlis on fol. 6387^b, در مناقب حضرت
در, corresponds to fol. 6387^b, در مناقب حضرت
در, and the hundred-seventy-second majlis on fol. 6425^b, در مناقب حضرت
در, corresponds to fol. 6425^b, در مناقب حضرت
در, and the hundred-seventy-third majlis on fol. 6463^b, در مناقب حضرت
در, corresponds to fol. 6463^b, در مناقب حضرت
در, and the hundred-seventy-fourth majlis on fol. 6501^b, در مناقب حضرت
در, corresponds to fol. 6501^b, در مناقب حضرت
در, and the hundred-seventy-fifth majlis on fol. 6539^b, در مناقب حضرت
در, corresponds to fol. 6539^b, در مناقب حضرت
در, and the hundred-seventy-sixth majlis on fol. 6577^b, در مناقب حضرت
در, corresponds to fol. 6577^b, در مناقب حضرت
در, and the hundred-seventy-seventh majlis on fol. 6615^b, در مناقب حضرت
در, corresponds to fol. 6615^b, در مناقب حضرت
در, and the hundred-seventy-eighth majlis on fol. 6653^b, در مناقب حضرت
در, corresponds to fol. 6653^b, در مناقب حضرت
در, and the hundred-seventy-ninth majlis on fol. 6691^b, در مناقب حضرت
در, corresponds to fol. 6691^b, در مناقب حضرت
در, and the hundred-eightieth majlis on fol. 6729^b, در مناقب حضرت
در, corresponds to fol. 6729^b, در مناقب حضرت
در, and the hundred-ninety-first majlis on fol. 6767^b, در مناقب حضرت
در, corresponds to fol. 6767^b, در مناقب حضرت
در, and the hundred-ninety-second majlis on fol. 6805^b, در مناقب حضرت
در, corresponds to fol. 6805^b, در مناقب حضرت
در, and the hundred-ninety-third majlis on fol. 6843^b, در مناقب حضرت
در, corresponds to fol. 6843^b, در مناقب حضرت
در, and the hundred-ninety-fourth majlis on fol. 6881^b, در مناقب حضرت
در, corresponds to fol. 6881^b, در مناقب حضرت
در, and the hundred-ninety-fifth majlis on fol. 6919^b, در مناقب حضرت
در, corresponds to fol. 6919^b, در مناقب حضرت
در, and the hundred-ninety-sixth majlis on fol. 6957^b, در مناقب حضرت
در, corresponds to fol. 6957^b, در مناقب حضرت
در, and the hundred-ninety-seventh majlis on fol. 6995^b, در مناقب حضرت
در, corresponds to fol. 6995^b, در مناقب حضرت
در, and the hundred-ninety-eighth majlis on fol. 7033^b, در مناقب حضرت
در, corresponds to fol. 7033^b, در مناقب حضرت
در, and the hundred-ninety-ninth majlis on fol. 7071^b, در مناقب حضرت
در, corresponds to fol. 7071^b, در مناقب حضرت
در, and the hundredth majlis on fol. 7109^b, در مناقب حضرت
در, corresponds to fol. 7109^b, در مناقب حضرت
در, and the hundred-first majlis on fol. 7147^b, در مناقب حضرت
در, corresponds to fol. 7147^b, در مناقب حضرت
در, and the hundred-second majlis on fol. 7185^b, در مناقب حضرت
در, corresponds to fol. 7185^b, در مناقب حضرت
در, and the hundred-third majlis on fol. 7223^b, در مناقب حضرت
در, corresponds to fol. 7223^b, در مناقب حضرت
در, and the hundred-fourth majlis on fol. 7261^b, در مناقب حضرت
در, corresponds to fol. 7261^b, در مناقب حضرت
در, and the hundred-fifth majlis on fol. 7299^b, در مناقب حضرت

and end of this majlis are quite in agreement with those in the first fasl. The contents of the second fasl and of the khatimah in Alkâshif's work are entirely missing in these extracts.

This copy (worm-eaten in several places) was finished the 14th of Jumâda-althâni, A. H. 1118=A. D. 1706, the 23rd of September, in Kashmir.

Ff. 298, ll. 12; Nasta'liq; size, 8 in. by 4½ in.

[UNSEEN ADD. 8.]

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A work of similar character as the *Dah Majlis*, and based, as it seems, for its chief parts also on the *Raudat-ashshuhadâ*, beginning: ... اى اقدم ولى سجد واجب ... اى قادر لم يزل ولا يزال الى بحرمت ذات قدیمت الیع.

It treats of the martyrdom of prophets and saints, especially of Muhammad, 'Ali, and the martyrs of Karbalâ, Hasan, Husain, etc. etc. It is also divided into several majlis:

The first majlis is not marked at all, and seems to be a kind of preliminary discourse on the troubles of all prophets etc. since Adam.

The second majlis contains the story of Muhammad's death, on fol. 14^a (در وفات سید المرسلین), that is to say, the same as the third bâb of the *Raudat* and the third majlis of the *Dah Majlis*.

The third majlis gives an account of Fâtimah and her death, on fol. 38^a (در وفات فاطمة زهرا); comp. the fourth bâb of the *Raudat* and the fourth of the *Dah Majlis*.

The fourth majlis relates 'Ali's martyrdom, on fol. 54^a (در مقتل امیر المؤمنین علی بن ابی طالب); corresponding to the fifth bâb of the *Raudat* and the fifth of the *Dah Majlis*.

The fifth majlis tells us how Hasan died as martyr, on fol. 77^b (ذکر مقتل امیر المؤمنین حسن بن علی); comp. the sixth bâb of the *Raudat* and the sixth of the *Dah Majlis*.

The following chapters are not styled مجلس, but appear to be quite equal to the first five of that style; viz., on fol. 107^a, the story of Muslim bin 'Akil bin Abi Tâlib's death (و کتابت نوشتن) در مقتل مسلم عقیل و کتابت نوشتن) اهل عراق و ارسال نمودن امام حسین مسلم را بکوفه و (شهد شدن مسلم) corresponds exactly to the eighth bâb of the *Raudat* and the seventh of the *Dah Majlis*; likewise the following chapters on fol. 145^a (قصه سیرت) و (قصه کشته شدن هفتاد و تن در کربلا) 188^a (بشام) agree in their contents with the ninth and tenth bâbs of the *Raudat*. No title nor author's name appears, as far as we can judge, anywhere; and we do not know on what authority in Sale's hand-list this book is styled 'the enquirer after knowledge.'

The copy was finished the 29th of Dhû-althijjah, A. H. 1058=A. D. 1649, the 14th of January.

Ff. 192, ll. 13-14; Nasta'liq; the first page injured; size, 7½ in. by 4½ in.

[SALE 78.]

138

Akhbâr-i-ḥasanih dar akhbâr-i-Madinah (اخبار حسینه در اخبار مدینه).

The history and topography of Madinah, a Persian translation of Samhûdi's well-known Arabic work, خلاصة الوفا باخبار دار المصطفى, was made by Samhûdi himself, A. H. 893=A. D. 1488; comp. Wüstenfeld, Geschichte der Stadt Medina im Auszuge aus dem Arab. des Samhûdi, in 'Abhandlungen der Königl. Gesellsch. der Wissenschaften zu Göttingen,' vol. ix, histor.-philol. Classe, pp. 1-156; Aumer, Arab. Cat. p. 144; A. Sprenger, Cat. Berol. No. 179; H. Khalfa ii. 144, No. 2302, and vi. 450, No. 14294.

The author of this Persian translation drops his name, and states merely that he has made this paraphrase for the sake of some friends who were not sufficiently versed in the Arabic language; see fol. 1^b: اما بعد: سبب تحریر این مختصر آن بود که بعضی از بزرگان و دوستان مکرم محترم که از زبان عربی عاری و از صنعت نحو محجوب و متواری بودند و شوق اطلاع بر اخبار قبة الاسلام و حرم محترم مدینه منوره بسیار داشتند و اظهار نیاز مینمودند پس در خاطر این فقیر خسته و معیض ناتوان شکسته افتاد که تألیف وسیط عالم فاضل و تحریر کامل سید الفلاّ فی زمانه و رئیس العلماء فی اوانه نازل حرم الرسول صلی الله علیه و سلم المنتظم فی سلك كبار ذرّية البتول عظم الله شانها و رحم سهدوی که مستات بمغلامه الوفا باخبار دار المصطفى آنرا بزبان فارسی ترجمه کرده شود.

الع. This Persian translation, like the Arabic original, is divided into eight chapters (باب); comp. Wiener Jahrbücher, 1835, B. 70, Anzeigeb. p. 88.

باب اول در اسای مدینه و فعلیت آن معدن سکینه و بعضی فوائد دیگر که متعلقست بآن بلدة شریفه و این باب مشتملست بر ده فصل (the third, fourth, fifth, sixth, seventh, and eighth fasls are missing, in consequence of a large lacuna after fol. 8, comprising fifteen leaves according to the Arabic paging).

باب دوم در فعلیت زیارت و فعل مسجد نبوی و آنچه متعلق است بآن و این باب مشتمل است بر سه فصل (the third, fourth, fifth, sixth, seventh, and eighth fasls are missing, in consequence of a large lacuna after fol. 8, comprising fifteen leaves according to the Arabic paging).

باب سوم در اخبار سکنان مدینه از زمان قدیم تا وقت قدوم شریف رسول کریم صلی الله علیه و سلم و این باب مشتمل است بر سه فصل (the third, fourth, fifth, sixth, seventh, and eighth fasls are missing, in consequence of a large lacuna after fol. 8, comprising fifteen leaves according to the Arabic paging).

باب چهارم در بیان عمارت مسجد نبوی و آنچه متعلق است بآن و بیان احوال حجرات ازواج طاهرات و این باب بر سه فصل (the third, fourth, fifth, sixth, seventh, and eighth fasls are missing, in consequence of a large lacuna after fol. 8, comprising fifteen leaves according to the Arabic paging).

باب پنجم در مساجد نبویه از مصلای عید و غیر آن و شرح مقابر مدینه و بیان فعل اعد و شهدای آن و این باب مشتمل بر شش فصل است (the third, fourth, fifth, sixth, seventh, and eighth fasls are missing, in consequence of a large lacuna after fol. 8, comprising fifteen leaves according to the Arabic paging).

باب هشتم در آبار مبارکات و عین و فراس و صدقانی که منسوبست بحضرت رسالت صلی الله علیه و سلم و درین باب دو فصل است on fol. 111^a.

باب نهم در مساجدی که منسوبست به پیغمبر صلی الله علیه و سلم که در سفرها و غزوها در آن مسجد نماز کرده اند on fol. 117^b.

باب دهم در اودیه و احما و آلام و بعضی اعمال و جبال مدینه و این باب بر دو فصل است on fol. 122^a.

سیاس بسیار و ستایش بیشمار پروردگاریا Beginning: که مشترک ساخت مدینه بر سکینه را باقامت باستقامت حضرت رسالت الله.

Copied A. H. 993 = A. D. 1585, by Ghulām 'Alī Hīṣārī (ساکن بیت الله المبارک العظم).

A short account of this work, written by Sir Gore Ouseley, is found on the fly-leaf.

Ff. 156, ll. 19; Nasta'lik; illuminated frontispiece; eastern binding with gold; size, 8½ in. by 5½ in. [ELLIOT 362.]

139

Another incomplete copy of the same.

Beginning as above: سیاس بسیار الله. This copy contains only the first and second bāb and the first two fās of the third complete, besides that some fragments from the third fāl of the third bāb (down to Elliot 362, fol. 45^b, last line but one), and from the second or last fāl of the eighth bāb (from fol. 140^a, l. 17, to the end in Elliot 362). Notwithstanding this copy is of great value, because all the omissions of Elliot 362 (fās 3-8 of the first bāb) may be supplied from this.

A note on the last page states that this work, i.e. the Persian translation itself, was completed A. H. 969 = A. D. 1561-1562. The copy was finished in the month Dhū-al-hijjah, A. H. 1111 (probably 1132) = A. D. 1720, October.

Ff. 70, ll. 15; Shikasta; many leaves destroyed by worms; size, 7½ in. by 4½ in. [WALKER 30.]

140

Jilā-al-uyūn (جلا العيون).

A Shīhā biography and history of Muḥammad, 'Alī, and the twelve Imāms, by Muḥammad Bākīr b. Muḥammad Taḥlī, the famous author of many religious and ethical works, both in Arabic and Persian, who was born A. H. 1038 = A. D. 1628, completed this work A. H. 1089 = A. D. 1678, and died A. H. 1110 = A. D. 1698; comp. Rieu i. p. 154 sq. and p. 20.

Beginning: ستایش بی مثل و انباز سزاوار خداوند بی نیازست که تذکر مصائب واستماع نوائب الله.

The author relates in the preface, on fol. 6^a, that before this he composed two works on the same subject, in Arabic, and an extract of it,

called *Ḥimāṭ al-qulūb*; the present book he composed in Persian to render it more accessible to everybody.

It is divided into a *muḥaddimah* and twelve chapters (bāb); but the headings of the first six only are marked. It was edited at Tāharān, A. H. 1240 and 1266; see Trübner's Record, Nos. 66, 67, p. 99, and Rieu i. p. 155.

Towards the end this copy is rather incomplete, as there are blanks left in many places. Not dated.

Ff. 345, ll. 21; Nasta'lik; size, 10½ in. by 6½ in.

[OUSELEY 314.]

141

Maṭālī'-alanwār (مطالع الانوار فی ترجمت الآثار).

A special history of Muḥammad, adding at the end a chapter on the four immediate successors, on the Umayyade Khilāfat, and, finally, on eschatology. The author, 'Affāḥ Nūr-i-kāshān, says in the preface, that in his twenty-first year he became a lawyer according to the Hanafite doctrine (مذهب نعلانی); then he applied himself to the study of the history of Muḥammad. As his sources he mentions, besides Kurān, commentaries, Ḥadīth, *Qasṣ wa-taḍī*, a treatise of Maṣṣūr 'Abhari (عمیری), and *Ṭahmūd al-murūf*.

It is divided into twenty-one fās, the contents of which are stated on fol. 2^a.

Beginning: لمجد لله الله معصیت درین بندگان حضرت رتانی عقیق نور کاشانی بلعه (بلعه) الله تعالی الی نیل الامانی چنین گوید چون این نجیب داعی را فیض ممل سمعانی از صفرن عنوان جوانی عیون الله.

Not dated. Notes on the margin show that it has been collated with the original.

Ff. 116, ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

[OUSELEY 260.]

142

The same.

This copy begins immediately with the index, the preface being wanting: عمل اول در کیفیت الله.

No date. The transcriber's name is Muḥammad Latīf bin Muḥammad Sharīf beg bin Bābāshāh Bardī Balkhī.

Ff. 1-100^a, ll. 19; Nasta'lik; size, 9 in. by 5 in. [SELD. 51.]

¹ This *Kitāb-bayāt al-utubā* has been edited at Tāhriz, A. H. 1241; see Trübner's Record, Nos. 66, 67, p. 99; English by J. L. Merriek, Boston, 1850.

The *Kitāb-bayāt al-utubā* was edited (single volumes) at Tāharān, A. H. 1270, 1275, 1283.

By the same author:

Hilyat-al-muttaḥin, Tāharān, A. H. 1248.

Ḥakā' al-yakīn, Tāharān, A. H. 1241.

Zād-al-mu'ād, Tāharān, A. H. 1244 (Rieu i. p. 21).

Kitāb-i-mu'āl-i-jawāb, Tāharān, A. H. 1247.

Comp. Trübner's Record, Nos. 66, 67, p. 98.

Besides, the Bodleian Library possesses another work, *'Ain-al-ḥayāt*, by the same author, printed at Tāharān, A. H. 1240.

A collection of prayers by the same, entitled *Mikṭab-al-masāḥib*, is described in Rieu i. p. 20.

143

Mīrāj-nāma (معراج نامه).

A detailed account of Muhammad's ascent to the heavens, entitled *نامة حضرت رسالت پناه*, and beginning: *للمد لآله رب العالمين والعائيت للمؤمنين*; and the end: *الصلوة والسلام على رسوله محمد وآله اجمعين معراج سيد كائنات وخلاصة موجودات الخ*.

The author's name does not occur. No date. Copied by the same Muhammad Latif bin Muhammad Sharif bin Bahāshāh. In the colophon this little book is styled *معراج مسخن*.

Ff. 100^b-110, ll. 19; Nasta'liq; size, 9 in. by 5 in.

[SELD. 51.]

III. HISTORY OF THE MOGHULS AND TĀTĀRS, CINGIZKHĀN, TİMŪR, AND THEIR RESPECTIVE DESCENDANTS.

144

A large fragment of a detailed history of the Moghul race, especially of Cingizkhān, his forefathers and immediate successors. It is written in a very flowery style, intermixed in many places with poetry; begins with Noah's son Yafet on fol. 1^a, *ذكر يافث بن نوح عليه السلام*, and breaks off in the account of the death of Uktāikhān, who reigned A.H. 624-637 = A.D. 1227-1239.

In order to facilitate the identifying of this anonymous work, we quote here some of the chapter-headings:

ذكر ولادت اغوزخان, on fol. 2^a.

ذكر آلانغو و سرگذشت او, on fol. 10^b.

ذكر احوال بيسوكي بهادر و ولادت چنگيزخان (the history of Cingizkhān comprises 150 leaves), on fol. 21^b.

ذكر وفات چنگيزخان, on fol. 169^b.

تتمت احوال سلطان جلال الدين, on fol. 171^b.

ذكر جلوس پادشاه جهان اولگشای قآن, on fol. 176^a.

(the history of this successor of Cingizkhān goes down to the end of the fragment; the last chapter, *ذكر وفات چنگيزخان*, begins on fol. 226^a).

Beginning of this fragment: *ذكر يافث بن نوح عليه السلام*. *چون بتوجه شيخ المرتكبين نوح بنی علی نبينا و عليه الصلوة والسلام قهار شديد الانتقام تمام روی زمین از اژدها اوساخ انجاس مشركين الخ*.

Beginning of Cingizkhān's history on fol. 21^b: *پسر چنگيزخان بيسوكي بهادر بود پسر برتان بن قبل خان چون بتقدیر ملك ديان نوبت ايلات و پيشوايى بعضی از قوم نيرون و قبيلة قيات باو رسيد بطريقه آيه و اجداد خویش الخ*.

An excellent copy, with vowels throughout.

Ff. 135, ll. 19; Nasta'liq; size, 10 in. by 7 in.

[TH. HYDE 31.]

145

Ta'rikh-i-Jahānkushāi (تاریخ جهانکشی).

The rare and valuable history of the Moghul emperor Cingizkhān and his successors, entitled *Ta'rikh-i-Jahānkushāi* (the chronicle of the conqueror of the world), and composed by 'Alā-aldin 'Atāmalik bin Bahā-aldin Muhammad aljuwaini, who was born A.H. 624 or 625 and died A.H. 681, the 4th of Dhū-al-hijjah = A.D. 1283, 5th of March; comp. Rieu i. p. 160; Elliot, History of India, ii. p. 384 sq.; G. Flügel ii. p. 178; H. Khalfa ii. p. 685, No. 4353; Not. et Extr. ii. p. 383 sq. and iv. p. 698; Fundgruben des Orients i. p. 220 sq.; Quatremère, Histoire des Mongoles, pp. lxvii and 169 (note 39). This copy seems to be much more complete than Flügel's, for it begins with Cingizkhān's accession to the throne, A.H. 599 = A.D. 1202, and goes down to A.H. 655 = A.D. 1257 (this is the last date which occurs, see fol. 171^b, l. 21). Like Flügel's, it is divided into three books or mujallads, the first beginning on fol. 1^b:

سپاس و ثنا معبودی را که واجب الوجودست مسجودی که وجود او واجب انوار عقل الخ.

The second, entitled *دولت سلاطین خوارزم*, on fol. 68^b, beginning: *در کتاب مشارب التجارب که تتمه ذیل تجارب الخ*.

The third, on fol. 129^b, beginning: *سپاس و ستایش خدایارست آنکه اختران بهای و روشنی او تابنده الخ*.

Good, mounted MS., concluding on fol. 172^a. On fol. 173^a there is half a page written by the original hand, agreeing with fol. 170^a, ll. 1-15 (which is supplied by a later hand).

Not dated.

Ff. 172, ll. 31; Nasta'liq; some leaves (ff. 155-156, 158-161, and 170-173) are supplied later; illuminated frontispiece; size, 13 in. by 8½ in. [OUSELEY ADD. 44.]

146

The same.

Another very old and good copy of the same, but unfortunately a little imperfect at the end, and injured both on the first and the last page. It breaks off with the words *نامزد فرمود چون بهای*, corresponding to fol. 172^a, l. 2, in the preceding copy.

The second book begins on fol. 92^a, the third on fol. 179^b.

Beginning the same: *سپاس و ثنا معبودی را الخ*.

No date.

Ff. 232, ll. 19; Na'kh; illuminated frontispiece; size, 10½ in. by 7 in. [FRASER 154.]

147

Ta'rikh-i-Wassāf (تاریخ و صفات).

A very valuable and complete copy of the five sections or volumes (جملد) of the *تجزیه الامعار و تزجیه* of the Moghul Sultans from Hulāgū to Abū Sa'id, commonly styled *Ta'rikh-i-Wassāf*, and composed by Khwājāh 'Abd-allāh bin Faḍl-allāh Wassāf. The first four volumes, comprising

the history of the years A.H. 655-699=A.D. 1257-1299, were completed A.H. 711=A.D. 1311, and presented to the Sultān Uljāitū 712; the fifth was supplied later by the same author. The last year we find quoted in it is A.H. 718=A.D. 1318; G. Flügel and Rieu give as date for the completion of this fifth volume A.H. 728=A.D. 1328. The *Ta'rikh-i-Waṣṣaf* has been lithographed in Bombay, A.H. 1269.

Comp. on Waṣṣaf and his most celebrated work—a specimen of the highest point of excellence of which the Persian language is capable—H. Khalfa ii. p. 156, No. 2337; Rieu i. p. 161 sq.; Elliot, *History of India*, iii. p. 24 sq.; Ouseley, *Biogr. Nott.* pp. 230-235; G. Flügel ii. pp. 181-185, etc. The first volume has been edited and translated into German by Hammer-Purcell, Wien, 1856.

Contents of this copy:

First volume on fol. 1^b, beginning: حمد و ستایشی که انوار اخلاص آفاق و نفس را چون فاحشه صبح صادق متالایع.

Second volume on fol. 82^b, beginning: علی الله رب العالمین ترکی - ولی کل احوال علیه معوی الی

Third volume on fol. 145^b, beginning: الحمد لله الذی خلق الانسان من لحم النسنج الی

Fourth and fifth volumes (not separated from one another) on fol. 224^b, beginning: انسم الزرد بنشر النسم الی

This copy is collated throughout and provided with vowels; besides on the margin there are many additions and explanations of difficult words. The *first volume* is dated the second of Dhū-al-hijjah, A.H. 885=A.D. 1481, February 2.

Ff. 407, ll. 25; very close Nasta'liq; ff. 183-193 supplied by another hand; size, 10 in. by 6½ in. [ELLIOT 378.]

148

Fragment of a general history of the Moghul dynasty, beginning with the death of Ghāzānkhān and Uljāitū's accession to the throne, A.H. 703=A.D. 1304; of the dynasty of the Ilkhanians from Amir Sheikh Hasan to Sultān Ahmad; and of the dynasty of the Sarbādarians from Khwājah 'Abd-alrazaq to Khwājah 'Alī Muayyad. In the midst of the last prince's reign, A.H. 767=A.D. 1365, this fragment breaks off. It is divided into two parts, the first headed thus: در بعضی از وقایع که بهنگام مرض پادشاه جهان غازانخان و بعد از وفات او در خراسان روی نمود

The second on fol. 582, thus: ذکر توجّه سلطان ابو سعید بهادر خان بسلطانیّه و جلوس او بر مسند کامرانی و سرور جهانباخی

Beginning of the first part: مرض اشتداد مرض غازانخان در بلاد خراسان شیوع یافت الی

Ff. 568-617, ll. 31; Nasta'liq; size, 14 in. by 9 in. [ELLIOT 377.]

149

A large and well-preserved fragment of an anonymous history of the Moghul race, beginning with Hulā-gūkhān's death, A.H. 663=A.D. 1265, and going down to the end of the sixteenth year of Shāhrukh's reign, A.H. 823=A.D. 1420, which appears to be at the same time the date of the composition of this incomplete work; see fol. 167^b, l. 8: حالاً که تاریخ هجری بهشتاد و بیست و سه رسیده است

Beginning: فرستاد و ممالک روم تحت فرمان او در آمد الی

The history of Timūr's reign fills ff. 86^b-107^b.

This fragment concludes, on ff. 168^b-173^a, with a short *geographical appendix*, containing a description of Transoxania and its principal cities (the first of which is Bukhārā).

No date.

Ff. 173, ll. 25; excellent Nasta'liq; size, 9½ in. by 5½ in. [FRASER 155.]

150

Malfūzāt-i-Timūrī (ملفوظات تیموری).

Abū Ṭālib alḥusainī alfarīdī's Persian translation of Timūr's autobiographical memoirs, originally written in the Caghatai language, and otherwise called *Tūzūk-i-Timūrī*, or *Tūzūkāt-i-Timūrī*, made between A.H. 1038 and 1047=A.D. 1628 and 1637; comp. Elliot, *History of India*, iii. p. 389 sq., and iv. p. 559 sq.; Rieu i. p. 177 sq.; W. Morley, pp. 95 and 96. This copy is styled on the fly-leaf, ترجمه ترک تیموری. Like both copies in the colophon simply تیموری. Like both copies in the Royal Asiatic Society, those in the East India House, and several in the British Museum, this is also imperfect and defective, containing:

The Persian translator's preface on fol. 1^b, beginning: حمد بلیغ سبحانی را که ببقیای آیه کریمه انا جعلناک خلیفه فی الارض عنای بقای سلطنت صاحبقرانی را ببال اقبال الی

Account of the omens of Timūr's great future, on fol. 2^b, and

Timūr's memoirs, unseparated from the preceding chapter and undivided from the beginning to the end, on ff. 9^b-125^a. These memoirs go down at least to A.H. 798=A.D. 1395, which date we find mentioned on fol. 118^a, l. 11 (در سنه ۷۱۸ بدست در آمد).

The introductory chapters of Timūr's memoirs, containing his Institutes, designs, and enterprises, are entirely wanting in this copy, which was finished the 11th of Shawwāl, A.H. 1179=the seventh year of Shāh 'Ālam's reign, A.D. 1766, March 23. The *Tūzūkāt*, or Institutes, were translated into English by Major Davy, and published by J. White, Oxford, 1783; in French translation by Langlès, Paris, 1787. The *Malfūzāt*, or Memoirs (as far as A.H. 777), were translated into English by Major Stewart, and published by the Oriental Translation Fund, 1830.

Ff. 125, ll. 17; quite modern Nasta'liq; worm-eaten; size, 9½ in. by 6½ in. [ELLIOT 407.]

158

Another incomplete copy of the same.

Beginning:

بنام خدائی که از نام اوست که ما را توانائی و کفایت

The first part brings the history down to the capture of the fortress of Firzkuh (see *Petis de la Croix*, iv. p. 155). The end of this part corresponds to No. 153, fol. 242^a.

The second part, repeating a large portion of the first, contains that part which corresponds to *Petis de la Croix*, ii. p. 183 to iii. p. 403, and to No. 153, fol. 111^b, l. 4, to fol. 211^b.

No date. There are two different sorts of handwriting, the later of which is ff. 51-82 of the first, and ff. 25-62 of the second volume.

First volume, ff. 218; second volume, ff. 153; ll. 25; *Nasta'liq*; size, 12½ in. by 7½ in. [Ouseley 323, 324.]

159

Abridgment of the *Ẓafar-nāma*.

A large portion (جلد اول) as it is entitled on fol. 1^a) of the plain and sensible paraphrase which 'Abd-alsattār Kāsim made of 'Alī Yazdī's flowery work, A.H. 1024 = A.D. 1615, in the city of Ajmir, at the request of the emperor Jahāngir, to whom this abridgment of the *Ẓafar-nāma* is dedicated; comp. Elliot, *History of India*, iii. p. 479; Rieu i. p. 177. The author's name and the date of composition are found here on fol. 2^b, ll. 13 and 15. In the preface, on fol. 1^b sq., the author explains the reason for making this paraphrase, which is enriched from other sources.

Beginning: سیاست و ستایش بر سزا و نیاز و نهایت در
خور کردن کار آسمان و زمین

The history begins on fol. 3^a with Timūr's birth, and is brought down in this volume to A.H. 803; see fol. 254^b, l. 16. Not dated.

Ff. 255, ll. 21-23; *Nasta'liq*, written, as it seems, by different hands; size, 11½ in. by 6½ in. [HYDE 36.]

160

Fathnāma-i-Sāhibkīrānī (فتح نامه صاحبقرانی).

An abridgment of the *Ẓafar-nāma* of Sharaf-aldīn 'Alī Yazdī; the difference from the original consists in omissions, chiefly of poetry, but also of less important passages in the prose part. In every other respect this text agrees *verbo tenus* with the *Ẓafar-nāma*.

The abridicator does not give his name; the title occurs on fol. 6^a, l. 12. The work is divided into a *muqaddimah* (introduction) and three *makālāt*, in accordance with the original. We do not find this work mentioned anywhere except in Sir H. Elliot's *Bibliogr. Index*, p. 4, No. cxxi.

The preface, added by the abridicator of his own, begins: حمد و ستایش بقیاس تحفه بازگاره کبریّه پادشاه بادشاهان سز جلال شأنه و عظم سلطانه ملکی جبار که بمولیان اقتدار

The end corresponds to that of the *Ẓafar-nāma* and the translation of *Petis de la Croix*.

The MS. seems to be collated throughout; it is not dated.

First volume, ff. 1-96; second volume, ff. 97-194; ll. 19; *Shikasta*; size, 8½ in. by 4½ in. [Ouseley 3, 4.]

161

A large and detailed, but anonymous and titleless, history of Timūr's descendants and their exploits from the great emperor's death A.H. 807 down to A.H. 830 = A.D. 1427 (the last heading is *حکومت خلافت* ذکر توچه حضرت سمرقند الی).

It begins, without a preface, at once with the words *چون رفته حضرت انار الله برهان برتوق پیوست امرای که بودند امیر شاه ملک و امیر شیخ نور الدین الی* incomplete at the end (according to a Persian note on fol. 1^a there is wanting only one leaf). Neither a title nor an author's name is found anywhere. On fol. 440^b begins a second part, containing the events of the year 830: *ذکر شمه وقایع که سنه ثلاثین و ثمانمائه حادث شد*.

That this history cannot be identical with the *Ẓafar-nāma-i-Timūri*, as is there stated on the inner side of the binding, or with any other *Timūrnāma* (see this title on fol. 1^a), is sufficiently proved by its beginning with Timūr's death!

Ff. 446, ll. 17; *Nasta'liq*; size, 9½ in. by 5½ in. [ELLIOT 422.]

162

Fragment of a history of the Moghuls, the descendants of Čingizkhān and Timūr.

Ff. 22 and 83 are later additions. The present arrangement of the leaves is wrong, but we have not been able to make out the right one, as in several places leaves seem to be wanting.

Contents:

Ff. 22^b-42^a. History of the Ilkhāns of Persia, beginning in the reign of Nikūdār Oghlan, and ending with that of Abū Sa'īd and the turbulent period following after his death, that is, from A.H. 681-747. For the dissolution of the empire of the Ilkhāns under the sons of Čūpān, Hasan Kūčak, and Ashraf, see Malcolm, *History of Persia*, i. p. 445.

There is a lacuna between ff. 35 and 36.

Ff. 42^a-51^b. History of the Karākhitāyiyah Sultāns and of the Muzaffarīde princes of Fars.

Ff. 51^b-72^b. History of Timūr and his descendants. This part is called *باب هشتم* 'the eighth chapter.'

After ff. 53 and 72 there are lacunas.

Ff. 73^a-76^b. History of the immediate successors of Čingizkhān till Abūākhlān.

After fol. 76 is another lacuna.

Ff. 77^a-82^a. Continuation of the history of Timūr.

We have not succeeded in making out to which chronicle these fragments originally belonged; we can

only say that they do not belong to the following works: *Ḥabīb-al-siyar*; *Khuṣṣat-alakhbār*; *Lubb-al-tawārikh*; *Mirāt-al-alam*; *Tārīkh-i-Kipčakkhān*; the anonymous chronicle, No. 97; *Jawāhir-altawārikh*; the anonymous chronicle, No. 169. At the same time we must add that these fragments, both as regards the matter and the wording, show a close affinity to *Mirkhond's Raudat-alsafā*, whence they seem to be excerpted. For the sake of comparison we add a

piece of text, ff. 44^b, l. 8 sq.:
ذکر بعض حالات ارغون
خان حوادث عهد وی ارغون بسی بجوگیان معتقد بود در
سنه ثمان و نسیمن چوگی معیونی برای وی ساخت و گفت
که مداومت بر اکل آن مورت طول عمر است بعضی اجزای
آن زینق و گوگرد بود ارغون هشت ماه از آن خورد آخر جلد
بر آورد و دران جلد جز سعد الله یهودی که از طب ما و قوف
بود و اعتبار او در عهد ارغون بجای رسید که رقم وزارت بنام
او میکشیدند با یکدو کس دیگر نزد او راه نداشتند و دران
جلد از معتقدات ملل استفسار مینمود و بعد از جلد مریض
شد امین الدوله طبیب او را قریب بمحضت رسانید که
چوگی ویرا سه پیاله شراب داد بیمانه حیات او بآن بر
شد. Comp. with this *Raudat-alsafā*, Ouseley 334,
fol. 365^a, l. 7 sq.

Fol. 22^a gives a review of the contents, apparently taken from the fragment itself; fol. 83^a contains a postscript of three lines, in which this book is styled *تواریخ عجیب و غریب* (the same title occurs at the top of the first page). Not dated.

Fl. 22-83, ll. 29; *Nasta'liq*; size, 10½ in. by 7 in.

[Ouseley 280.]

163

Matla'-alsadain wa majma'-albahrain (مطلع السعدین و مجمع البحرین).

The history of *Timūr* and his descendants, composed by *Kamāl-aldīn 'Abd-alrazzāk bin Jalāl-aldīn Ishāk Samarkandī*, who was born in *Harāt*, A.H. 816 = A.D. 1413, and died A.H. 887 = A.D. 1482. He has brought the history down to A.H. 875 = A.D. 1470, the year of *Sultān Husain's* second accession; see *Quatre-maire*, in *Notices et Extraits*, tome xiv, première partie, p. 1 sq.; *Rieu* l. p. 181 sq.; *Elliot*, *History of India*, iv. p. 89 sq.; *W. Morley*, pp. 96 and 97; *J. Aumer*, pp. 87 and 88; *Catal. des MSS.* et *Xyll.* pp. 286-288; *G. Flügel* ii. p. 190. An extract is edited by *B. Dorn*, *Auszüge*, etc., pp. 107-111.

Contents:

The first part or vol. I on fol. 1^b. Beginning of the preface quite agreeing with *Anmer*: حسن مطلع انوار اخبار در افتتاح الیم.

History of *Sultān Abū Sa'īd bin Uljāitū*, the great-grandson of *Hulāgūkhān*, on fol. 4^b.

History of *Shāhib-kirān Timūr* from his birth to his death (A.H. 736-807 = A.D. 1336-1405), on fol. 19^a.

This first part of the work was finished by the author, as we learn from the last words, in the month

Rabi'-alawwal, A.H. 871 = A.D. 1466, October; the copy itself in the month *Dhū-alhijjah*, A.H. 1014 = A.D. 1606, April.

The second part or vol. II on fol. 219^b, beginning: فاتحه کلام حمد و ثنای ملک عالمی باید که ثنای ستایش از ممبر الیم.

History of *Shāhrukh*, who ascended the throne A.H. 807 = A.D. 1405, on fol. 221^a.

History of 'Alā-ud-daulah and *Mirzā Sultān Muḥammad*, of 'Abd-allāṭif and *Ulughbeg*, on fol. 344^b.

History of *Mirzā Abū-alkāsim Bābar*, on fol. 358^b.

Succession of *Mirzā Jalāl-aldīn Shāh Maḥmūd*, history of *Abū Sa'īd*, etc., on fol. 382^b.

History of *Sultān Husain* (till A.H. 875) on fol. 396^a.

This second part is dated by the transcriber, *Tāhir-aldīn bin Jalāl* (the same who copied the first part), the 21st of *Muharram*, A.H. 1015 = A.D. 1606, May 29.

On ff. 440^a-441^a there is found a *mathnawī*, entitled *داستان معاصره کردن امیر زاده یار علی پسر امیر دولت سلطان سکندر ترکمان مدینه را در زمان شهید الغ بیگ گورکان*.

Fl. 441, 2 coll., one in the centre, ll. 23; another in the margin, ll. 38; besides that, there are many notes and additions on the outer margin, partly by another hand; *Nasta'liq*; no ornaments; size, 9½ in. by 5½ in. [Elliott 238.]

164

Another copy of the second part of the same work.

The second part of the *Matla'-alsadain*, beginning in the same manner as in the preceding copy.

History of *Shāhrukh* on fol. 1^a; history of *Ulughbeg* and 'Abd-allāṭif on fol. 171^a; succession of *Bābar* on fol. 190^b; reign of *Shāh Maḥmūd*, history of *Abū Sa'īd*, etc., on fol. 224^b; time of *Sultān Husain* to A.H. 875 on fol. 244^b. See *Malcolm*, *History of Persia*, i. p. 486 sq.

According to the colophon on fol. 304^a this copy was finished by *Ibn Hasan Muḥammad*, A.H. 992, the 7th of *Shābān* = A.D. 1584, August 14.

There is a lacuna after fol. 170^b. To the whole there is prefixed by a modern hand, and written on different paper, an index of the headings of the chapters with references to the pages where they are to be found.

Fl. 304, ll. 22; small *Nasta'liq*; size, 9½ in. by 7 in.

[Ouseley 203.]

165

Tuḥfat-i-Sāmi (تحفة سامی).

A chronicle of the *Moghul* race, preceded by a general history of the early prophets from *Adam* to *Muḥammad*; the *Imāms*, *Khalīfs*, etc. The last date we can find is A.H. 903 or 904 = A.D. 1497-1499, on fol. 263^a. *Timūr's* history begins on fol. 216^a. The author is *Sayyid Muzaḥfar* of *Kābul* (see title and author's name on fol. 149^a), and he has divided his work into a

preface, two sections (مقال), ten chapters (باب), and an epilogue; but of this division nothing is found in the text; moreover the copy is incomplete at the end.

Beginning: حمد و ثنای سار (انتاری) بآرکاء شهنشاهی
که بد بیمه قدرتش کلید خلافت الی

Ff. 148^b-267^a, ll. 15; large and distinct Nasta'lik; size, 9½ in. by 5 in. [SELD. 23 sup.]

166

Maāthir-alumārā (مآثر الامراء).

The first edition of the great biographical dictionary of the most celebrated Amirs, Nawwābs, nobles, etc., who lived during the reign of the Timūrīdes, alphabetically arranged, beginning with Adhamkhān Kūkah (or, according to the following copy, Adimkhān), on fol. 10^b, and concluding with Yusufkhān of Habaab, on fol. 375^a. The author was Nawwāb Šamsām-aldaulāh Shāh Nawāzkhān Shahīd Khwāfī Aurangābādī, with the original name 'Abd-alrazzāk-allūsaini (born A. H. 1111 = A. D. 1700, assassinated A. H. 1171 = A. D. 1758); the compiler of this first edition (another larger one was afterwards edited by the author's son, born 1142, died 1196), Mir Ghulām 'Alī Husaini Wajit Balgrāmī with the takh. Āzād (the well-known author of the Persian tadhkirah Khazāna-i-āmīrah, born A. H. 1116, died 1200); comp. W. Morley, pp. 101-105; Elliot, History of India, viii. p. 187 sq.; Rieu i. p. 339 sq.

Contents:

Mir Ghulām 'Alī, the editor's preface, on fol. 1^b, beginning: حمد شامنشاهی که اورنگ نشینان سلطنت
را زینت والای جهانبانی الی

Nawwāb Šamsām-aldaulāh, the author's life, on fol. 2^a.

The author's original preface on fol. 9^b, beginning:

لحمد لله و السلام علی عبادہ الذین اصطفی اما بعد عرض
میدارد فقیر عبد الرزاقی لمسنی الخواص الی اورنگ آبادی که از
مبادی الی

Beginning of the dictionary on fol. 10^a. It contains the biographies of 234 famous men.

The former owner of this undated copy was D. Forbes (British Museum), who collated it in 1843.

Ff. 376, ll. 21; Nasta'lik; size, 12 in. by 7½ in. [BODL. 718.]

167

The same.

Good, but quite modern copy. Beginning of the editor's preface on fol. 7^b; of the author's on fol. 14^b:

لحمد لله و رکی و السلام علی عبادہ الی
index of all the Amirs, etc., whose biographies are contained in this work, on ff. 1-6. Not dated.

Ff. 376, ll. 19; Nasta'lik; size, 11½ in. by 8½ in. [OUSELEY ADD. 43.]

168

Jawāhir-altawārikh (جواهر التاریخ).

Chronicle of the Tātār 'race, composed by Salmān

Kazwīnī (fol. 2^b, l. 10) during the reign of the emperor Anrangzib (محمد الله ملک), fol. 3^b, ll. 11, 12), A. H. 1068-1118 = A. D. 1658-1707, the exploits of whose ancestors he wished to report (fol. 3^b, l. 3). On fol. 4^a, ll. 7-10, he states that his work should extend from Ādam to Aurangzib, which does not exactly correspond to the work itself, since it ends with a report of the death of Jahāngir, A. H. 1037 = A. D. 1627, and is apparently complete at the end. The title occurs on fol. 4^b, l. 1.

Contents:

Ādam and his immediate descendants on fol. 4^b; Yāfet, to whom the origin of the Turkish and Moghul races is traced back, on fol. 9^a; history of Čingizkhān on fol. 35^b; his descendants in Irān and Turān on fol. 68^b; history of Timūr on fol. 109^b; his descendants on fol. 188^b; Khalīl on fol. 198^a; Shāhrukh on fol. 207^b; Ulughbeg on fol. 248^a; Bābar on fol. 249^a; Abū Sa'īd on fol. 255^b; 'Umar Shaikh on fol. 263^a; Sultān Husain Mirzā on fol. 269^a. In the same chapter there are episodes, an account of the origin of the Karā-koyunlū and Āk-koyunlū, and of Muḥammadkhān Shaibānī, prince of the Uzbeks.

Then follows a short account of the first Moghul emperors of India: Bābar on fol. 286^b; Humāyūn on fol. 299^b; Akbar on fol. 301^b; Jahāngir on ff. 304^a-305^a.

Beginning: حمد و سپاس بیرون از حد قیاس مالک الملکی
را سزاست جلّت و عظمت نعمته که فعل بهار از کتاب
مجموع الی

The contents of this work, which we do not find mentioned anywhere, seem to be very much the same as those of the Tāzkar ṣalāṭīn of Muḥammad Hādī; see W. Morley, p. 99.

The present MS. is not dated; it may have been written during the author's lifetime. In good preservation throughout.

The first volume, ff. 1-102; the second, ff. 103-203; the third, ff. 204-305; ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

[OUSELEY 187-189.]

169

In this MS. we have to distinguish two parts: an old part, in small but clear Nasta'lik, ff. 110^a-337^b; and a more recent one on ff. 110^b-109^b, in more cursive Nasta'lik. They seem originally to have formed one work, but there is no immediate connexion between them.

Part I:

A history of the Moghul race, beginning with Ādam, deriving the Moghuls from Yāfet, and expounding the genealogy and history of Čingizkhān, Timūr, and their descendants, particularly of the Moghul emperors of India as far down as Muḥammad Shāh, A. H. 1131-1161 = A. D. 1719-1748, with especial regard to all the notorious princes of this dynasty.

The author is Hādī Mir Muḥammad Salīm (fol. 3^b, l. 13), who dedicated his work to Muḥammad Shāh (fol. 3^a, lin. pen., Abū-alfath Nāsir-aldīn Muḥammad Shāh). He relates in the preface (fol. 4^a) that he left his native country A. H. 1123 = A. D. 1711; first he went to Persia, where he was recommended by some

Tūrānīan noblemen, who had been as ambassadors to the court of Sultān Husain (from A. H. 1106); he proceeded to Isfahān (fol. 4^b, l. 3), to 'Arabistān, Baghdad, Halab, Damask, Stambul; in A. H. 1128 he came to Makkah (fol. 5^a, l. 6), and went finally to India (fol. 5^a, lin. antepen.) He several times refers to his ancestors, who seem to have played an important rôle in the history of Transoxania (for instance, on fol. 127^a, l. 13; fol. 148^a, l. 4, etc.)

In India he began composing this book, the title of which is not mentioned; perhaps it is *سلسله السلاطين*. Comp. fol. 3^b, l. 11: *لكن مستور ومحتجب نماند که باعث تصنيف وموجب تأليف ابن نخه قابل التحسين سلسله السلاطين آنست که الـح*

His sources he mentions on fol. 6^b, l. 2 sq.: *معارج ومدارج ومآثر الملوك وجميع العجائب وطر نام والبعث ومكارم الاخلاق وتغفة الغرائب وروضة الاحباب وجيبي السير وعمودي وروضة المعافاة وخلاصة الاخبار ووفاء ورشیدی ومستور الزوار وشجرة التارک وعجائب الطبقات وجهان کشای وجهان آرا وجميع التواريخ واکبر نامه وعالم گنجری وعالم آرا*

On fol. 312^b is a chapter in which the father of the author plays an important rôle in the history of Māwarā-alnahr. Title: *تشریف والد ماجد راقم اوزن بدیار هندوستان*. The author's native country is, therefore, Māwarā-alnahr, whence he emigrated for some unknown reason.

Beginning: *سپاس قدسی مماس که در مقیاس حواس دقایق شناس نیاید خالق را رواست وثنای بیقیاس و بختی اساس که در احتیاس الـح*

و چون قاسم خان صوبه دار بنگاله حاجل (!) طبعی اعظم خان بمبایات خان قرار یافت و در سال ششم از جلوس حسنی ازدواج شاهزاده محمد زارا

Between fol. 106 and fol. 107 is a lacuna. On ff. 107^a–108^b follows another part, relating to some of the descendants of Caghatāi b. Cingizkhān, who ruled over Kāshghar and the whole of Transoxania, Tughluk-Timār Khān, Ilyās Khwājā Khān, 'Adil Sultān b. Muḥammad Khān, Kābul-Shāh Khān, and Siyūghat-mish Khān; comp. De Guignes, *Histoire générale des Huns*, vol. iii. p. 319 sq.

The first chapter is on fol. 107^a: *در ذکر پادشاهی تغلقتمور خان ابن ابوغا خان بن دواج خان بن سلطان غیاث الدین بزرگوار بن سقرا المشهور بقرا هلاکو خان ابن سامکای بن چغتای خان بن چنگیزخان*

After fol. 108 there is again a lacuna; fol. 109 contains biographical information regarding an author of a commentary (جواهر الاسرار) on the great Mathnawī of Jalāl-al-din Rūmī; his name is not mentioned. Comp. Elliot 334 and Walker 101, a commentary on the Mathnawī, called *جواهر الاسرار وزواهر الانوار*, composed

by Husain b. Hasan (who died A. H. 840). H. Khalfā ii. p. 640, No. 4261, mentions a commentary on an extract of the Mathnawī, which is called 'Jawāhir-alasrār.'

Part II:

History of the Shāihānīyah and Astarkhānīyah Sultāns of Māwarā-alnahr, as far down as A. H. 1123, imperfect both at the beginning and end. It begins with the history of the Khān of the Uzbegs, Sadr Khān b. Abū-alkhair Khān, and of Muḥammad Khān Shāihān, the founder of the dynasty. The first date which occurs is A. H. 873; the first headings, *ذکر پادشاهی و پادشاهی شیخ صدرخان بن ابوالمیرخان خان سعید شهید ابو الفتح محمد خان شیبانی بن شاه بدیع سلطان ابن ابوالمیرخان*.

The history of the Astarkhānīyah dynasty begins on fol. 155^b, with Jāmi Muḥammad Khān, and ends with the year A. H. 1123, in the reign of Abū-alfaiḍ Muḥammad Bahādur Khān, the son of Sayyid Subḥān Kull Khān (fol. 337^a).

Beginning: *تا دم رحلت از دست نداده درسنه هشتصد وفتقداد رسد بحکم کل نفس ذائقة الموت نقد حیات بمقتافی اجل سپرد سفر آخرت گزید الـح*

End: *از خواجہ سراپان حربی وموتی نشینده اند تا آنکه افلاطون فریجی که از علما خان خاتمه شریف بود رسیده بختیگری معروضداشت که*

A very modern hand has added the conclusion on fol. 338^a, but this does not seem to be the real end of the book.

This work (part II) has a great likeness to the *تذکره* described by H. Morley, p. 152. It is extremely valuable, giving minute information about a period of eastern history which is comparatively little known. This part is collated throughout, and has a considerable number of additions on the margin, mostly by the same hand which wrote the whole.

Not dated. Part II was probably copied not long after the composition. On the first page is written *تاریخ تدیعه رای شاه جهان امام*.

Ff. 338, ll. 19 (in the modern part, ll. 15): *Nasta'liq*; size, 10½ in. by 2½ in. [Ouseley 269.]

IV. INDIAN HISTORY.

a. Emperors of Dillī.

170

A short account of all the rulers of India from the early Rājās down to Muḥammadshāh (1131–1161), consisting chiefly of lists and tables, with a succinct additional text, beginning:

بشنو زولی وفای دنیا ای شاه - مغرور مشو بدولت وحشمت ورجاء
No date.

Ff. 1–28, ll. 11; *Nasta'liq*; size, 9 in. by 5½ in. [Bodl. 695.]

171

Ta'rikh-i-Baihaqi (تأريخ بيهقي).

History of the Ghaznawide Sultān Mas'ūd, son of Mahmūd, A. H. 421 = A. D. 1030 to A. H. 432 = A. D. 1040, originally forming a part of the Ta'rikh-i-Āl-i-Sabaktagīn. Composed by Abū-alfadl Muhammad Albaihaqi between the years 448 and 451; see Rieu i. p. 158 sq.; Nassau Lees, Materials for the History of India, pp. 14 and 22 sq.; and Elliot, History of India, ii. p. 53 sq.

The work was edited in the Bibliotheca Indica by W. H. Morley, Calcutta, 1862.

Beginning: ذکر نامه که از زبان امیر ملک بامیر مسعود نیشند: زندگانی خوارند عالم سلطان اعظم ولی النعم دراز باد الخ.

According to the note on fol. 32^a (Ous. 53) this copy was finished by the same 'Abd-alrazzāk, who wrote Nos. 11, 105, 107, 109, 111, 13, 174 etc., A. H. 1197, on the 25th of the second Rabi' = A. D. 1783, the 30th of March.

Vol. I. ff. 141-282; vol. II, ff. 266; vol. III, ff. 1-32; handwriting and size the same as in No. 174. [Ouseley 51-53.]

172

Ta'rikh-i-Firūzshāhi (تأريخ فیروزشاهی).

The history of Firūzshāh and his predecessors, a standard work, which gives a full account of the kings of Dīhlī from Ghiyāth-al-dīn Balban, A. H. 664 = A. D. 1266, to the sixth year of Firūzshāh's reign, A. H. 758 = A. D. 1357, composed by Diyā'-al-dīn Barani (not Barri, as H. Khalifa calls him, ii. p. 139, No. 2271). The author was born about A. H. 684, and after having brought his work down to A. H. 758, he abandoned it, and left it unfinished. The history of Firūzshāh's reign was afterwards continued, and finished by Shams-i-Sirāj 'Alfi, who also entitled his book Ta'rikh-i-Firūzshāhi; but this latter work, which often is confounded with Diyā'-al-dīn's, is not a mere continuation of that, but a complete history of Firūzshāh from his birth to his death. Comp. Elliot, History of India, iii. pp. 93 sq. and 269 sq.; Nassau Lees, Materials, pp. 441-446; Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. xxiii. part i. p. 237, Nos. 53 and 54. The text of Diyā'-al-dīn's work was edited in the Bibliotheca Indica, 1862, by Sayyid Aḥmadkhān, under the superintendence of Captain Nassau Lees and Mawlā Kabīr-al-dīn.

Table of contents:

A flowery introduction, containing a long disquisition on the value of history (تأريخ) and seven reasons for its superiority over other branches of knowledge, on fol. 1^b.

Sultān Ghiyāth-al-dīn Balban, on fol. 9^b.

Sultān Mu'izz-al-dīn Kaikubād, on fol. 49^a.

Sultān Jalāl-al-dīn Firūz Khilji, on fol. 67^a.

Sultān 'Ala-al-dīn Khilji, on fol. 93^b.

Sultān Kutb-al-dīn, on fol. 151^b.

Sultān Ghiyāth-al-dīn Tughlughshāh, on fol. 167^b.

Sultān Muḥammad bin Tughlugh, on fol. 179^b.

Sultān Abū-almuẓaffar Firūzshāh, on fol. 205^b.

The history of each of these eight monarchs fills one *kitab*, and begins after the usual phrase الحمد لله الخ, always with the words چنين گويد دعاگوئي مسلمانان خيما برني كه الخ.

Beginning of the introduction: حمد و ثنا مرخدای را که: اخبار و آکار انبیا و سلاطین بوسی مساوی بندگان را الخ.

The subdivisions of the last *kitab*, which are found in the Calcutta edition, viz. eleven mukaddimāt, are wanting, although the text runs on without interruption, ff. 149 and 150 are left blank. At the end of the seventh *kitab* is given as date A. H. 1197 = A. D. 1783.

Ff. 232, ll. 22; written by different hands (three at least), partly in Naṣṭ'īk, partly in Shikasta; no headings marked throughout the whole MS.; size, 12½ in. by 8½ in. [ELLIOT 352.]

173

The same.

This copy is much older than the preceding one, and written throughout by the same hand, but it is not quite complete, ff. 3-5 and 12-14 being left blank. All the headings are marked by red ink. To the history of each Sultān there is prefixed a genealogical table of his family.

Contents:

Beginning of the first *kitab* (تأريخ سلطان غياث الدين) begins on fol. 2^b, only one page; it breaks off with the words از واسطه; see Calcutta edition, p. 26, l. 2. A part of the introduction on ff. 6^a-11^b, agreeing with Calcutta edition, p. 12, l. 14 to p. 23, last line. The first *kitab* continues on fol. 15^a, but there is a lacuna between this part and the first page. The other seven *kitābs* are complete, beginning on ff. 64^b, 91^b, 128^b, 165^b, 178^b, 186^b, and 208^b.

Dated the 12th of Jumādā-alawwal, A. H. 1009 = A. D. 1600, 19th of November.

Ff. 232, ll. 19; distinct Naṣṭ'īk; size, 9½ in. by 5½ in. [ELLIOT 253.]

174

The same.

According to the colophon on fol. 140^b this copy was finished on the 15th of Dhū-al-hijjah, A. H. 1196 = A. D. 1782, the 21st of November, by 'Abd-alrazzāk Siḥālawī (عبد الرزاق سيهالوي) in Lucknow (who is perhaps identical with the Munshi 'Abd-alrazzāk, Sarishtadār at the Civil Court of Farrukhabād, mentioned by Sir H. Elliot, History of India, ii. p. 386).

Ff. 1-140, ll. 15; Naṣṭ'īk; size, 8½ in. by 7½ in. [Ouseley 51.]

175

Ta'rikh-i-Mubārakshāhi (تأريخ مبارکشاهی).

A general history of the kings of Dīhlī, from Sultān Muḥammad bin Sām, the founder of the Ghūrī empire (A. H. 560 = A. D. 1173), down to the first years of Sultān Muḥammadshāh, the grandson of Khidrkhān, of the Sayyid family, whose accession to the throne,

H

A. H. 837 = A. D. 1433, is related on fol. 204^b, compiled partly from various histories (up to the time of Firūz-shāh, 752-790), partly from trustworthy information and personal observation, by Yahya bin Ahmad bin 'Abdallāh of Sirind (sic! that is, Sirhind), and dedicated to Sultān Mubārakshāh, who died A. H. 837. Consequently this work must have been commenced in the last years of Mubārakshāh's reign, and completed under his successor Muhammad; comp. Elliot, History of India, iv. p. 6-86, where large extracts are given in English translation; and Sir H. Elliot's Manuscripts in the Journal of the Asiatic Society of Bengal, vol. xxiii. part i. p. 238, No. 59, and p. 249, No. 129.

Beginning: سپاس بیقیاس مر حضرت خالق المین و
الانس را که اساس دین اسلام از استمداد عدل پادشاهان
دین داران آید.

This copy was finished the 8th of Rajab, A. H. 957 = A. D. 1550, July 23. A lacuna seems to be before the last page.

Ff. 209, ll. 13; Nasta'liq; size, 6½ in. by 4½ in. [FRANKE 150.]

176

Ta'rikh-i-Shirshāh (تاریخ شیرشاه).

A history of Shīrshāh Sūr of Dihli (who assumed the title of king about A. H. 946, and died A. H. 952 = A. D. 1539-1545), with a short account of the events which preceded his reign, from Shāh Bahlūl's accession to the throne (who died after a reign of thirty-eight years, eight months, and seven days, A. H. 894 = A. D. 1488), composed by order of the emperor Akbar probably soon after A. H. 987 = A. D. 1579, by 'Abbās Khān ibn Shaikh 'Alī Sarwāt. The author's name does not appear in the somewhat abridged preface of this copy, but that the work contained in it is identical with 'Abbās Khān's original history, we learn from a comparison of its text with the extracts given in English translation in Elliot, History of India, iv. p. 305 sq. Both agree with each other word for word. The first title of this work was Tuhfat-i-Akbarshāhi (تحفة اکبرشاهی); Sprenger styles it Muntakhab-altawā-rikkh (منتخب التواریخ); comp. Rieu i. p. 242; Elliot, History of India, iv. pp. 301-433; and Manuscripts of the late Sir H. Elliot, p. 239, No. 67. This copy concludes, as usual, with Shīrshāh's death; the second and third chapters of the work (for this history forms only the first) are wanting.

Beginning: حمد آن قادر بچگون و ثنائی خرد آن
رهمنای رهنمون بطون که پیدایش عالم گوناگون از حکم
کن نیکون ابن همه موجودات آید.

This copy was finished on Friday, the 16th of Rabī'-athānī, in the eighteenth year of A. H. 1191 = A. D. 1777, 24th of May).

Ff. 100, ll. 15; large Nasta'liq; size, 12½ in. by 8½ in. [ELLIOT 371.]

177

Another larger edition of the same Ta'rikh-i-Shirshāh.

This copy contains the revised and enlarged edition of 'Abbās Khān's Ta'rikh, by Ibrāhīm Batnī, who brought the history down to A. H. 1021 = A. D. 1612 (see fol. 157^a), and supplied it from the Ta'rikh-i-Nizāmī (that is, the Tabakāt-i-Akbarī, by Khwājāh Nizām-aldin Ahmad), and the Makhzan-i-Afghānī (by Jahāngir's historiographer Nizām-Allah Samānī; comp. W. Morley, p. 74, and Dorn, History of the Afghans, printed for the Oriental Translation Committee, London, 1829-1836); see fol. 157^b.

مستف اصل ابن تاریخ شیرشاهی عباس سروانی است
چون بعضی مقدمات احوال باز بهادر وقایع کرانیان و
مذاکر لוחانیان و بعضی مقوله دیگر داخل دین تاریخ
نموده بنابر ابن ناقص مینمود دینولا احقر العباد ابراهیم
بنی آرا از تاریخ نظامی که او نیز احوال شیرشاه و اسلام
شاه نموده است و بعضی مقدمات از کتاب مخزن افغانی
که از تصنیف نعمت الله سامانی است انتخاب نموده
داخل این کتاب تاریخ کرده باتمام رسانید آید.

On fol. 158^a begins a *third book* (دفتر سوم), although there is neither a first nor a second one (nothing of subdivisions at all being found in the preceding part of the ta'rikh), containing biographical notices of all the Shaikhs, Sūfis, etc. of that time, in three chapters: در ذکر ارباب حال و اصحاب ذوق و کمال که دین طائفه علم ارشاد و هدایت برافراشته طالبان را بسلوک راه حقیقت دلالت نموده اند اگرچه تعداد اسمی شریف ایشان مقدور این کمترین مستف نیست اما تیتنا و تبرک خوارق عادات بعضی از مشائخ این طائفه در فصل تحریر فرمود.

First chapter on fol. 158^b (twenty-eight persons), فصل اول در اولاد سرنی.

Second chapter on fol. 190^b (twenty persons), فصل دوم در ذکر اولاد بنتی.

Third chapter on fol. 201^a (eighteen persons), فصل سوم در ذکر اولاد غرضی.

This copy (not dated) begins without a preface: بعد از حمد ایزدی و صلوات علی التبی و آلہ و اصحابه از رابیان اخبار و نقلان آثار چنان مسطور شد که چون سلطان بهلول در دعای بر تخت سلطنت جلوس فرمود ممالک هندوستانرا ملوک طوائف داشتند و در هر شهری آید.

Ff. 99-107 are misplaced, the right order of the leaves is as follows: 99, 105, 101-104, 106, 107.

Ff. 213, ll. 12; Nasta'liq; size, 9 in. by 4½ in. [ELLIOT 372.]

178

The same larger edition of the Ta'rikh-i-Shirshāh.

Another copy of the same edition by Ibrāhīm Batnī, quite agreeing with the preceding one. The *third book* begins here on fol. 112^a (faṣl I on fol. 112^a, faṣl II on fol. 138^a, faṣl III on fol. 147^a). Beginning the same: بعد از حمد آید.

Dated in the colophon the 22nd of Jumâdâ-alawwal,
A. H. 1227=A.D. 1812, 3rd of June.

Fl. 156, ll. 13; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 7½ in. by 5 in. [Ouseley Add. 78.]

179

Wāqī'āt-i-Bābarī (واقعات بابری)

The memoirs of the emperor Bābar, extending from A. H. 899-935 = A. D. 1493-1528 (not without considerable intermissions), originally composed in Caghatai, afterwards translated into Persian. They were rendered into English by J. Leyden and W. Erskine in 'Memoirs of Zehir-ed-din Muhammed Baber', London, 1826; and ed. 1844, and by M. Calcedott, 'Life of Baber, abridged from the Memoirs of Zehir-ed-din Muhammed Baber', London, 1844; see 'A Critical Essay,' pp. 36, 58, Hammer-Purgstall, *Geschichte der schönen Redekünste Persiens*, p. 372. A Latin translation is mentioned in 'Das Asiatische Museum,' by B. Dorn, p. 121; H. Khalifa, p. 420. The original Caghatai text of these memoirs has been published by Ilminski, Kasan, 1857; and an excellent French translation of that was made by Pavet de Courteille, 'Mémoires de Baber,' Paris, 1871, in two vols.

This translation consists of two different parts, which are wrongly bound, so that the second part occupies ff. 1^b-160^a; the first, ff. 163^a-231^b.

The first part (ff. 163^a-231^b) comprises the years A. H. 899-906, and corresponds in Erskine's translation to pp. 1-94, l. 24 ('remained in the fortress,' در قلعه ماندند), beginning: بر معائن ارباب بمائز مغلی و مستور: نمائند که حضرت بادشاہ فردوس مکان، جنت آشیان الہی

نماند که حضرت پادشاه فردوس مکان جنت آشیان التمج
Then follows, on ff. 231^b-232^b, a short enumeration
(of the translator?) of those years not recorded by
Bāhar himself.

The second part (ff. 2^b, l. 3 ab inf. to 160^b) gives the years 906-935, corresponding to Erskine, p. 94, l. 21 ('send off his family with his effects and people to Ura-tiipen,' شيرم طغی اوراتیپ خودرا بجناب اوراتیپ فرستاده, till p. 422, line 5).

Accordingly there is something wanting at the end of this copy¹ (Erskine, p. 422, line 6, to p. 425); besides (on fol. 125^v) the years A. H. 925 to 932 (Erskine, p. 272, line 25, to p. 343), and the end of the years A. H. 933 and 934 (Erskine, p. 353, line 12, to p. 382), between ff. 131 and 132. Vice versa we find on ff. 101^a, line 7, till 103^b, after the fragment of A. H. 914 (Erskine, p. 235), a chapter which we do not find in Erskine's translation.

To the second part is prefixed a preface, on ff. 1^h-2^h, line 13, stating that the first part was translated by Shaikh Zain (fol. 1^b, l. 1.), or Mirzā Bāntā Ḥasan Ghaznawī Fārisī (fol. 2^b, line 2, میرزا بانیدو حسن غزنوی فارسی), at the command of Mu'in-al-din Bihruz-khān, a descendant of Muḥammad Khān Bahādur Beg

¹ On fol. 160^b (at the end of the second part) is a note in the first handwriting, stating that the last portion (تَمَامُ), regarding the events of A.H. 935, was not found in that MS., from which this was copied.

معین اللہ والدین (fol. 2^a, ll. 7-9, *بروزرخان که نمر اوست از شجره خان سعید شهید عالمیکمان الموصول الی رحمت الملک المان قطب الدین محمد قلی مغل بهادر یکم اتاتپق یکی از بیگی* during the reign of Akbar, A. H. 994 = A. D. 1586; that Muhammad Kull Moghul Hisari, a servant of that (Akbar's?) court (fol. 2^b, line 5; *محمد قلی مغل حصاری که یکی از بیگی بود اکثرین بندهای آن درگاه عرشد اشتباه عالم پناه بود* on being ordered, translated the remaining part (viz. A. H. 906-935). By him, we should think, this preface was written, as well as the notice on f. 231^b-232^a and other minor notes (on fol. 125^a) concerning the missing parts.

Beginning of the preface on fol. 1b: حمد و سپاس بی
قیاس پادشاهی را سزد که درج جواهر زواهر معانی در معدن
عقول انسانی، ال

Not dated; this is probably also copied by 'Abd-alrazzak.

Ff. 232, ll. 15; a modern transcript in Nasta'liq; size, 8½ in. by 7½ in. [Ouseley 173.]

180

Wāqī'āt-i-Bābarī (واقعات بابری).

Another better known Persian translation of Bābar's autobiography, by Bairamkhān's son, Mirzā Khān 'Abd-alrahīm, who was born A. H. 964 = A. D. 1557, completed this paraphrase A. H. 998 = A. D. 1590, during the reign of Akbar (see Rieu i. p. 244, and Elliot, History of India, iv. pp. 218-287), and died A. H. 1036 = A. D. 1627.

The beginning, در ماه رمضان سنه هشتصد و نود و نه, agrees pretty well with the Čaghātāi original, but is a little abrupt, and goes down (without preface and introduction) from the accession of Bābar to the throne of Fārgāna, in the month of Rāmādān (the Čaghātāi original adds the 5th), a. n. 899 = A. D. 1494, June, to the 3rd (the Čaghātāi original seems to have the 13th; comp. Pavet de Courteille's translation), in the month of Muharram, a. n. 936 = A. D. 1529, where it breaks off like the original. Accordingly this copy is complete as far as it is possible.

End : فرستاده شد که کوالیارا با ایشان سپرد : (corresponding to p. 494 of the Čaghatāi edition).

There are small blanks on ff. 57^b, 75^b, and 131^b, probably corresponding to those in the Caghatāi original (comp. the preface of Pavet de Courteille to his French translation, p. ix). Fol. 124^a has been supplied by another hand (here some leaves seem to be wanting), and also some small parts on different pages. This copy is not dated.

Pl. 209, ff. 21; illuminated front-piece and twenty-eight excellent pictures, representing scenes in Bābar's life; each page is surrounded with stripes of gold and various colours, besides that the lines of the first and second are circumscribed with small gold-arabesques; a great many of the leaves injured by the worms; Naṣṭā'lik; size, 12½ in. by 8½ in. [ELLIOT 19.]

181

The same.

Another excellent copy of the same Persian translation. Beginning quite agreeing with Elliot 19. Not dated. This MS. came into Sir Gore Ouseley's library A.H. 1204=A.D. 1789-1790.

Ff. 379, ll. 17; large and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 11 in. by 6½ in. [ELLIOT 405.]

182

The same.

This copy quite agrees with the preceding ones. No date.

Ff. 133, ll. 18, with a second column on the margin, ll. 39; Nasta'lik; a little worm-eaten; all the headings are left blank; size, 12 in. by 7½ in. [FRASER 140.]

183

The same.

No date. This copy is in all respects like the preceding ones.

Ff. 245, ll. 21 on ff. 1-54. ll. 25 on ff. 55-245; Nasta'lik, written by two or even three different hands (the first on ff. 1-23, the second on ff. 24-54; the third, resembling the first, on ff. 55-245); size, 12½ in. by 6 in. [BONN. 341.]

184

Tabakāt-i Akbari (طبقات اکبری).

General history of India from the time of Sabuktigin of Ghazna, A.H. 367=A.D. 977, to A.H. 1002, the thirty-eighth year of the emperor Akbar's reign, A.D. 1593, composed by Niẓām-aldin Ahmad Mukim of Harāt, who became Bakhshī of Gujārāt in the twenty-ninth year of Akbar's reign, and died A.H. 1003=A.D. 1594. We refer for further details to Rieu i. p. 220 sq.; W. Morley, pp. 58-61; Elliot, Bibliogr. Index, p. 178 sq.; History of India, v. pp. 177-476 (where a complete translation of Humāyūn's and Akbar's reigns is found); J. Aumer, p. 83; Stewart, p. 11, etc. etc. This work is divided into a mukaddimah, nine tabakāt, and a khātimah:

Mukaddimah on fol. 2^a (در بیان احوال غزنویان).

Tabakah I on fol. 16^b (طبقات سلاطین دهلی).

Tabakah II on fol. 269^b (طبقات سلاطین دکن); this heading having been omitted here, we transcribe it from Elliot 379).

Tabakah III on fol. 302^a (طبقات گجرات).

Tabakah IV on fol. 362^a (طبقات مالو).

Tabakah V on fol. 411^a (طبقات بنکال).

Tabakah VI on fol. 414^b (طبقات شرقیه).

Tabakah VII on fol. 420^a (طبقات کشمیر).

Tabakah VIII on fol. 441^b (طبقات حکام سند).

Tabakah IX on fol. 446^a (طبقات حکام ملتان).

Khātimah on fol. 453^b (در بیان حد و حدود ممالک هندوستان).

Beginning: سیاسی رفعت اساس پادشاه حقیقی را سزد: که حل و عقد نظام عالم و ضبط و ربط ممالک آنج. After fol. 152^a two leaves are missing.

This copy was finished at Lāhūr, the 27th of Rajab, A.H. 1049=A.D. 1639, November 23.

Ff. 453, ll. 21; distinct Nasta'lik; illuminated frontispiece; size, 11 in. by 6½ in. [ELLIOT 381.]

185

The same.

Contents:

Mukaddimah on fol. 3^a; Tabakah I (Dihli) on fol. 16^b; II (Dakhan) on fol. 350^b; III (Gujarāt) on fol. 384^b; IV (Mālwah) on fol. 459^b; V (Bangālāh) on fol. 518^b; VI (Sharkī-Sultāns) on fol. 523^a, last line; VII (Kashmir) on fol. 528^a; VIII (Sind) on fol. 556^b; IX (Multān) on fol. 560^a; Khātimah on fol. 568^b. Beginning the same as in the preceding copy.

The proper order of ff. 391-397 is: 391, 395, 396, 392-394, 397. This copy was finished the 15th of Rabī' al-thāni, A.H. 1088, the twentieth year of 'Alamgir's reign=A.D. 1677, 17th of June.

Ff. 568, ll. 25; Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7½ in. [BOOT. 297.]

186

The same.

Contents:

Mukaddimah on fol. 3^a; Tabakah I (Dihli) on fol. 16^a; II (Dakhan) on fol. 32^b; III (Gujarāt) on fol. 358^a; IV (Mālwah) on fol. 428^a; V (Bangālāh) on fol. 485^b; VI (Sharkī-Sultāns) on fol. 490^b; VII (Kashmir) on fol. 496^a; VIII (Sind) on fol. 527^a (there is written wrongly طبقات instead of طبقات in the heading); IX (Multān) on fol. 531^b; Khātimah on fol. 540^b.

Dated the 7th of Shabān (the year is missing).

Ff. 541, ll. 25; written in a curious style of Nasta'lik, partly like Naskhī, and partly like Shikasta; illuminated frontispiece; the first two pages adorned; size, 12½ in. by 7 in. [TH. HYDE 47.]

187

The same.

Arrangement of the tabakāt the same as in the three preceding copies: Mukaddimah on fol. 2^b, line 4; Tabakah I on fol. 9^a; II and III (unseparated) on fol. 63^b; IV on fol. 209^b; V on fol. 237^a; VI on fol. 239^a; VII on fol. 241^b; VIII on fol. 257^b; IX on fol. 261^a; Khātimah on fol. 265^a.

Dated by 'Abd-alkādir at Lāhūr, the 2nd of Shabān (the year is likewise missing).

Ff. 265, ll. 25-26; Nasta'lik; the original leaves are put into a modern margin; size, 12½ in. by 7½ in. [ELLIOT 386.]

188

The same.

Contents, quite agreeing with those in the preceding copies: Mukaddimah on fol. 3^b; Tabakah I on fol. 17^b; II on fol. 351^b; III on fol. 381^b (without heading); IV-VI on fol. 456^a (only the first heading, طبقات, is found here); VII on fol. 511^a; VIII on fol. 541^b; IX on fol. 546^b. There is a lacuna after fol. 546,

comprising the greater part of the ninth *ṭabaḳah* and the beginning of the *khātimah*.

Dated the 8th of Jumādī-althāni (the year missing).

Ff. 547, ll. 19; beautiful Nasta'lik, written on paper sprinkled with gold; illuminated frontispiece; size, 12½ in. by 7½ in.

[ELLIOT 379.]

189

The same.

The arrangement of the single *ṭabaḳāt* (which are not numbered here) is different from that in the preceding copies, viz.: *مقدمه* on fol. 3^b; *طبقة سلاطين* on fol. 18^a; *ذكر طبقة سلاطين دكن* on fol. 411^b; *طبقة بنكالا* on fol. 451^b; *ذكر طبقة سلاطين گجرات* on fol. 533^a; *طبقة چوہر* (i. e. *شروہ*) on fol. 538^a; *ذكر طبقة كشمير* on fol. 544^b; *ذكر طبقة مالو* on fol. 604^b; *ذكر طبقة سند* on fol. 646^b; *ذكر طبقة ملتان* on fol. 654^a; *خاتمه* on fol. 666^b (the heading and the last words are missing). The Arabic paging is wrong from ff. 357-414.

Ff. 666, ll. 19; Nasta'lik, the last sixty-six leaves supplied by another hand; illuminated frontispiece; size, 10½ in. by 6½ in.

[FRASER 136.]

190

The same.

Very good copy, but the headings of all the *ṭabaḳāt* are missing. No date.

Ff. 508, ll. 21; Nasta'lik; size, 9½ in. by 5½ in.

[TH. HYDE 30.]

191

Part of the same *Ṭabaḳāt-i-Akbari*.

This old but incomplete copy contains only the *mnkaddimah* and the *first ṭabaḳah* (the kings of Dihli down to Akbar), and even that part not quite complete. It breaks off, about the end of the account of the contemporary poets, with Mir 'Aziz-allāh (the last three poets are missing), and the last words which appear here run thus: *برکنار فکنده*, corresponding to Elliot 379, fol. 351^b, l. 6. Ff. 117-119 are damaged. An index on the fly-leaf.

Ff. 287, ll. 24; small Nasta'lik; size, 10 in. by 5½ in.

[OUBLEY ADD. 116.]

192

Muntakhab-althawāriḳh (منتخب التواريخ).

The extracts of the chronicles, a general history of India from the time of the Ghaznavides to the fortieth year of Akbarshāh's reign, that is, A. H. 1004, by 'Abd-alkādir bin Muḥammad Bada'uni (born A. H. 947 or 949, died A. H. 1024 = A. D. 1615), who, after having epitomized on the emperor's command the *Tārīkh-i-Kashmir*, which was translated from the Hindi into the Persian by one of the learned men of his time, began this work's composition, and completed it the 23rd of Jumādī-althāni, A. H. 1004 = A. D. 1596, 23rd of February, on the basis of the *تاریخ مبارکشاهی*, *تاریخ نظامی*.

etc. For further particulars we refer to Rien i. p. 222; Elliot, Bibliogr. Index, pp. 219-258, where several extracts from this work are given in English translation; and Elliot, History of India, v. 477 sq. The great value of this book is founded less on its merely historical contents, than on its full accounts of biographical and literary materials, especially from Akbar's time, and very interesting specimens from the *diwāns* of celebrated poets. This history, generally known as *تاریخ بداینی*, is quite different from other works of the same title, for instance, 'Abd-alnabi's documents relating to the Dakhan: Morley, p. 80; Ḥasan bin Muḥammad alkhāṣī's and Sadāsuk's general Indian histories: Elliot, Bibliogr. Index, Nos. xxvii and lviii.

Contents:

Preface on fol. 1^b, beginning: *ای یافتہ نامہا زمان: تو رواج - شامان بدتر چو ما بدیشان محتاج الہ*.

First part on fol. 4^a, divided into two *ṭabaḳāt*, comprising the dynasties of Lāhūr and Dihli from Maḥmūd bin Sabuktāgin to Akbar's accession to the throne.

First ṭabaḳah on fol. 4^a. The Ghaznavides from Maḥmūd to Khusrāu Malik ibn Khusrāushāh ibn Bahrām.

Second ṭabaḳah on fol. 17^a. The Ghūrides and the following dynasties of Dihli, beginning with Sultān Mu'izz-aldin Muḥammad bin Sām Ghūri. The Khiljis on fol. 56^b; the Tughluḳshāhs on fol. 79^b; the Khidr-khāns on fol. 104^a; the Afghāns on fol. 113^a; Bābar on fol. 125^a; Humāyūn's first reign on fol. 127^b; the Sultāns of the house of Sūr on fol. 132^a; Humāyūn's second reign on fol. 162^b.

Second part on fol. 183^b. History of Akbar's reign, including the biographies of Amira, Mullās, Kādīs, Shaikhs, Khwājās, and poets of his time, with poetical extracts.

Beginning: *شہنشاہ دران... کہ ہمیشہ بر تخت خلافت و مسند رافت متمکن باد باستمرار الہ*.

Tadhkirah of Shaikhs, Mullās, etc., on fol. 355^a; *tadhkirah* of the contemporary poets (شعراى عهد) (اکبرنامی), alphabetically arranged, on ff. 430^b-505^b (see a list of these in A. Sprenger, Catal. pp. 55-65).

Copied by Hāfiẓ Ghulām Ḥusain (عبدالحق) on command of Kādī Sayyid Wajih-aldin, and finished the 12th of Rabi'ul-althāni, A. H. 1143 = A. D. 1730, 25th of October. The complete text of Bada'uni's history was edited in the Bibliotheca Indica, by Maulawi Ahmad 'Alī, 3 vols., Calcutta, 1868-9. A notice of the author's life is prefixed to the first volume.

Ff. 509, ll. 21; Nasta'lik, written by different hands; size, 10½ in. by 5½ in.

[ELLIOT 248.]

193

The same.

Another copy of Bada'uni's work, undated and un-

divided; the heading of the second *ṭabaḥah* is also forgotten.

Preface on fol. 1^b.

First *ṭabaḥah* on fol. 3^a; second *ṭabaḥah* on fol. 11^b.

Beginning of the history of Akbar's reign (or second part) on fol. 115^a: شاهنشاه خلیفه الزمان جلال الدین محمد اکبر پادشاه غازی خلد الله ملکه که همیشه بر تخت خلافت آید.

Tadhkirah of Shaikhs, etc., on fol. 222^b; tadhkirah of poets (being not strictly alphabetical here, nor quite agreeing with Sprenger's list) on fol. 262^b.

At the end there is given as date of composition the 23rd of Jumādā-althāni, A. H. 1014 (سنه اربع عشر و 23rd), instead of 1004, we think, by a mere mistake.

The transcriber's name is Muḥammad Mu'azzam.

Ff. 306, ll. 21; very clear and distinct Nasta'liq; size, 12½ in. by 8½ in. [FRASER 150.]

194

The same.

This copy contains only the second part of the *Muntakhab-Altawāriḥ*, the history of Akbar's reign, beginning: شهنشاه دوران خلیفه الزمان آید.

Tadhkirah of Shaikhs, etc., on fol. 127^b; tadhkirah of the poets on fol. 178^a.

Copied A. H. 1219 = A. D. 1804, by میر مجهر خان.

Ff. 231, ll. 19; very careless Nasta'liq; size, 11½ in. by 7½ in. [ELLIOT 340.]

195

Ta'rikh-i-Ḥakkī (تاریخ حقی).

Part of the history of Muḥammadan India, composed by Shaikh 'Abd-alḥaqq bin Saif-al-din Dihlawī, 'somewhat after the fortieth year of Akbar's reign,' i. e. about A. H. 1004 = A. D. 1596. An account of this work, as well as extracts, is given by Sir H. Elliot, Bibliogr. Index, pp. 273-280, and on pp. 10-14. Here the author is stated to have been ninety years old in A. H. 1047 (from the *Pādishāh-nāma*). Comp. also Elliot, History of India, vi. pp. 175-181; Morley, p. 62; and Rieu i. p. 223 sq., where the exact date of composition, A. H. 1005, is given.

The title of the work does not occur anywhere. On fol. 6, ll. 2, 3, it is called in general 'summary account of the history of the Indian kings,' و آنچه در این اوراق ثبت آن تقریب افتاد حکایات مجمعی از احوال پادشاهان. و آنچه در این اوراق ثبت آن تقریب افتاد حکایات مجمعی از احوال پادشاهان. and therefore Fraser styles it both in his Catalogue and on the inner side of the binding of his own MS., No. 132 (see below), تاریخ پادشاهان هند.

The book is derived from these sources: *Tabakāt-i-Nāṣir* (fol. 9), for the time of Shihāb-al-din Ghūrī to Nāṣir-al-din Mahmūd; *Ta'rikh-i-Firūzshāhī* (fol. 10), for the period from Ghiyāth-al-din Balban to Firūz Tughluq; *Ta'rikh-i-Bahādurshāhī* (composed for Sultān Bahādur of Gujarāt), for the time from Firūz to Bahlūl Lūdi. What the author reports about the time from

Sultān Bahlūl Lūdi to his time he knows from hearsay, or by his being an eye-witness of the events (fol. 10).

The only place where the author's name (or rather an allusion to it) occurs, is a short poem (two rubā'is and two additional lines) at the end of the preface on ff. 11, 12:

حقى تو ز تاريخ و حکايات مگو
در راه تتبع روايات مگو
در زانو فقر نشستی کارى
جز ذکر خداى نغى و اثبات مگو
حتى زنى قضا انسانه شدى
چون مردم روزگار فرزانه شدى
درويش ترا ز ذکر شاهان چه غرض
مفتون سخن گشتى در بوانه شدى
مقصود اهل ذوق ز ذکر گذشتگان
نمىو عبرت است چه مسکين چه پادشاه

Contents:

Introduction on fol. 1.

History of Ghiyāth-al-din and Shihāb-al-din Ghūrī, A. H. 552-602, on fol. 12.

Slave kings, A. H. 602-687, on fol. 26.

The Khiljīs, A. H. 687-721, on fol. 104.

House of Tughluq, A. H. 721-817, on fol. 165.

Sayyids, A. H. 817-854, on fol. 244.

House of Lūdi, A. H. 854-933, on fol. 261.

Bālar and Humāyūn on fol. 281.

House of Sūr, A. H. 952-964, on fol. 293.

Akbar¹ on ff. 304-310, l. 2.

Beginning: اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعزّز من تشاء وتذل من تشاء بيدك الملك لعلك آتاك على كل شيء قدير منطبق آية كريمه آید. Comp. Bibliogr. Ind. p. 280.

The only date of the composition occurs here in the last chapter on fol. 305, where the author vaguely states that somewhat more than forty years had elapsed since the enthronization of Akbar, A. H. 963. His words are these: و از آری جلوس تا الآن که از مدتی سلطنت عظمی و دولت کبری این شهنشاه عالی نژاد عالم مدار اقالیم ستان زیاد: بر چهل سال رفته است.

We take fol. 310, l. 2, as the end of the original work of 'Abd-alḥaqq, in agreement with that copy, from which Sir H. Elliot translated the conclusion, on p. 277 of the Bibliogr. Index. The text is this:

و تفصیل احوال فتوحات وجهانستانی و توأعد و روابط و روابط عالمگیری در دفاتر و مجلدات نگنجد اگر مدتی عمر فسحتی پیدا کرده و توفیق و تأیید پروردگار دستگیری کرد

¹ Akbar was alive when this was written, as the author has added to his name سلطان ملک خلد الله ملکه.

حسب الطائفت مرید ممت نموده بتفصیر رانی نشده
خواهد بود.

After this there follows a continuation on ff. 310, ll. 3, to 351, giving a brief account of the death of Akbar, of Jahāngir's succession, of the enthronization of Shāh-jahān, A. H. 1037 (fol. 345); then the dates when the princes Dārā Shukūh, Shujā', Aurangzib, and Murād were born; and, lastly, the same concerning the brothers of Shāh-jahān, the princes Shāh Murād, Daniel, Khusrāu, Farwiz (along with the date of his death, A. H. 1036); of the blinding of Kāmran Mirzā, the brother of Humāyūn, A. H. 961; and of the birth of prince Khānam (خانم), A. H. 977.

This continuation, the author of which is not stated¹, consists of little more than dates. The latest date which we find is A. H. 1044 (on fol. 334) = A. D. 1634. Accordingly we are at liberty to suppose that this addition was made by 'Abd-alhakḥk himself, since he was still alive A. H. 1047 (according to Rieu i. p. 14, he died A. H. 1052). The style of this work is highly distinguished from that of almost all similar compositions: it is entirely free from the usual bombast; precise, without being obscure; simple, without being dry.

Comp. besides Bibliogr. Index, p. 281 sq., and Rieu i. p. 224, about Nūr-alhakḥk, who literally quoted his father; and W. Morley, pp. 62, 63.

The MS. is not dated; it was copied probably not long after the time of its composition, and is very correct.

Ff. 351 (each leaf only one page), ll. 7; rather large, clear Nasta'lik on light yellow paper, each page circumscribed by a gold border; size, 8½ in. by 6 in. [OUSELEY 59.]

196

The same.

Another copy of the same chronicle, agreeing in everything with Ouseley 59.

Contents:

Ghūrīdes and Slave kings on fol. 3^b.

Khiljīs on fol. 21^a.

Tughlūks on fol. 33^a.

Sayyids on fol. 47^b.

Lādīs on fol. 50^b.

Moghuls on fol. 54^b.

Not dated; very correct copy.

Ff. 69, ll. 15; Nasta'lik; size, 8 in. by 4½ in. [OUSELEY 60.]

197

The same without the continuation.

This copy contains only 'Abd-alhakḥk's original work, concluding with the words which are just preceding the end of Sir H. Elliot's copy, the text of which is quoted above in Ouseley 59: و ذکر آنها در حضرت عالی مرتبتش
و اطلاق لفظ پادشاهی که بر ایشان باسم اعظم ایشان او
محض خطا و سواي اولاد سد کس که ازین میان باشند که

¹ He introduces himself on fol. 335^a (سطور), (راقم ابن سطور), but without giving the name.

باعتبار صورت توان نام برد', agreeing with Ouseley 59, fol. 309^a, l. 3.

No date.

Ff. 76, ll. 12; clear and distinct Nasta'lik; size, 7½ in. by 4½ in. [FRASER 132.]

198

The same.

This copy, somewhat in a bad condition, quite agrees with Fraser 132, and concludes in the same manner at the end of the original work. Dated the 1st of Šafar, A. H. 1039 = A. D. 1629, September 20.

Ff. 68, ll. 15; Nasta'lik; size, 8½ in. by 5 in. [FRASER 133.]

199

1. Two unconnected leaves of an historical work, relating to the contest between Muḥammad Shāh and the two Sayyids, Husain 'Alī and 'Abdallāh Khāq. Comp. Elphinstone, History of India, 5th edit., p. 694 sq.

2. A portion of the Ta'rīkh-i-Hakḥk, corresponding to Ouseley 60, fol. 2^a, l. 13, to fol. 7^a, l. 7.

Beginning: که از هنگام فتح دہلی کہ دار الملک
هندوستان الت

Modern copies.

No. 1, ff. 76, 77, ll. 15; Nasta'lik; size, 9½ in. by 6½ in. No. 2, ff. 78-81, ll. 15; Nasta'lik; size, 9½ in. by 6½ in. [OUSELEY 160.]

200

Akbar-nāma (اکبر نامہ).

MSS. 4^a and 4^b form together a complete copy of the Akbar-nāma, history of the emperor Akbar, composed by Abū-alfadl ibn Muḥarrak, who was born A. H. 958 = A. D. 1551, and was murdered A. H. 1011 = A. D. 1602.

Contents:

No. 4^a, ff. 1^a-149^a. The first part of the first book, containing the preface and the introduction; a history of Akbar's ancestors from Ādam to Humāyūn (who died A. H. 963 = A. D. 1556).

Beginning: اینکہ اکبر اینچہ دریافتی است و رب و شناختی
است شکر کہ حقیقت پذیران الت

This part is dated A. D. 1831, May 15, which was a Sunday = A. H. 1246, 3rd Dhū-ahijjah (the Muḥammadian date in the colophon is wrong):

تمام شد نماد دفتر اول اکبر نامہ از ابتدای احوال آدم
صلی تا انتهای عهد خلافت جهانبانی جنت آنجانی نمیر
الدین محمد همایون پادشاه غازی من تصنیف علّامی
فقاهی شیخ ابر الفصل بن مبارک بتاریخ روز یکشنبه
پانزدهم ماه می سنہ ۱۲۴۵ عیسوی مطابق دوم ماه ذی
الحجہ سنہ ۱۲۴۵ هجرتی مقدّسہ.

Ff. 149^b-309^a. The second part of the first book, containing the history of the emperor Akbar from his accession to the throne down to the seventeenth year of his reign (see fol. 299^a, l. 17 sq.). This year closes on fol. 302^b in the same manner as in the Cod. Monac.

249 (Aumer's Catal. p. 90): استخراج احكام الخ. Then follows here a horoscope and the epilogue mentioned by Aumer, خاتمة كتاب; between the zodiac and this epilogue are one line and a half, belonging to the second book; see No. 4^b, fol. 2^b, l. 9.

Heading of this second part: جلوس مقدس حضرت شاهنشاهی بر اورنگ فرماندهی و جهان بنامی.

Beginning: سلسله انتظام کارگاه آفرینست که مظاهر حقیقت نمای شهود و شواهد قدرت واجب الوجود است الخ.

This part is dated A. D. 1831, July 1, which was a Friday = A. H. 1247, 20th Muharram (not 1246, as the colophon states):

تمام شد دفتر اول اکبر نامه احوال قرن اول من تعنیف شیخ ابن الفحل بن مبارک بتاریخ روز جمعه یکم ماه جولای سنه ۱۸۳۱ عیسوی مطابق بیستم ماه محرم الحرام سنه ۱۲۴۲ هجریه مقدسه.

No. 4^b. The second book of the Akbar-nāma, containing the history of his reign from the eighteenth year to the commencement of the fiftieth (the same portion of the work as Ouseley 394).

Beginning:

سخن تازه سازن بنام خدای - که نامش بمعنی بود رهنمای

On fol. 252^a, l. 3, is the end of Abū-alfadl's work, which concludes in the forty-sixth year of Akbar's reign. The rest, from the forty-seventh to the fiftieth (ff. 252^a-278^a), is added by Muhammad Sālih (see the note 'ابنچاگتار شیخ ابن الفحل و ابنچا مقلد' remark, Catal. p. 90).

On fol. 275^b begins the epilogue (خاتمة دفتر دوم).

This book is dated in the same manner as No. 4^a, the 4th December, 1831, which was a Sunday, by a certain Fadl-aldin. See Rieu i. p. 247 sq.; W. Morley, p. 108 sq.; C. Stewart, p. 14; J. Aumer, pp. 89 and 90; Cat. Codd. Or. Lugd. Batav. iii. p. 9, etc. The Akbar-nāma was published in Lucknow, 1867; see Major Nassau Lees, Materials, p. 65; large extracts are given in Elliot, History of India, vi. pp. 1-102.

No. 4^a, ff. 309, ll. 21; size, 12½ in. by 9½ in.; No. 4^b, ff. 278, ll. 21; size, 12½ in. by 9½ in.; both written in Nasta'liq, but by two different hands. [ELLIOT 4^a and 4^b.]

201

Another copy of the first book of the Akbar-nāma, not dated.

First part on fol. 1^b, beg. الخ اکبر این چه الخ. Second part on fol. 187^b, beg. الخ سلسله انتظام الخ. The *khdtimah* is found here on fol. 366^b. All the tables complete.

Ff. 376, ll. 21; large and distinct Nasta'liq; large waterspots throughout; some of the first and last leaves very much injured; size, 13½ in. by 8½ in. [BODL. 701.]

The same first book.

First part on fol. 1^b; second part on fol. 100^b; *khdtimah* on fol. 199^b. All the tables complete. No date.

Ff. 205 (for the greater part in diagonal lines), ll. 23-28; *Shikasta*; size, 11½ in. by 6½ in. [BODL. 275.]

202

The same.

First part on fol. 1^b; second part on fol. 223^a; *khdtimah* begins here on fol. 460^b, l. 4, without a heading, thus, الخ التت لل, corresponding to Elliot 4^a, fol. 302^b. The tables are left blank. The second part is defective, breaking off with the words سازنده از کشاکش ساخته (or کشایش, according to Elliot 4^a), which correspond to Elliot 4^a, fol. 307^b, last line.

Ff. 460, ll. 17-19; Nasta'liq; some leaves supplied by other hands; the last pages rather effaced and damaged; size, 10½ in. by 6 in. [BODL. 537.]

204

The same.

The two parts are not separated from each other in this copy; the second begins (without any interruption) on fol. 60^a: جلوس مقدس حضرت شاهنشاهی بر اورنگ الخ فرماندهی و جهانبنامی، سلسله انتظام الخ.

In the colophon there is given only the month, not the year, of this copy's date: شهر: تاریخ منتصف شهر: شعبان المعظم رقم پذیر گرفت.

Ff. 342, ll. 25; Nasta'liq; size, 12½ in. by 7 in. [FRASER 135.]

205

The first part of the first book of the Akbar-nāma, containing the history of Akbar's ancestors down to the death of Humāyūn, A. H. 963 = A. D. 1556, and of the first thirteen years of Akbar's life before his accession to the throne. This copy quite agrees with Elliot 4^a, ff. 1-149, and begins (without Akbar's name): ابن: (اللہ اکبر) چه الخ. جد در یافتن زرب الخ.

Ff. 146, ll. 23; large and distinct Nasta'liq; size, 14½ in. by 8½ in. [WALKER 115.]

206

The same first part of the first book.

Beginning: اندیشه بمرور باشد غیر از سخن که نسیمی است متحرک و هوای است متوجع نیافته اند الخ.

These words agree with Elliot 4^a, fol. 1^b, l. 3 sq.; consequently the first two lines of that copy are wanting here. On the fly-leaf this MS. is incorrectly styled: توارنخ ده ساله اکبر شاه معنی بوائف اکبری.

Good copy, but not dated.

Ff. 334, ll. 19; careless Nasta'liq; size, 10½ in. by 6½ in. [WALKER 100.]

207

Another defective copy of the same *first part*.

This copy is incomplete at the beginning. The first words are: ترتیب انساب معالی القاب و تسمیسی اساسی کریمی آبابی کریم حضرت شاهنشاهی تعداد القاب مستطاب آسمانی اله corresponding to Elliot 4^a, fol. 21^a, l. 8; consequently preface and introduction are wanting here.

This copy once belonged to Professor Hamilton, whose autograph is found on the fly-leaf. No date. The title given to this work, both in the short, printed English note on the inner side of the binding and on the back of it, 'Tarikh Akbari,' is incorrect.

Ff. 175, ll. 19; clear Nasta'lik; size, 9½ in. by 5½ in. [OUSLEY ADD. 159.]

208

The *second part* of the *first book* and the complete *second book* of the Akbar-nāma, containing the history of Akbar's reign from his accession to his death.

Beginning of the *second part* of the *first book* on fol. 1^b: سلسلہ انتظام کارکارا اله.

Beginning of the *second book* on fol. 268^b: سخن تازا سارن اله.

On the fly-leaf an autograph of Professor Hamilton, to whom this copy (like Ouseley Add. 159) once belonged. No date. A great many of the last pages (of the original MS.) are very dirty. Occasionally some various readings and short glosses on the margin; on the first pages short marginal summaries of the contents in English, by Professor Hamilton. The first leaves are misplaced; their right order is as follows: 1, 2, 5-8, 3, 4, 9, etc. Fol. 255^b is left blank.

Ff. 770, ll. 23; Nasta'lik, written by two different hands (the second or more modern hand on ff. 1^b, 3, 4, 9, 16, 17, 65, 74-80, 255-266, and 760-770); an illuminated frontispiece at the beginning of the *second book*, on fol. 268^b; size, 13 in. by 6½ in. [OUSLEY ADD. 148.]

209

The same *second part* of the *first book* and the *second book* of the Akbar-nāma, without the continuation.

Beginning of the *second part* of the *first book* on fol. 1^b (the epilogue or خاتمه on fol. 159^b).

Beginning of the *second book* on fol. 171^b. It closes on fol. 472^b, in the forty-sixth year of Akbar's reign (= Elliot 4^b, fol. 252^a); Muhammad Sālih's addition is entirely wanting in this copy. The last eight pages (ff. 473^a-476^b) are filled up by the epilogue or خاتمه دفتر دوم, quite agreeing with Elliot 4^b, ff. 275^b-278^b.

Dated the 9th of Dhū-alka'dab, A. H. 1133 (the third year of Muhammadshāh's reign) = A. D. 1721, 1st of September.

Ff. 476, ll. 18-29; written by many different hands, partly in Nasta'lik, partly in Shikasta (the handwriting of a great deal of the first half being identical with that of Walker 115). [WALKER 114.]

210

The same *second part* of the *first book* and a fragment of the *second book*.

Beginning of the *second part* of the *first book* on fol. 1^a: سلسلہ انتظام اله.

There are blanks on ff. 164^b, 167^a, 174^b, and 175^a, but the text is complete. Before the خاتمه کتاب, which ought to have been immediately joined to the preceding lines (comp. Elliot 4^a, fol. 302^b), there is a large portion of history, not in its right place. These interpolated and confined pieces belong to the *second book* of the Akbar-nāma, and their order is as follows:

Ff. 175^a-177^b, last line (corresponding to Elliot 4^b, from fol. 2^b, l. 9, to fol. 5^b, l. 4).

Ff. 186^a-191^b (corresponding to Elliot 4^b, from fol. 5^b, l. 4, to fol. 10^b, l. 15).

Ff. 184, 178^a-180^b, last line (corresponding to Elliot 4^b, from fol. 10^b, l. 15, to fol. 14^a, l. 1).

Fol. 185^a to l. 17 (corresponding to Elliot 4^b, fol. 14^a, l. 1 to l. 11).

This whole passage must be inserted between the words آغاز سال و نای گردد on fol. 198^b, l. 4 (agreeing with Elliot 4^b, fol. 2^b, l. 6, and fol. 14^a, l. 9), so that there are wanting only three unimportant lines.

On fol. 185^a, l. 17, begins the epilogue, corresponding to Elliot 4^b, fol. 302^b, l. 4; it breaks off on fol. 185^b, l. 21 (درمیان), and continues without a blank on fol. 181^a, l. 5, after the words برکنار شده به; to fol. 181^b must be joined immediately ff. 182, 183, and 193-196 (agreeing with Elliot 4^a, fol. 309^a). The small interpolated piece from fol. 185^b, l. 21 (آمد), to fol. 181^a, l. 5 (شد), and the whole of fol. 192 do not belong to this part.

Beginning of the *second book* on fol. 197^b: سخن تازا اله.

This book is incomplete, and breaks off on fol. 284^b, towards the end of the 22nd year of Akbar's reign. The last words are مسکوک سازند (see Elliot 4^b, fol. 90^a, l. 15). All the other leaves are complete and in their right place. Some part of them has been eaten by the worms. From ff. 263^b-281^b all the headings are omitted.

Ff. 284, ll. 29; extremely small but clear Nasta'lik; size, 9½ in. by 5 in.; each page bordered by a small stripe of gold. [ELLIOT 5.]

211

The *second book* of the Akbar-nāma, comprising the history of the years A. H. 979-1010 = A. D. 1571-1601, beg. سخن تازا اله.

This copy was made fifty-three years after the author's death, being dated Dhū-aliḥjjaḥ, A. H. 1064 = A. D. 1654, October, on fol. 343^a: تمام شد دفتر دوم اکبر نامہ فی شهر دی حیدہ ۱۰۶۴ سنہ ۱۰۶۴.

There are blanks on ff. 215^a, 217^b, 234^a, and 249^a.

Ff. 343, ll. 23; Nasta'lik; size, 13½ in. by 8 in. [OUSLEY 394.]

212

An abridgment from the *second book* of the Akbar-nāma, giving extracts, or rather a résumé, of every year of Akbar's reign, from the eighteenth down to the forty-seventh (as far as we can make out, the headings in the last portion of this copy being omitted). It is I

rather incorrectly styled اکبرنامه دفتر دوم, and likewise at the end دفتر دوم اتمام گرفت, being not at all the full redaction of the original work of Abū-alfadl. No date.

Fl. 109, ll. 14; Shikasta; size, 10½ in. by 6 in. [BoDL. 278.]

213

Ā'in-i-Akbarī (اکبرین آئین).

A splendid copy of the third volume or supplement of Abū-alfadl ibn Muḥarrak's Akbar-nāma, giving a detailed statistical description of Akbar's empire and his whole government; comp. Morley, Catal., p. 112; Aumer, p. 91 sq.; Rieu i. p. 251 sq., etc. The text has been published by Blochmann in the Bibl. Indica, Calcutta, 1877; English translation by the same, in the same collection, vol. i, Calcutta, 1873. The old abridged and insufficient paraphrase by Gladwin was originally published in three volumes, Calcutta, 1783-1786, and reprinted in two volumes, London, 1800.

Beginning:

ای همه در برده نهان راز تو - بخیر انجام راقار تو آت
On fol. 185^b begins a second part: سال چهل الهی, corresponding to Blochmann's edition, vol. i. p. ۳۸۱ (احوال دوازده صود); a third part begins on fol. 338^b: طول و عرض دو شهر بدست آرند آت (corresponding to Blochmann's edition, vol. ii. p. ۴۰). Almost all the margins are covered with rich and valuable glosses and additions. No date.

Fl. 337, ll. 21; large Nasta'liq; the first two pages luxuriously embellished in gold and other colours; two other frontispieces on ff. 185^a and 338^a; a large picture on fol. 53^a, smaller ones on ff. 100^a, 104^a, 398^a, and 391^a; size, 21 in. by 12½ in.

[Ouseley Add. 165.]

214

The same.

Another copy of the same work, beginning like Ouseley Add. 165. Fl. 40, 265^a, and 334 are left blank, but the text is uninterrupted. Other blanks on ff. 121^a, 198^a, 243^b, 256^b, and 297^b. Not dated.

Fl. 371, ll. 21; Nasta'liq (fol. 49 supplied by another hand); size, 13½ in. by 8½ in. [ELLIOT 18.]

215

Another copy of the same.

Beginning the same as in the preceding copies. No date. Several pages are left blank for tables, and not filled up. The right order of ff. 161-164 is 161, 163, 162, 164.

Fl. 370, ll. 21; Nasta'liq; size, 13½ in. by 7½ in.

[FRASER 163.]

216

The same.

Beginning and end agreeing with those in the preceding copies. No date.

Fl. 350, ll. 18-19; Nasta'liq, written by two different hands on different paper (the first hand comprises ff. 1-105 and 238-300; the second, ff. 106-237 and 301-350); illuminated frontispiece; size, 12½ in. by 7½ in. [Ouseley Add. 147.]

217

Gulshan-i-Ibrāhīmī (گلشن ابراهیمی).

A portion of the general history of India, by Muḥammad Kāsim Hindūshāh of Astarābād, commonly called *Firishṭa*, who dedicated his work to his patron Naṣir-aldin Ibrāhīm 'Adilshāh, A.H. 1015 = A.D. 1606 (a later redaction is dated A.H. 1018 = A.D. 1609, 1610), and styled it at first گلشن ابراهیمی, later on تاریخ نورس.

نامۀ فرشته, wherefore it is commonly known as *Ta'rikh-i-Firishṭa*; comp. Morley, Descript. Catal., p. 63; Elliot, Bibliogr. Index, p. 310, etc.; History of India, vi. pp. 207-236; Rieu i. p. 225 sq.; lithographed at Bombay and Poona 1831, second edition, Lucknow, A.H. 1281. The whole work is divided into a muḥaddimah, twelve makālahs, and a khātimah, but this copy contains only the muḥaddimah and the first two makālahs.

Muḥaddimah on fol. 5^a. The era of the Hindūs and the early kings of India in pre-Muḥammadian times.

Makālah I on fol. 23^b. History of the kings of Ghazna and Lāhūr down to A.H. 582 = A.D. 1186, 1187.

Makālah II on fol. 74^b. History of the kings of Dihlī down to Akbar's death, A.H. 1014 = A.D. 1605.

No date.

Fl. 339, ll. 19-21; written by many different hands, but the greater part in Shikasta, beginning in Nasta'liq; size, 10 in. by 5½ in. [Hurst. 265.]

218

A short anonymous fragment of Indian history, beginning with Humāyūn's defeat by Shīr Shāh, A.H. 947 = A.D. 1540, and his flight to Persia; and ending with the last days of Jahāngīr's reign, A.H. 1036 = A.D. 1627. The larger part, containing Jahāngīr's history, is said in the colophon to have been extracted from the Jahāngīrnāma. The history of Akbar begins on fol. 10^a; that of Jahāngīr on fol. 39^a. Fl. 8^b, 9^a, 53^b, and 76^a are left blank.

Beginning: حقیقت جنگ کردن همایون پادشاه بشیرشاه افغان و شکست خوردن همایون پادشاه از شیرشاه و از هند گریخته رفتن همایون بولایت ایران پیش شاه طهماسب چنین آورد اند که چون همایون پادشاه از آکره به بنگاله رفت آت.

Not dated.

Fl. 111, ll. 12; Nasta'liq; size, 9 in. by 6 in. [Mansh. 341.]

219

Jahāngīr-nāma (جهانگیر نامه).

The first edition of the authentic autobiographical memoirs of the emperor Jahāngīr, who succeeded the throne A.H. 1014 = A.D. 1605, and died A.H. 1037 = A.D. 1627, according to the account given by W. Morley, pp. 112-118. Comp. on the different titles given to these memoirs and all the questions connected with them, Elliot, History of India, vi. p. 276 sq., and Rieu i. p. 253.

¹ Not کردن, as is written by mistake.

This copy goes down only to the 23rd Rabi' al-awwal, A.H. 1027, the end of the fourteenth year of Jahāngir's reign, A.D. 1618, March 20, and consequently the Panduāma, the letters, etc. are entirely wanting. It begins in the same abrupt manner as the two copies mentioned by Morley, p. 115, note 3, with Jahāngir's accession: عزایات بی غایات الهی یکساعت نفومی از روز پنجشنبه هجری ۱۰۲۷ و چهارم هزار و چهل و هشتم جمادی الثاني هزار و چهل و هجری ۱۰۲۷ and concludes on fol. 168b. The last twenty-five leaves on ff. 169b-191a contain an anonymous concise history of the same emperor Jahāngir, from his accession to his death, beginning, without a heading or preface, at once with these words: یازدهم شهر جمادی الثاني سال هزار و چهارم هجری بساعت مسعود و زمان محمود الع.

Both the Jahāngirnāma and the short historical account are dated the fifty-first year of 'Alamgir's reign (A.H. 1118=A.D. 1706). Comp. for these memoirs besides Morley, J. Aumer, p. 93, and De Sacy, in the Journal des Savants, 1830, pp. 359 sq. and 430 sq. An English translation of a rather spurious edition of these memoirs was published by Major D. Price—'Memoirs of the emperor Jahāngir, written by himself,' London, 1829—for the Oriental Translation Fund.

Ff. 191, ll. 20; careless Nasta'lik; size, 1½ in. by 6½ in. [CAPS. OR. A. 1.]

220

Another copy of the same first edition.

This copy also concludes at the end of the fourteenth year of the emperor's reign (23rd Rabi' al-awwal, A.H. 1027=A.D. 1618, March 20).

Ff. 234, ll. 17-19; Nasta'lik, written by different hands; worm-eaten; size, 11 in. by 7 in. [FRASER 141.]

221

Tūzūk-i-Jahāngiri (توزک جهانگیری).

The second edition of the same autobiographical memoirs of Jahāngir, edited with an introduction and continuation by Mir Muhammad Hādī; comp. Morley, pp. 118-120; Rieu i. pp. 253 and 254.

Contents:

Index of the Tūzūk-i-Jahāngiri, on fol. 1b.

Editor's preface and introduction, with an account of Jahāngir's ancestors, birth, youth, etc., on fol. 2b. Beginning: حمد و ثنای بپدر و پدر و ستایش و ستایش و تهنیتی و تعدد مریکانه پادشاهی را الع.

An account of Jahāngir's wazirs (ذکر وزرای جنت) and children; (مکانی جهانگیر پادشاه در زمان شاهزادگی of all the excellent and learned men, hakims, and poets at his court; and of his betrothal to Nūr Jahān Begum, in the sixth year of his reign, on fol. 18a.

The emperor's memoirs, written by himself, down to the beginning of the nineteenth year of his reign, continued by Muhammad Hādī till Jahāngir's death, on ff. 22b-406a.

Beginning of these memoirs the same as in the first edition.

Conclusion (خاتمة التحریر) on fol. 406a, in which the transcriber Sayyid Ahmadkhān ibn Sayyid Muhammad Muttakikhān Bahādūr ibn Jawād-al-daulah Jawād 'Alīkhān Bahādūr, who was highly patronised by the grand wazir Nawwāb Dabir-al-daulah Amin-al-nulk Khwājā Farid-al-dinkhān Bahādūr Muṣliḥ Jang, relates that he completed this copy at the request of جان بهادر پاتن کنیس صاحب making use of ten good MSS. from the libraries of Sirāj-al-din Muhammad Bahādūr-shāh, the Pādīshāh of Dihli (A.H. 1118-1124), the 20th of September, 1846.

Ff. 407, ll. 17; distinct Nasta'lik, written by a very modern hand; two illuminated frontispieces on ff. 2a and 22b; each page framed with stripes in gold and other colours; different illustrations, coins, seals, a view of the black stone, etc. etc., on ff. 21, 27, 99, and 223; binding green with gold; size, 12 in. by 7½ in. [ELLIOT 406.]

222

The same.

Another edition of Jahāngir's memoirs, quite identical with that Tūzūk-i-Jahāngiri, from which, according to Elliot (History of India, vi. p. 257), the spurious 'Ta'rikh-i-Salim Shikḥ' (on which the English translation by Price is based) was amplified. This edition goes down only to the end of the third year of the emperor's reign, A.H. 1017=A.D. 1608, when he had reached the fortieth year of his age (see fol. 263b, ll. 9 and 10: و لاله که عمر من به چهل رسید: and begins: حمد و بیغایت و شکر بی نهایت مبدی را که:

بیله امر کن اجرام فلکی و اجسام عنصری را از ممکن عدم به فغای وجود آورد و صانعی که طبقات افلاک را بر افراشت و بساط خاک را بانواع قدرت و بیاراست و آدمی زاردا بزبور لطف و زینت عقل اختصاص داد تا بدان تاج کرامت و خلعت جلالت بفرستاد و زمین و زمان را در قبضه تسخیر خود در آورد و اِذَا قَالَ رَبُّهُ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً مِّنْکَ فَکُنتَ و درود بی شمار بر پیغمبر ما محمد مصطفی صلی الله علیه و سلم باید که جهانیان را از جاده غلالت رهانیده بشاهراه طاعت رسانید اتابعد یادگار سر گذشته احوال خود را بیان کنیم تا بر صفات روزگار اثری بماند بتأریخ بیستم جمادی الاول (80) سنه ۱۰۱۴ هجری صبح روز پنجشنبه قریب بیساعت نفومی در شهر اکو در سن بیست و هشت سالگی بر تخت پادشاهی نشستیم و پادشاه شدیم و مبارکی بر تخت مراد جلوس نمودیم بیت مخندگر یفسونی زمانه دل بستم که بهترم ز سلیمان که تکیه زد بر باد چون وقت صبح که هنگام نوازی شدن آفتابست الع

On the fly-leaf and in the colophon this edition is likewise styled جهانگیر or کتبه تزلک جهانگیری

¹ So, instead of سی

بادشا. This copy was finished at Akbarābād the 16th of Rabī' al-thānī, A.H. 1225 = A.D. 1810, May 21. Another copy of the same short edition is found in J. Aumer, p. 94.

Ff. 210-270, ll. 14; Nasta'liq; size, 9 in. by 5½ in.
[Ouseley Add. 98.]

223

Maāthir-i-Jahāngiri (مآثر جهانگیری).

A history of the whole life and reign of the emperor Jahāngir, composed in Shāhjahān's time, three years after Jahāngir's death, A.H. 1040 = A.D. 1630, by Kāmgār Husaini (see name and date on fol. 2*, ll. 8, 11, and 12); comp. Elliot, History of India, vi. pp. 439-445, and Rieu i. p. 257.

Contents:

Preface and introduction, containing a concise history of Jahāngir from his birth to his accession to the throne, A.H. 1014 = A.D. 1605, on fol. 1b, beginning:

جهان نیایش پادشاه حقیقی و جهانان

تعمیقی راکه انتظام عالم و نظام بنی آدم الیه
Complete history of Jahāngir's reign from his accession to his death, A.H. 1037 = A.D. 1627, arranged according to the single years, on fol. 34b, beginning:

نصرت سرانستان ملک و ملت و طرارت چار چمن دین و دولت الیه

Ff. 229, ll. 15; large and distinct Nasta'liq; fol. 5* is supplied

later; ff. 1*, 2*, 34*, and 35* illuminated; size, 9½ in. by 5½ in.
[Ferguson 139.]

224

Iḳbāl-nāma-i-Jahāngiri (اقبالنامه جهانگیری).

The third volume of the Iḳbāl-nāma-i-Jahāngiri, containing the history of the emperor Jahāngir's reign from his accession to the throne, A.H. 1014 = A.D. 1605, down to his death, A.H. 1037 = A.D. 1627, by Nawwāb Mu'tamad Khān, who died A.H. 1049 = A.D. 1639. For a fuller account of this not very valuable work we may refer to Elliot, History of India, vi. pp. 400-438; Rieu i. p. 255; W. Morley, p. 120; J. Aumer, p. 92, etc. This volume is printed in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A.H. 1286.

Beginning: شایسته سریر سلطنت و فرمانروائی و زینبند: افسر خلافت و کمور کشتائی بلند اقبالی الیه

Finished the 24th of Rajab, A.H. 1095 = A.D. 1684, 7th of July, by Faḍl-allāh.

Ff. 200, ll. 15; large Nasta'liq; size, 9½ in. by 6½ in.
[Bodl. 485.]

225

The same third volume of the Iḳbāl-nāma-i-Jahāngiri.

Beginning the same. Dated the 7th of Dhū al-hijjah, A.H. 1106 = A.D. 1695, 19th of July.

Ff. 233, ll. 13, written partly in Nasta'liq, partly in Shikasta; size, 8½ in. by 6 in.
[Ouseley Add. 80.]

226

The same.

This copy was finished on Sunday, the 28th of Ṣafar,

in the eighth year of the reign of Akbarshāh (so: probably a mistake for Shāh 'Ālam, who ascended the throne A.H. 1173, Rabī' II); the eighth year of his reign would consequently be 1181, and in this year the 28th of Ṣafar was a Sunday, A.D. 1767, July 26.

Ff. 1-208, ll. 13; large Nasta'liq; size, 8½ in. by 5½ in.
[Ouseley Add. 98.]

227

The same.

Dated the 21st of Rajab, A.H. 1181 = A.D. 1767, December 13. Fol. 20 must be followed by 22, and fol. 21 has no connection with any of the preceding or following pages. This copy is very carelessly written; so always 's instead of 's; for instance, شطآن, شاخت, etc.

Ff. 267, ll. 13; large Nasta'liq; the first three pages supplied by another hand; size, 8½ in. by 4½ in.
[Walker 41.]

228

The same.

According to the colophon at the end of the supplied leaves this copy was transcribed by 'Abd-allāh Ḥasan 'Alli, on the island of Burrolān.

Ff. 130, ll. 18; Nasta'liq (ff. 124-130 supplied later by another hand); size, 10 in. by 7 in.
[Bodl. 682.]

229

The same.

Not dated. In the heading of fol. 1b this work is simply styled Jahāngir-nāma, a title frequently given to it; see Elliot, History of India, vi. p. 400. Some of the last pages are a little injured.

Ff. 140, ll. 14; Shikasta; size, 8½ in. by 4½ in.
[Walker 82.]

230

The same.

Quite modern copy; finished the 11th of January, A.D. 1825.

Ff. 217, ll. 15; clear and distinct Nasta'liq; size, 9½ in. by 5½ in.
[Elliot 168.]

231

Tawārikh-i-Jahāngirshāhi (تاریخ جهانگیری).

A short chronicle of the first fourteen years of the emperor Jahāngir's reign, by one of his servants, Wall Sirhindi, called Khwājah Zāda. He tells us that he was more than forty-six years old in this fourteen year of the reign of his sovereign, to whom this little work is dedicated. It ends with a ḥaṣḍah. Another title of the same is *بدیع اللغات جهانگیری*; see fol. 420*, l. 9, where both titles appear.

Beginning: حمدی که در سواد آن ابتدا سر قلم بگردد و ثنائی که در سواد آن سر قلم دهان دوات باز ماند الیه

This copy is in the author's own handwriting.

Ff. 389-421*, ll. 17; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5 in.
[Seld. 23 Sur.]

232

Pādīshāhnāma (پادشاهنامه).

A complete copy of the well-known Pādīshāhnāma, containing a detailed history of the emperor Shāhjahān, from his accession to the throne, A. H. 1037, down to the thirtieth year of his reign, 1067, in three volumes. The first and second of them were composed by the contemporary author, 'Abd-alhamīd of Lāhūr, who dedicated his work to the emperor himself, and died A. H. 1065 = A. D. 1655; the third volume was a little later, after 'Abd-alhamīd's death, supplied by Muhammad Wārith (see the names of both authors on fol. 9^a, l. 3, and fol. 395^a, l. 9; the title of the work on fol. 9^b, l. 6). For further details comp. W. Morley, p. 122; Elliot, History of India, vii. pp. 3 sq. and 121 sq.; Rieu i. p. 260, and J. Aumer, p. 95. Edited by the Mawlawī Kabīr-aldīn Aḥmad and 'Abd-alrahīm, in the Bibl. Indica, vol. i, 1867; vol. ii, 1868. At the end of the second volume of this copy, on fol. 392^a, the history is styled واقعات نانی, صاحبزادگی, and at the end of the third as well as in the printed note on the inner side of the binding, توارخ شاهجهانی.

Contents:

First volume, comprising the first ten years, A. H. 1037-1047 = A. D. 1627-1638, on ff. 6^b-235^a.

Preface on fol. 8^b; history of Shāhjahān's ancestors, beginning with Timūr, on fol. 18^b; Humāyūn on fol. 23^b; Akbar on fol. 24^b; Jahāngīr on fol. 25^b; Shāhjahān on fol. 29^a. The enumeration of the celebrated shāikhs, learned men, poets, etc. begins on fol. 229^a.

Beginning: رنگین کلامی که گذارش آن دامن سامعہ

را جوهر آکین کند الٰہ

Second volume (A. H. 1047-1057 = A. D. 1638-1647), on ff. 239^b-392^a.

Beginning: سپاس والا اساس نادار کراساز و کردگار بی

انبار را که بمددگاری اندیش سخن الٰہ

Third volume (A. H. 1057-1067 = A. D. 1647-1657), on ff. 394^b-533^a.

Beginning: بر سر هر نامه دبیر قلم - آنچه کند بهتر نیست رقم

A short chapter on shāikhs, 'Ulamās, poets, etc., as a supplement to that at the end of the first volume, on fol. 531^b.

On ff. 11^b-15^b there is found an historical fragment, containing a short account of Shāhjahān's early life from his sixteenth year (A. H. 1015-1016) to his accession (A. H. 1037), beginning: ذکر احوال خیمه آمال ایتام

بادشاهزادگی در سنہ انتہیں جلوس اشرف الٰہ

different from that in the Pādīshāhnāma itself.

No date.

Ff. 533, ll. 25; Nasta'liq; size, 12½ in. by 8½ in. [ELLIOT 368.]

233

Another copy of the first volume of the Pādīshāhnāma.

The first volume of the same work, comprising the

first ten years, beginning: نگارین کلامی که گذارش الٰہ

The tenth year of Shāhjahān's reign begins on fol. 206^a; the enumeration of the shāikhs, etc., on fol. 243^a.

No date; there is a seal at the end, with A. H. 1214 = A. D. 1799.

Ff. 249, ll. 23; Nasta'liq; a little worm-eaten; size, 12½ in. by 7½ in. [ELLIOT 369.]

234

The same.

Another copy of the same first volume, beginning: نگارین الٰہ

The tenth year begins on fol. 388^a; the enumeration of the shāikhs, etc., on fol. 427^a.

Not dated.

Ff. 447, ll. 17; large and distinct Nasta'liq; some corners injured; size, 10½ in. by 5½ in. [ELLIOT 319.]

235

The same.

The same first volume, beginning as in the two preceding copies.

The tenth year begins on fol. 208^a; the enumeration of the shāikhs, etc., on fol. 219^a.

On ff. 222^b-224^b there is found as appendix the same یادشاهزادگی, or account of Shāhjahān's early life, as in No. 232.

Not dated.

Ff. 224, ll. 15 (on ff. 1-203) and ll. 28-40 (on ff. 204-224): very careless Nasta'liq (sometimes quite like Shikasta), written by different hands; size, 15½ in. by 9 in. [FRASER 187.]

236

Another history of the first ten years of Shāhjahān's reign, partly agreeing with the first volume of the Pādīshāhnāma word for word, partly differing from it in text. The subdivision corresponds to that in the preceding MSS.; it is likewise arranged according to the years. There is also, after the history of the tenth year (beginning on fol. 282^a), an account given of the learned men, poets, etc., beginning, like the Pādīshāhnāma, with سید مسعود رومی (on fol. 298^a). Probably this copy contains the Pādīshāhnāma of Muhammad Aḥmad Kāẓimī; comp. Elliot, History of India, vii. p. 1; and Rieu i. p. 258. Both the preface and history of Shāhjahān's ancestors are wanting. It opens directly with the emperor's accession to the throne.

جلوس میمنت مانوس فرزنده لوی کشور: ستای طرازنده اورنگ صاحبزادگی حضرت صاحبزادگی نانی بر سر سلطنت و کامرانی آفریننده جهان و نگارنده زمین و آسمان جلت آلاؤ و عمت نعماء الٰہ

Not dated. On the last page is written: این کتاب توارخ شاهجهان پادشاه صاحبزادگی نانی

A blank on fol. 8^b.

Ff. 311, ll. 19; Nasta'liq; size, 10½ in. by 6½ in. [ELLIOT 370.]

237

Shāhjāhannāma (شاهجهان نامه).

Shāhjāhannāma, another history of the emperor Shāhjāhān's reign from his accession to the thirtieth year of his reign, by Muḥammad Tāhir, with the takhallus Aḥna, called 'Ināyatkhān bin Zafarkhān bin Khwājāh Abū-al-ḥasan, who died A.H. 1081 = A.D. 1670; comp. Rieu i. p. 261; Elliot, History of India, vii. p. 73 sq., and W. Morley, p. 123. In the preface of this history there are quoted the following works: Akbar-nāma, by Shaikh Abū-alfadl; Tabakāt-i-Akbarshāhi, by Khwājāh Niẓām-aklīn Aḥmad; Ikbāl-nāma-i-Jahāngiri, by Mu'tamadkhān; Maāthir-i-Jahāngiri, by Ghairatkhān Nakshbandi; Pādishāh-nāma, by Abū-al-ḥamid; and Pādishāh-nāma, by Muḥammad Amin Munshi of Kazvin.

The thirtieth year of Shāhjāhān's reign begins on fol. 272^b. At the end there is a description of the climate of Hindūstān, especially of Dihlī (fol. 279^b: (حقیقت هوای هندوستان تخمیس دہلی, etc. etc.

Beginning: بنام پادشاهان سرفرازای ده صاحب کلامان، حمدی که در خوشا حدیث باشد آتج

Copied A.D. 1824.

FF. 286, ll. 21; clear and distinct Naṣṭ'īk; size, 10 in. by 6 in. [ELLIOT 320.]

238

Latā'if-al-akhbār (لطائف الاخبار).

A journal of the expedition of prince Dārā Shukūh (born A.H. 1024, died A.H. 1069), the son of Shāhjāhān, to Kandahār, A.H. 1063 = A.D. 1653. See Elphinstone, History of India, 5th edit, p. 587 sq., and Rieu i. p. 264.

It was composed during this expedition by some one who accompanied the prince, to whom it is inscribed (fol. 2^b, l. 3); the author's name does not occur. The title appears on fol. 2^b, l. 18. It contains valuable historical and geographical information, besides anecdotes.

Beginning: حمدی که ابواب فتح را بر روی

پادشاهان تواند کشار مر خدای را زسزست که اخبار لطائف کمالش همه گوشنی شنیده آتج

After the preface on ff. 1^b-2^b follows an introductory chapter (در تبیین مقدمه چند که ربط کلام بآی تعلقی) giving an account of the previous expeditions under Murād and Aurangzib (beginning with the year 1056): of the assembling of the army at Lāhūr, and the outset from thence on the 24th of the 1st Rabi', A.H. 1063 (see fol. 7^a, l. 8) = A.D. 1653, February. On ff. 7^b-8^{1b} the journal itself, down to the raising of the siege and the army's retreat (در تفصیل وقایع که در حین) نمایش در محاصره تا هنگام کوچ بدو قع آمد، with an appendix on ff. 8^{1b}-84^a, giving an account of the march back from Kandahār to Multān (انجام در بیان آنچه در هنگام) (معادوت از قندهار تا ملتان روی داده arranged; the first date is the 10th of the second Jumādā, A.H. 1063; the last date the 9th of Dhū-al-ḥijjah of the same year, when the remainder of the army returned to Multān.

On fol. 84^a a general conclusion of the author, who states that he brings the news from Kandahār to those in Hindūstān who are anxious to hear it.

End: که گوش هوش چون چشم انتظار عشاقی بر استماع این اخبار است از قندهار بهندوستان بهم و خاطرات را از انتظار بر آرم چه عجب

شکر شکن شونده همه طوطیان هند

زین قند پاری که به بنگاله میروند

See C. Stewart, p. 17.

This copy was finished by the عالم و عالمیان شاهزاده عالم و عالمیان at Bardawān, the 24th of Shu'bān, in the forty-eighth year of the reign of (ʿĀlamgir I that would be A.H. 1115 = A.D. 1704, 2nd of January).

FF. 84, ll. 25; distinct Naṣṭ'īk; size, 13½ in. by 8½ in. [OUSELEY ADD. 47.]

239

Another modern copy of the same.

Beginning: که ابواب فتح را بر روی حمدی که ابواب فتح را بر روی پادشاهان تواند کشار مر خدای را متزو (80) که آتج

The introductory chapter begins here on fol. 6^a; the journal itself on fol. 20^b; the appendix on fol. 213^b; the general conclusion on fol. 217^b.

This MS. is copied by Muḥammad Murād bin Yār-i-Muḥammad bin Khāl-i-Muḥammad bin Sangi Muḥammad Haidari, A.H. 1210 = A.D. 1795.

Colophon on fol. 217^b: تمام شد کتبات ثواب قندهاری شاهزاده دارا شکوه پسر شاهجهان پادشاه برادر عالمگیر اورنگ زیب پادشاه بید المذهب العاصی محمد مراد ابن یار محمد ابن خال محمد ابن سنگی محمد حیدری سنه ۱۲۱۰ هجری

FF. 217, ll. 17; irregular Naṣṭ'īk; size, 9½ in. by 4½ in. [OUSELEY 190.]

240

Fatḥiyyah 'ibriyyah (فتحه عبرت).

A special history of the expeditions of the Khān-khānān Mir Muḥammad Sa'īd Ardashīr (otherwise called Mir Jumlaḥ), against the principality of Kāc-bahār and Aḥām (a rich country along the river Brahmaputra), in the years 1072 and 1073, under the reign of the emperor Aurangzib (comp. Elphinstone, History of India, 5th edit, p. 612 sq.), by Ibn Muḥammad Wālī Aḥmad, with the epithet Shihāb-aldin, who partook all the fatigues and dangers of the expeditions, and was an eye-witness of all the events related. According to his statement on fol. 103^b he finished his report the 20th of Shawwāl of the same year 1073 = A.D. 1663, May 28. The meaning of the title is explained by the author on fol. 4^b, l. 1, in the following manner: چون این تالیف مشعر از فتح و عبرت است، فتحه عبرت مرسوم شد.

Sprenger calls this work فتح عبرت; see MSS. of the

late Sir H. Elliot, in *Journal of the As. Soc. of Bengal*, vol. xxiii. p. 249, No. 128; Rieu i. p. 266, *تختِ عبرتیه*.

It consists of an introduction (مقدمه در ذکر باعث) (fol. 4^b), and two makālas (مقاله اول در ذکر تخریر کوچ بهار و شتّه از) and مقاله دوم در شرح آقام و بنی: on fol. 6^b; احوال آن دیار از حالات آن مقام و نجات یافتن اهل اسلام بعد از تعب آقام (تمام از آن مرزوبوم خون آقام) on fol. 11^b. Comp. Elliot, *History of India*, vii. pp. 265-269.

On fol. 105^b the second makālah concludes, and on the events immediately following, and bringing the history down to the month Sha'ban, A.H. 1076 (comp. fol. 175^b, l. 2)=A.D. 1666, February.

Beginning of the preface: جنود نامعدود حمد ملائک حضرت ملک الملک علی الاطلاق است که صف آرایان معرکه شریعت و حقیقت آلتِ

Bismillah: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قبل ازین مرقوم شد که احتشام خان را غفران پناه خان آلتِ

No date. This copy may be Shihāb-aldin's autograph.

Ff. 176, ll. 15; very distinct Nasta'liq; size, 8½ in. by 5½ in. [BODL. 589.]

241

The same.

Introduction on fol. 3^b; Makālah I on fol. 5^a; Makālah II on fol. 8^a. Continuation wanting. Dated by 'Abd-alrahmān-beg of Harāt, the 16th of Dhū-alḥajjah, A.H. 1093=A.D. 1682, 16th of November.

Ff. 66, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.; a small ornament as heading of the first page. [BODL. 687.]

242

Mujmal-i-mufaṣṣal (مجمعل مفصل).

The second volume of a chronicle called Mujmal-i-mufaṣṣal, containing the history of Timūr, his descendants in Irān and in India, till the death of the emperor Jahāngir and the enthronization of Shāhjahān, A.H. 1037=A.D. 1627.

Beginning: اساس سپاس را چه یاراک در حرم کبری: الهی قامت استقامت تواند افراشت آلتِ

It was composed by Muḥammad Barārī Ummī bin Muḥammad Jamshid bin Jabbarī Khān bin Majnūn Khān Kākshāl, A.H. 1079=A.D. 1668, and divided into two parts (tabakāt): 1. Timūr and those of his family who afterwards ruled in Irān and Turān; 2. Bābar and his successors. See fol. 1^b, l. 4 ab inf. of this majma.

ثانیست از مجمل مفصل که نیازمند درگاه باری محمد برای آملی ابن محمد جمشید ابن جباری خان ابن مجنون خان

قاتشال مؤلف ساخته از تطویل تقلیل پرداخته و چون این مجلد منبئ و مخبر است از احوال طبقه گورگان مستی بطیقات تیموری گشته و سبب انقسام و اشتغال مجمل مفصل بدو محمد مؤلف مشفق کتاب در کتابت و رغبت ناظران بانجاز وقت و در فهرست امیر تیمور گورگان صاحب قران و غیره بیست و دو نفر مشتمل بر دو طبقه اول که در ایران و توران و دیگر اقالیم سلطنت کردند امیر تیمور و غیره شانزده نفر طبقه دوم که در هندوستان برای علم افتدای بر افراشتند طهیر الدین محمد بابر پادشاه و غیره زاد الله تعالی اسبابها. Then the history itself commences.

Contents:

Tabakāh I. From Timūr till 'Umar Shaikh, the son of Sultān Abū Sa'īd, the governor of Fārgāna, and father of Bābar, on fol. 3^a.

Tabakāh II. History of Bābar on fol. 27^b; Humāyūn on fol. 39^a; Akbar on fol. 94^a; Jahāngir on ff. 184^a-215^a. The fullest information is given with regard to the last three emperors.

In several places the MS. is damaged, especially on the last leaves; one half of the last leaf (fol. 215^a) is torn off. We give the fragment of the end:

[ما] محمد محکم گشته است سنه ۱۰۷۱ الحمد لله علی انعامه

مؤلف العبد المذنب راحی (۱) الی الرحمة

قاتشال علی عنه ولوالدیه بتاریخ

(this line is entirely effaced)

لزم سرکار اقبال واجلال پناه شجعت وشوکت دستگاه محمد برای است در مقام بلده تپته بعمل نواب مستطاب یار تحریر یافت

We conjecture that this colophon originally in its entirety stated—

a. The month Muḥarram, A.H. 1079=A.D. 1668, June, as the date when this work was finished.

b. That (Muḥammad Barārī Ummī b. Muḥammad Jamshid b. Jabbarī Khān b. Majnūn Khān) Kākshāl was the author.

c. That this is possibly an autograph of the author, as in the second place, where we ought to find the name of the copyist, the name Muḥammad Barārī again appears; and that this copy was made in the town of ⁽⁸⁰⁾ قندهار.

It seems to be collated throughout; the exterior of the MS. perfectly well admits of an age of from 200 to 300 years. The only place where we find this work noticed is in the Bibliogr. Index of Sir H. Elliot, p. 2, No. xxxiv.

Ff. 215, ll. 19; Nasta'liq; size, 11 in. by 5½ in.

[Ouseley 311.]

¹ The letters underlined (here and in the following) are supplied by a later hand, this part of the leaf originally being torn off.

² Patna.

243

'Ālangīrnāma (الانگیرنامه).

A history of the first ten years of the emperor Aurangzib's reign, from his accession to the throne to the beginning of the eleventh year, A.H. 1068-1078 = A.D. 1658-1668, composed by Muhammad Kāzīm bin Muhammad Amin Munshi, in the thirty-second year of the emperor's reign, and dedicated to him; comp. W. Morley, Catal. p. 125; Elliot, History of India, vii. p. 174; Rieu i. p. 266 sq.

Beginning: ای داد، بعقل پرتو آگاهی - شاهان زو - بر سر کامیاب شاهنشاهی - آنرا که زکاتات برتر خواهی - بنشین افسر طلّ الهی

Dated the 13th of Shawwāl, in the seventh year of Farrukhsiyar's reign (A.H. 1130 = A.D. 1718, 9th of September). This work was edited in the Bibl. Indica, by the Mawlawī Khadīm Husain and Abd-al Hai, Calcutta, 1865-1868.

Ff. 345, ll. 16-22; ff. 159-345 written in a clear and distinct Nasta'liq; the first 158 leaves are supplied later by different hands, as it seems, partly in careless Nasta'liq, partly in Shikasta; Oriental binding with flowers; size, 9½ in. by 6 in.

[C.A.S. B. 2.]

244

Another copy of the same.

Beginning the same as in the preceding copy; a few lines are wanting at the end; the last page (being turned upside down) breaks off with these words: عطاشد: corresponding to the preceding copy, fol. 434^a, l. 17. Ff. 339-346 are misplaced; the right order of the leaves is this: 339, 342, 340, 341, 344, 345, 343, 346. The former owner of this copy was the emperor Muhammadshāh, whose seals (with the date A.H. 1143 = A.D. 1730) are found on the fly-leaf and on fol. 1^a.

Ff. 350, ll. 18; very clear and distinct Nasta'liq; size, 11½ in. by 7½ in.

[FRAGEN 142.]

245

Lubb-altawārikh (لب التواریک).

A general history of the Muhammadan dynasties of India, imperfect at the beginning and end, but undoubtedly—as a comparison with Elliot, History of India, vii. p. 168, shows, and the title given to it on the fly-leaves and in the colophon corroborates—identical with the Lubb-altawārikh-i-Hind, by Bīndrāb, son of Rāi Bhārāmāl; comp. also Rieu i. p. 228.

In the MS. we have to distinguish between an old part and later additions, apparently made with the view of giving the MS. the appearance of a complete work; they are made at random, not very judiciously, and are gathered from different sources. The author of these additions cannot be acquitted of the charge of fraud, as he has in several places put at the bottom of the pages those words which are a general mark of the connection, whilst there is in fact no connection whatever. This seems to betray that he calculated to take in hasty readers, or to sell a fragment of a chronicle as a complete work.

We shall first describe the genuine part, which begins with the invocations of the Moghuls under 'Alā-aldin Khilji

(A.H. 695-717 = A.D. 1296-1317), and brings the history down as far as the reign of Aurangzib, A.H. 1101 = A.D. 1689, 1690.

Ff. 17^a-28^a. History of the Khilji dynasty, beginning about the year A.H. 704 = A.D. 1304.

Ff. 28^b-65^a. History of the house of Tughluk.

Ff. 65^a-78^b. History of the Sayyids and the house of Lodi.

Ff. 78^b-183^a. History of the Moghul emperors of India till the year A.H. 1101 (Aurangzib's wars with the Marattas).

Ff. 183^a-250^a. History of the dynasties in the Dakkhin:

Fol. 183^a. The Bahmanī dynasty of Gulbargah.

Fol. 202^a. The 'Adil-Shāhs of Bijāpūr.

Fol. 218^a. The Nizāmshāhs of Ahmadnagar.

Fol. 241^a. The Kutubshāhs of Golkūda.

Fol. 247^a. The 'Imādshāhs of Barār.

Fol. 249^a. The Baridshāhs of Bidar.

Ff. 250^a-272^a. The Sultāns of Gujārat.

Ff. 272^a-284^a. The Sultāns of Mālwah.

The book was divided into four fasls; the beginning of the first is wanting; the second fasl (subdivided into six شعب) on fol. 183^a; the third on fol. 250^a; the fourth on fol. 272^a. For the sake of comparison we subjoin a piece of text, taken from the beginning of the history of the Sayyids on fol. 65^a:

ذکر ایالت حفر: خان بن ملک سلیمان صاحب طبقات محمودشاهی و صاحب تاریخ مبارکشاهی حفر خان را سید میدانند و او بر سر ملک سلیمان است ملک سروان دولت که از امرای کبار سلطان فیروز شاه بود ملک سلیمان را بر سر خوانند بود چون ملک دولت در حکومت ملتان فوت شد حکومت آنها بملک مسیح بر صلی او مفوض گشت او نیز در همان ایام مرد ملک سلیمان که تا آنوقت خود را سید نمیدانست حاکم ملتان گردید بعد مردن حفر خان حکومت ملتان یافته بعد صاحب قران در دیار هند بحکومت ملتان بحکم آصفرت حکومت پنجاب آید.

The additions are ff. 1^a-16^b. Ff. 1^a-9^b contain an anecdote of a Ghaznawide Sultān (whose name is not mentioned), his two sons Hamid and Nasir, who are slandered by one of the Sultān's wives. Ff. 9^b-16^b contain part of the history of Mālwah, comprising the time from Mahmūd Khilji to Nāsir-aldin (A.H. 839-906 = A.D. 1435-1500). This part is identical with fol. 277^b sq. of the genuine work. Besides there are some added leaves scattered throughout the whole: ff. 22, 46, 53, 54, 107, 122, 275, 282-284.

The book is called by more recent hands التواریک on the fly-leaf, on fol. 1^a, and at the end; the colophon (in the writing of the additions) calls it لبّ اللباب, which the same recent hand has corrected into لبّ التواریک.

Colophon:

تمام شد نسخه لبّ اللباب بتاریخ بیست و پنجم شهر ذیقعده سنه ۳۳ جلوس والا تحریر یافت

This note, we believe, is simply transcribed from

another copy; the copyist must mean the reign of Aurangzib, as no emperor after him ruled as long as thirty-three years; so we get the date A. H. 1101, the 25th Dhi-alkahdah=A. D. 1690, August 30. But as the same date 1101 occurs in the old part on fol. 181b, l. 4, and as the additions must be of a later date, so this note, being in the writing of the additions, does not refer to the present MS., but is simply transcribed from another copy. The old part is well written, and in many places the vowels are added.

Ff. 284, ll. 11; Nasta'lik; size, 8½ in. by 4½ in. [OUSLEY 35.]

246

Khulāṣat-altawārīkh (خلاصة التواريخ).

A general history of India from the earliest times to the fortieth year of the emperor 'Ālamgir's reign, composed by the Hindū Sujān Rāj Munshi, A. H. 1107=A. D. 1695, and dedicated to 'Ālamgir; comp. Elliot, History of India, viii. pp. 5-12; W. Morley, pp. 69-71; Rieu i. p. 230; J. Aumer, p. 84; Journ. Asiat., tom. iii, 1854, p. 366; Sprenger, Cat. Berol., No. 221.

Beginning: نگاش نگرخانه کائنات و معرور کارگاه
ممکنات چون امتیاز آن کرد که آن

Contents:

Author's preface on fol. 1b.

Account of the Hindūs on fol. 6a.

A description of the various Sūbahs of India on fol. 15b.

History of the Hindū Rājās on fol. 51a.

History of the Muhammadan dynasties of India on fol. 93a, beginning with Nāṣir Sabuktāgin, and concluding with 'Ālamgir Aurangzib.

Although the author finished his work as early as A. H. 1107, yet eleven years later he added in a few lines the emperor 'Ālamgir's death, A. H. 1118=A. D. 1707.

This very excellent but quite modern copy is dated the 20th of April, A. D. 1816.

Ff. 302, ll. 19; very distinct Nasta'lik; size, 10½ in. by 7½ in. [CAPS. A. 3.]

247

Maāthir-i-'Ālamgirī (مآثر عالمگیری).

A history of the emperor Aurangzib 'Ālamgir's reign from A. H. 1067 down to 1118=A. D. 1656-1707, by Muḥammad Sāḥi Musta'iddkhān, who compiled this work A. H. 1122=A. D. 1710; comp. Elliot, History of India, vii. p. 181 sq.; Rieu i. p. 270; W. Morley, p. 127; Stewart, p. 15; Mehren, p. 22. It is divided into two unequal parts:

First part on fol. 1b, containing the history of the first ten years of 'Ālamgir's reign, and written by the author on the basis of Mirzā Muḥammad Kāzīm's *amā* (بعد)، of which it is a short epitome (نگار شرواز بند اوراق اخبار معتمد ساقی مآثر عالمگیری نگار با خود مطارحه نمود که چهل ساله وقایع را در سله تحریر آورد، اگر بانتخاب مجمل ده ساله رقمزده ناظم لفظ و معنی نفیس میرزا معتمد کامل عالمگیری نامه نویسی پردازای و مفتوح و مصنف خود سازی هم عنوان آن صحیفه گرد؛ this part was translated into English by Henry Vansittart, Calcutta,

1785, fol. 4, 'the history of the first ten years of the reign of Alamgeer').

Beginning: انتخاب صحائف ایجاد انس و جان و
النفام طلائف الخ

Second part on fol. 30b, from the tenth year of 'Ālamgir's reign, down to his death in the fifty-first, concluding with an appendix on his excellent qualities and his children (on fol. 232a, گذارش شمه از کرامت ذات و شرافت صفات خداید عادل ذکر اولاد قدسی, 236a, نژاد آتمغفور).

Beginning of this part: والآخر خامه
بیرایش حمد جهان آفرینی الخ

The complete text was published in the Bibliotheca Indica, Calcutta, 1870-1871.

Not dated.

Ff. 239, ll. 17; Nasta'lik; size, 9½ in. by 6½ in. [ELLIOT 236.]

248

Kalimāt-i-ṭayyibāt (کلمات طیبات).

A collection of notes and orders of the emperor Aurangzib, generally very short and obscure, entitled Kalimāt-i-ṭayyibāt, and compiled, A. H. 1131, by one of his chief secretaries, Ināyāt-allāh, beginning: الی از قلم شکسته زبان خسته چه آید که سیاس و ستایش جناب الی (comp. Elliot, History of India, vii. p. 203; Elphinstone, History of India (fifth edition), p. 673, note 16; and Rieu i. p. 401. This copy was written by Muḥammad 'Āzmat-allāh, but no date is given. On fol. 1a a seal of Shaikh Muḥammad from A. H. 1134=A. D. 1721.

Ff. 155, ll. 13; Nasta'lik; size, 7½ in. by 4½ in. [FRASER 157.]

249

The same.

This copy is incomplete at the beginning and end; one leaf is missing at the beginning and two at the end. The single orders are styled here *irshād* instead of *kalimā*. Attached to this copy are two leaves from an *Irshād*. Not dated.

Ff. 62, ll. 17; Nasta'lik; size, 9½ in. by 7½ in. [OUSLEY ADD. 126.]

250

The same.

This collection is much shorter than the two preceding ones; its last *kalimah* is found in Ouseley Add. 126, already on fol. 29b, l. 4, and in Fraser 157, on fol. 73a, l. 10. Beginning the same as in Fraser 157. The title occurs only in this copy on fol. 19b, l. 3 (not in Fraser 157, in which this part of the preface from fol. 19a, l. 11, till 19b, l. 5, is missing). The chronogram by Muḥammad Sabākhān, which follows here immediately after the title in l. 4, is misleading, since it consists of one bait only; the proper date is contained in the missing *second* bait, which (according to Fraser 157, bottom of the last page) runs thus:

سال ترتیب و جمع این توفیق
لوح کلمات طیبات قدسی است

K

= A. H. 1131. It was transcribed by Jawād-allāh ibn Muḥammad Murād-allāh Thānisari (تهانيسرى) in Lucknow, and dated the 29th of Šafar, A. H. 1194 = A. D. 1780, March 6.

Ff. 18^b-50^a, ll. 15; Nasta'liq; size, 8½ in. by 7½ in. [Ouseley 168.]

251

A fragment of the same.

The last words of this copy correspond to Fraser 157, fol. 41^b, l. 14.

Ff. 32, ll. 15; Nasta'liq; size, 9 in. by 5 in. [FRASER 158.]

252

Rukā'āt-i-'Ālamgīrī (رکعات عالمگیرى).

Another collection of letters by the emperor Anrang-zib, beginning: مکتوف دانشوران عالی فطرت و معلیم آتیه (agreeing with Aumer, p. 96). A careful index on fol. 1 (فهرست نسخۀ رکعات عالمگیرى).

This collection contains 233 letters of 'Ālamgīr to his sons, grandsons, generals, nobles, etc.:

1. Ten letters to the eldest son, the crown-prince Muḥammad Mu'azzam Shāh 'Ālam Bahādur, fol. 3^a, p. r sq.

2. 102 letters to the second son, the prince Muḥammad A'zamshāh Bahādur, fol. 6^b, p. 1 sq. (comp. on this prince Nassau Lees, Materials, p. 471, note 4).

3. A letter to the prince Muḥammad Akbar (fol. 28^a, p. 6r).

4. A letter to the prince Muḥammad Kāmbakhsh (ib.).

5. Two letters to the prince Muḥammad Mu'izz-aldin Bahādur (the eldest son of the crown-prince Muḥammad Mu'azzamshāh), fol. 28^b, p. 6r.

6. Five letters to the prince Muḥammad 'Āzim-aldin (the second son of the crown-prince), fol. 29^a, p. 6r sq.

7. Twenty-six letters to the prince Muḥammad Bidār-bakht (the eldest son of 'Ālamgīr's second son, Muḥammad A'zamshāh), fol. 29^b, p. 66 sq.

8. A letter to the Amir-alumārā Bahādur Shāyista-khān, governor of Akbarābād, fol. 34^a, p. 1r.

9. Thirty-nine letters to 'Umdat-almulk Madār-almaḥamm Asadkhān, ib.

10. Four letters to Ghāz-aldinkhān Bahādur Firūz-jang, fol. 47^a, p. 1 sq.

11. Ten letters to Dhū-al-fakarkhān Bahādur Nuṣrat-jang, fol. 47^b, p. 11 sq.

12. A letter to 'Ākilkhān, the governor of the Sūbah of Shihjāhānābād, fol. 49^b, p. 10 (comp. Ouseley, Biogr. Notices, p. 167).

13. Six letters to Mirzā Saḍr-aldin Muḥammad Khān Šafawī, Bakhshi of the second order, ib.

14. Two letters to Saḍr-aldin Muḥammad Amin-khān Bahādur, fol. 50^a, p. 11 sq.

15. A letter to Latif-allaḥkhān, fol. 50^b, p. 1v.

16. Two letters to Hamid-aldin Bahādur, known by the name Nimca-i-'Ālamgīrī (the short sword of 'Ālamgīr), ib.

17. Seventeen letters to In'ayat-allaḥkhān, fol. 51^a, p. 1a sq.

18. Three letters to Asadkhān, fol. 53^b, p. 1r sq.

This copy was finished the 7th of the month February, A. D. 1838; see the colophon on fol. 54^a, نسخۀ تمام شد ۱۸۳۸ رومات عالمگیرى بتاریخ هفتم فروری سنۀ یکھزار و ہشتصد و سی و ہشت عیسوی.

When and by whom this collection was made is not stated. In the preface there are given only some instructions for the reader respecting the epithets and metonymical titles of 'Ālamgīr's sons, grandsons, and other persons, used in these letters; comp. Elliot, History of India, vii. pp. 203, 204. Attached to these letters is (on ff. 54^b-56^a) a very interesting description of an imperial feast by Sayyid Nizām-aldin Aḥmad. The Rukā'āt-i-'Ālamgīrī were lithographed in Lahore; comp. Cat. Berol., No. 1585; C. Stewart, p. 88; Rieu i. p. 402 (an almost identical collection, made A. H. 1156).

Ff. 56, ll. 15; Nasta'liq; size, 11½ in. by 7½ in.; quite modern handwriting. [ELLIOT 12.]

253

Rak'ā'im-i-karā'im (رکائیم کرائم).

A third, but very short collection of notes and orders of the emperor 'Ālamgīr, made by Sayyid Ashraf Khān Mir Muḥammad Alḥusaini, and called by him 'Rak'ā'im-i-karā'im' (on fol. 1^a, l. 8) in remembrance of his deceased father Amir Khān 'Abd-alkarīm, to whom most of the letters are addressed; see Elliot, History of India, vii. p. 204, and Rieu i. p. 400. Accordingly every single order bears the title رکائیم کرائم; they are generally very short and apothetical.

Beginning:

سخن جانست و دیگر گفتگو جا با زمن بشنو
اگر هر طعنه جانی تازه خواهی سخن بشنو آتیه

The last rak'imah: رقیمة عاقل خان جواب بُست لکم
کہ در باب نمودن قلعهزار الخلافہ بمہارخان مادر شدہ بود خوب نوشتہ نوکر مہجو میباید آتیه

This copy was finished by the same Jawād-allāh, the son of Muḥammad Murād-allāh Thānisari, who transcribed the third copy of the Kalimāt-i-tayyibāt, A. H. 1194, the 7th of Muḥarrar = A. D. 1780, January 14.

Ff. 1-18, ll. 15; Nasta'liq; size, 8½ in. by 7½ in. [Ouseley 168.]

254

1. Ff. 1^a-14^a. Collection of letters of 'Ālamgīr to his son Muḥammad A'zamshāh. Title: شگہ ما رکلمات: ابوالمظفر مہدی الدین محمد اورنگزیب بادشاہ ہندوستان

فرزند علیچاہ اسپ راہواری کہ ابن مرتبہ فرستادہ اند آتیه

It is not stated by whom this collection was made, nor whence the letters were taken. The last is translated in J. Scott's History of the Dekkan, Shrewsbury, 1794, part iv, p. 8. Comp. Rukā'āt-i-'Ālamgīrī, Lahore,

¹ Instead of بشنو زمن: جانان زمن in Ouseley 330, fol. 15^a, this hemistich runs thus: سخن جانست و دیگر گفتگو جان ناز: من بشنو

A.H. 1281 (lithographed); see Trübner's Record, No. 2, p. 42.

2. Ff. 15^a-32^a. Another collection of 'Ālamgir's letters to different persons.

Title: شہہ های ابوالمظفر محی الدین محمد اورنگ زیب
بادشاہ ہندوستان

It is the same collection as No. 253, قائم کرائم. Instead of رقیمہ, the orders are here called شقہ, and in many cases the names of the persons to whom they are addressed are here added.

3. Ff. 33^b-52^b. Historical extracts relating to the period of Aurangzib's death, A. D. 1707, till towards the end of the reign of Jahandâr (who died A. D. 1713). They correspond to the beginning of the Siyar-almuta'akhkhîrîn, pp. 1-10 (Calcutta, A. H. 1248).

نگارش ابن قیل وقال تبیین این احوال :
 است که بتاریخ بیست و هشتم ذی قعدہ شاہ سلیمان
 شکوہ ازین چارو فانی الت

It is imperfect at the end, breaking off in the chapter
کیفیت انتزاع پرناہ.

No date ; eastern binding.

Ff. 52; handwriting (of the end of the last century) and paper the same as in No. 255; size, 11½ in. by 7½ in. [OSBELEY 330.]

255

a. Fol. 64^b. Letter of Shāh 'Abbās the Great to Jahāngir after the conquest of Kāndahār by the Persians, A. D. 1621.

Beginning : نسائم دعوائی کہ از نفعات اجابت آن
غنچه مراد شگفته نکبت فزای الہ See Elphinstone,
History of India, 5th edit., p. 564, and Malcolm, His-
tory of Persia, i. p. 544.

b. Fol. 66^a. Reply of Jahāngir to 'Abbās.

سپاس معرّا از ملائس حدّ و قیاس و ستایش
معرّا از آرایش تشبیه الم

c. Fol. 67^b. Note (نسخه), which Aurangzib wrote for his son A'zamshāh (درای اعظم شاه), and on fol. 68^b a collection of letters and notes, directed by Aurangzib to the same. They are very much of the same character as the Kalimat-i-tayyibāt. The name of the collector is not stated, nor any date.

معلوم فرزند دل پسند سعادت مند عمر :
 باد عریضه محرمه پانزدهم ماه صیام میمنت التیام بتاریخ
 پنجم شوال ختم اللہ بالخير والاقبال مصحوب قاصدان شفا
 رسد اللہ

نصیحتی کنمت بشنو و بهانه مگیر که: End on fol. 78b.
هرچه ناصم مشفق بگویدت بپذیر.

On fol. 79^a follow two chronograms relating to Aurangzib.

d. Ff. 79^b-80^a. An accurate account about the marches of Aurangzib, the time of his setting out and arriving, from A. H. 1066 (3rd of the second Rabi') to 1069 (15th of the second Jumâdâ).

Beginning: ساعات نهمت که عالمگیر پادشاه غازی
 غفر الله له نمودند روز دو شنبه سیوم ماه ربیع الثانی سنه
 ۱۰۶۶ هجری وقتی که چهار گهری روز مانده ربابت عالیات
 بجانب گولکونده کوچ فرمودند الله

Not dated.

Ff. 64-81, ll. 15; small Nasta'liq on modern European paper;
size, 12½ in. by 7½ in. [OUSELY 387.]

256

Babâdurshâh-nâma (بہادر شاہنامہ).

A history of the first two years of the reign of the emperor Kūṭb-al-dīn Muḥammad Abū-al-naṣr Shāh 'Alā Bahādurshāh (see this complete name, fol. 11^r, l. 10), Aurangzib's son, who ruled A. H. 1119-1124=A.D. 1707-1712, written by Mukarrakhān, called Dānish-maḥdān (as a note on fol. 1^r relates). This is the same author who is also well known as a poet under the title of Nūr-mākhān (see A. Sprenger, *Catal.*, p. 328, and Rieu i. p. 272). His name was originally Nūr-al-dīn Muḥammad, of a Shīrāz family, and his takhalluṣ 'Alī. This history of Bahādur is detailed in the highest degree, narrating events from month to month, sometimes even from day to day, and gives a great quantity of most interesting special notices on the little events of the imperial court and the great and important transactions and deeds of Bahādur. It opens with his accession to the throne (the ta'rīkh on fol. 12^r, l. 12, gives the date as A. H. 1119=A.D. 1707, در عام رحمت عام آد, and the civil war between the three brothers). Beginning the same as in Aumer: دست بر آروزة مجود کریم ناز و نعم دو جهان در کفش: خلق ازل تا باید مرشش آتیه.

On fol. 136^v begins the second year of Bahādurshāh's reign, the first day of which is fixed here on the 1st of Dhū-*al-hijjah* (19th *Asfandār*), A.H. 1120 = A.D. 1708: غرة ماه ذو الحجة موافق نوزدهم اسفندماه الهی مطابق سنه هزار و یکمده و بیست هجری ابتدای سال دوم حضرت خلیفه العالم.

On the concluding page (fol. 245^v, l. 7 sq.), the author eulogises the emperor, that in such a short space of time, during two years, he gloriously has measured the long way from Pishāwar to Haidarābād (از پشاور تا حیدر آباد طول مسافت را در عرض دو سال با جا و جلال طی نموده است). That only the events of the first two years of his reign have been described is sufficiently accounted for by the author's death in A. H. 1121 = A. D. 1709: see A. Sprenger, Catal., p. 328; Elliot, History of India, vii, p. 568, where the style is worked 'Ta'rikh-i-Shāh 'Alam Bahādur Shāh.'

This copy is not dated at the end, but on fol. 1^a there is a very carelessly written notice, which appears to fix the date in A. H. 1161 = A. D. 1748.

Other copies of the same in Aumer, p. 97; Rieu i. p. 272; and Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. xxiii.

p. 245, No. 107. Compare also Elliot, Bibliogr. Index, tom. i. Advertisement, p. 7, No. cxviii.

Ff. 246, ll. 15: each page surrounded with small red and blue stripes; there are blanks on fol. 13^b, 69^a, 146^b, and 175^b; small illuminated frontispiece; splendid eastern binding, ornamented with flowers; and Nasta'liq, very near to Shikasta; size, 8 in. by 4½ in. [ELLIOT 20.]

257

Mirāt-ḥakāik (مرآت الحقائق).

A very large and valuable collection of historical deeds, documents, and statistical registers on the revenues and expenses of the Indian empire, especially for the years A.H. 1131-1139 = A.D. 1719-1727, in a strict chronological order, compiled by Ḥāfiẓ Muḥammad Ḥusain. The date of composition is 1138 (contained in this chronogram أخبار 1138), but, as just mentioned, the registers go down to 1139. The *dibāḥ* or preface of this work, which has the special title *Ṣafāi Ā'lina* (صفای آلینا) on ff. 5^a-48^a, contains, in eight *ḥadīkas*, short personal accounts of the emperor Aurangzib 'Ālamgir and seven of his successors, viz. Muḥammad A'zamshāh, Muḥammad Mu'azzam Bahādurshāh, Jahān-dārshāh, Muḥammad Farrukhsiyar, Muḥammad Rāfi-al-darajāt, Muḥammad Rāfi-al-danālah, and Muḥammad-Shāh, every one accompanied with a very fine portrait. The work follows a comprehensive history of India from Bābar down to A.H. 1131, the beginning of Muḥammadshāh's reign, on ff. 49^a-92^b; and on fol. 93^a the registers and statistical accounts begin. Some leaves are missing at the end.

Beginning: گهر بنی رت ابر نیسان خامه یارایش ستایش شاهنشاهی دستکامی است که افسر مروج عالم کبری الخ

Ff. 489; centre column, ll. 13-19; very large and distinct Nasta'liq, written by different hands; eight pictures on ff. 5^a, 6^a, 8^a, 11^a, 13^a, 21^a, 22^a, and 23^a; size, 14½ in. by 9½ in. [FRASER 124.]

258

Tadhkirat-alumārā (تذکرة الامراء).

Biographical dictionary of the famous Amirs, Khāns, and Rājās at the courts of the Moghul emperors of India, especially of Akbar, Jahāngir, Shāhjahān, and 'Ālamgir, compiled A.H. 1140 (not 1184, as Sprenger and Rieu state; nor 1194, as Elliot does, since the seal of a former owner of this copy, on fol. 1^a, bears the date 1181) = A.D. 1727, by Kiwāl Rām, on the basis of Abū-alf-dī's Akbarnāma, Mu'tamadkhān's Ikbāl-nāma-i-Jahāngiri, the Tūzūk-i-Jahāngiri (the emperor's autobiographical memoirs), 'Abd-alhamid Lāḥūrī's Fādhshāh-nāma, Muḥammad Sāliḥ's Shāhjahānnāma, Mirzā Muḥammad Kāẓim's 'Ālamgir-nāma, Mustafīdd Khān Muḥammad Sākī's Maāthir-i-'Ālamgir, the Kalimāt-i-tayyibāt, the Ikā'im-i-karām, the A'zamshāhnāma, the Bahādurshāhnāma, and others. It is divided into two books (کتاب), and every book into two chapters (فصل).

The first book, on fol. 2^a, contains the biographies of all the Muḥammadan Amirs in alphabetical order (آب). فصل اول در ذکر امیرانی که بخطاط خوانی و غیره سر

اند، فراز شده اند، on fol. 2^a.

فصل دوم در ذکر امیرانی که خطاب نیافته اند، on fol. 178^a.

The second book, on fol. 205^b, contains the biographies of all the Hindī Amirs, likewise alphabetically arranged (آب). فصل دوم در ذکر احوال امیری هندو

فصل اول در ذکر آنها که خطاب آنا و مهراجہ و راجہ و راجوت، on fol. 205^b.

فصل دوم در ذکر احوال راجپوتان و غیره که خطاب راجگی و غیره نیافته اند، on fol. 236^b.

Beginning of the work: بعد حمد قادری که بیگ امر: کن هزده هزار عالم را موجود فرمود و پس از نعت پیغمبری که بیگ حکم الخ

The first Muḥammadan Amir is *Ashrafkhān*, the first Hindī *Amir*. Comp. Sprenger, Manuscripts of the late Sir H. Elliot, in the Journal of the Royal Asiatic Society of Bengal, vol. xxxiii. p. 239, No. 70; Elliot, History of India, viii. p. 192; and Rieu i. p. 339. This copy appears to be the author's autograph, being undated (comp. the last words of the author's preface on fol. 2^a, l. 2: هجری این: در سنه 1140 هجری یافته است).

Ff. 267, ll. 17; legible Shikasta; size, 11½ in. by 5½ in. [CUSELEY ADD. 149.]

259

Muntakhab-allubāh (منتخب اللباب).

Part of the well-known history of the Moghul emperors of India, composed by Muḥammad Ḥashim 'Alī-khān, who is commonly called Khāfikhān, and entitled Muntakhab-allubāh, or Ta'rikh-i-Muntakhab, or simply Ta'rikh-i-Khāfikhān; comp. Rieu i. p. 232. As Morley, p. 100, and Nassau Lees, Materials, p. 465 sq. state, Khāfikhān wrote his work, containing a complete history of the house of Timūr, in the last years of Aurangzib's reign, but did not publish it until A.H. 1145 = A.D. 1732, after having brought it down to the fourteenth year of Muḥammadshāh's reign. There seem to be different redactions of this ta'rikh, as we conclude both from a remark of Nassau Lees, who says, on fol. 468^a, 'No two copies that I have met with are exactly alike, while some present such dissimilarities as to warrant the supposition that they are distinct works,' and from the great difference existing in the arrangement of the single copies known to us. According to Morley the ta'rikh is subdivided into three portions, the first of which goes down to A.H. 1067, the second to 1118, the third to 1145. But this copy and the two following ones, too, are styled in the preface the second volume (جلد ثانی تاریخ منتخب), chiefly comprising the history of two hundred lunar years, viz. from Bābar's occupation of India, A.H. 932 (the thirty-third year of his reign), till A.H. 1133 (the third year of the reign of Muḥammadshāh). The first volume, which is wanting in all our Bodleian copies, contains, as we learn from the beginning of the preface of this second

volume, a detailed history of Timūr; see fol. 2^a: چون ذکر سلطنت سلسلہ عالیہ صاحبقران گیتی ستان ہمایاں آمدہ فقرہ چند از بنای حسب و نسب این خاندان عالی

البح. Although it is only the second volume of the ta'rikh, this copy notwithstanding contains the same materials as those in Morley's Catal., pp. 100 and 101, and a great deal more, viz.,

An introduction or account of the origin of the Timūrides and a very concise story of Timūr and his descendants till Bābar, on fol. 2^a.

Bābar on fol. 6^a (from the beginning of the occupation of India, on fol. 12^b, the history becomes more full and detailed); Humāyūn on fol. 20^a; Shīrshāh on fol. 26^a; Salīmshāh bin Shīrshāh on fol. 31^b; Firūzkhān on fol. 33^b; Sikandarshāh on fol. 35^a; Akbar on fol. 39^b; Jahāngir on fol. 66^b; Shāhjahān on fol. 102^a; Aurangzib 'Ālamgir on fol. 207^a; Bahādurshāh and Jahāndārshāh on fol. 372^a; Muhammad Farrukhsiyar on fol. 378^a; Rafī-aldarajāt on fol. 403^b; Rafī-aldaulah on fol. 408^a; Muhammadshāh on fol. 410^a. The third year of this last emperor begins on fol. 437^a.

This copy is divided into two large portions, the first of which (ff. 1^b-370^b) goes down to the death of Aurangzib, A.H. 1118 (corresponding to the first and second portion of Morley's copies), the second (on ff. 372^a-441^a) to A.H. 1133 = A.D. 1720, 1721.

Beginning of the first portion, or general beginning of this second volume, on fol. 1^b: جهان جهان شکر و سیاست افزون از قیاس پادشاهی را سزاست که بمقتضای حکمت بالغه وجود جهانداران ذو الافتادار را باعث امن و امان علیمان گردانید الله

Beginning of the second portion on fol. 372^a: برطالباں: اخبار لیل و نهار روزگار مخفی نماند که در ایامی که عظیم الشان الله

Edited in the Bibliotheca Indica, by Maulavi Kabir-aldin Ahmad, Calcutta, 1868-1874. Very large extracts are translated in Elliot, History of India, vii. pp. 207-533. This copy is wrongly styled, both on the back of the binding and in the colophon: there it is entitled 'Ālamgir-nāma, here Tawārikh-i-Timūr-nāma. Dated the 19th of Muharram, in the fifth year of the reign of ? (Shāh 'Ālam perhaps? that would be A.H. 1178 = A.D. 1764, July 19).

Ff. 441, ll. 23-26; Nasta'liq; a little worm-eaten; size, 8½ in. by 6 in. [CAPS. B. 4.]

260

Another copy of the same.

Another copy of the same second volume, not dated. It is carefully written and in perfect preservation. Ff. 169-184 and ff. 203^b-222^b are not quite so neatly written as the rest. Bābar's history begins on fol. 6^b; Humāyūn's on fol. 22^b; Akbar's on fol. 44^a; Jahāngir's on fol. 76^a; Shāhjahān's on fol. 121^a; 'Ālamgir's on fol. 248^a; Bahādurshāh's, Jahāndārshāh's, Farrukh-

siyar's, etc. etc. on fol. 416^a; Muḥammadshāh's on fol. 460^a. The subdivision into two portions is not to be found in this copy. Beginning the same as in the first.

Ff. 492, ll. 22; small, clear Nasta'liq; size, 10 in. by 7 in. [DUBSLAY 268.]

261

The same.

A third copy of the same second volume, likewise without any subdivision. Bābar on fol. 6^a (without a heading); Humāyūn on fol. 23^a; Akbar on fol. 46^b; Jahāngir on fol. 80^a; Shāhjahān on fol. 124^b; 'Ālamgir on fol. 247^b; Bahādurshāh, etc. etc. on fol. 445^a sq.; Muḥammadshāh on fol. 525^a. About half a page is wanting at the end. This copy breaks off on fol. 557^a with the words چند جان سلامت از آن تهلکه بدر برد و تمام, corresponding to fol. 441^b, l. 5, in Caps. B. 4. On the fly-leaf is written in pencil: 'For B. Elliott, Esq. Khafae Khan's History of India, copied at Lucknow in 1842.'

Ff. 557, ll. 23; Nasta'liq; size, 13 in. by 8½ in. [ELLIOT 361.]

262

A history of Aurangzib and his successors, down to the twenty-first year of Muḥammadshāh's reign, A.H. 1151 = A.D. 1738, compiled at the request of Mr. James Fraser (see fol. 6^a, l. 3, by (مستر جیمس فریزر انگریز) by Shaikh Muḥammad Murād bin alshaikh Shihāb-aldin bin alshaikh Shams-aldin bin alshaikh Sirāj-aldin bin Kutb-alaqtāb-alhakikah alshaikh Muḥammad alfiḥṣī (his grandmother having been likewise a daughter of the Kutb-alaqtāb alshaikh-alḥaramain alshaikh Yahya Cīṣaltī algujarātī almadani ibn alshaikh Mahmūd bin Kutb-alaqtāb-alhakikah, the above-mentioned; he consequently was in double respect an offspring of the great spiritual chieftain, Muḥammad alfiḥṣī; see fol. 5^b). Mr. Fraser (according to the preface of the history of Nādirshāh, in English translation, London, 1742, p. vi) studied under this Shaikh at Cambay, and calls him a man famous in those parts for his knowledge of the Muḥammadan civil and ecclesiastical laws.

Beginning of the preface: درو ستایش وآلای نیایش: سزای نثار بارگاه الله

المجد للہ: رب العالمین والعاقبة للمتقين والصلوة والسلام علی رسولہ محمد وآلہ وصحبہ اجمعین! اما بعد چون زینت افزای سرور سلطنت و زینت انتمای اورنگ خلافت مزین الله

The Waṣīyatnāma, or last will of Aurangzib, is found on fol. 74^b, l. 2 sq.: بیکس بودم و بیکس رفتم الله (translated by Fraser in the above-mentioned history, p. 36); Bahādurshāh's remarkable kutbah in Arabic, with Persian interlinear version, on ff. 85^b-92^a, beginning: الحمد للہ الذی نعمہ و نستعینہ و نستغفرہ الله; Bahādurshāh's reign begins on fol. 84^a; Farrukhsiyar's

on fol. 112^a; Muhammadshāh's is not especially marked. This copy is, no doubt, Shaikh Muhammad's autograph.

Ff. 198, ll. 13; Nasta'liq, written by an Indian hand; two illuminated frontispieces on ff. 1^b and 9^a; size, 7½ in. by 4½ in. [FRASER 122.]

263

A short account of the war and negotiations between Muhammad Shāh and Nādir Shāh, A. D. 1739; see Elphinstone, History of India, 5th edit., p. 716 sq.

Beginning: بیان کیفیت محاربه و مصالح محمد شاه
پادشاه با نادرشاه ابرائی واقع در سنه ۱۱۵۲ یکم هزار و یکم
و پنجاه و دو هجری و در سنه ۲۱ بیست و یک جلوس محمد
شاهی پیش ازین جنگ برهان الملک آتخ

A similar composition is noticed by W. Morley, p. 139, No. cxlviii.

Ff. 109-120, ll. 15; Nasta'liq, on modern European paper; size, 10½ in. by 7½ in.; this seems to be written by the same hand as No. 255. [UCSLEY 387.]

264

Ta'rikh-i-Nik Gulshan (تاریخ نیک گلشن).

A quite modern compendium of Indian history and geography, compiled by Rāi Cātman Kāitah, and entitled تاریخ نیک گلشن which is styled چهار تاریخ اخبار الاخبار. It is identical with the گلشن; comp. Elliot, History of India, viii. p. 255; Sprenger, Catal. Berol., No. 219, and Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. xxiii. p. 230, No. 14—although the beginning differs.

The date of the composition is A. H. 1173 = A. D. 1759, the beginning of Shāh 'Ālam's reign; see the chronogram representing a composition of the author's name and the work's title, in the two following baits, on fol. 2^a, l. 5:

دل گفتم بگو تاریخ روشن - ندا آمد چترمن نیک گلشن
بود نام تو در تاریخ داخل - هم از مجموعه شد تاریخ حامل

According to the colophon the author died only one week after having finished this history (و بعد ترتیب یافت). (تمت) این کتاب بفاصله یک هفته بعالم جاودانی شتافت. The ta'rikh is divided into four gulshans:

گلشن اول در احوال پادشاهان هندوستان (comprising many Śūbahs or districts; for instance, صوبه مستقر لعلامت, on fol. 2^b; صوبه شاهجهان آباد دہلی, صوبه دار السلطنت, on fol. 36^a; آکبر آباد عرب اکبر, صوبه دار الامان ملتان, on fol. 39^b; لاہور, صوبه اللہ آباد, on fol. 45^b; صوبه جت نظیر کشمیر, on fol. 55^a; صوبه مالوہ, on fol. 61^a; صوبه گجرات, on fol. 64^b, etc. etc.)

گلشن دوم در بیان صوبات جنوبستان (از ملک دکن), on fol. 71^a.

گلشن سوم در بیان مسافت منازل چهار سو شاهجهان
گلشن چهارم در ذکر سلاسل فقا و درویشان هندو

Beginning: سیاسی بیرون از قیاس پادشاهی را سزا که
کور و تمام زمین نفقه از محیط مملکت اوست آتخ

Fol. 110 is left blank. This copy is dated the 11th of Shawwāl, A. H. 1203 (the thirty-first year of Shāh 'Ālam's reign) = A. D. 1789, July 5.

Ff. 125, ll. 16-19; very careless Nasta'liq, partly like Shikasta, written by different hands; size, 11½ in. by 6½ in. [ELLIOT 366.]

265

Siyar-almuta'akhhkhirtin (سیر المتأخرین).

The Affairs of the Moderns, a history of the Muhammadan power in India from A. H. 1118 (Ālmgrī's death) down to 1195 = A. D. 1781, by Ghulām Hussain bin Hidayat 'Alkhān bin alsayyid 'Ālim-Allah bin alsayyid Faiz-Allah alqabātāb albusaini; comp. vol. i, fol. 17^a, ll. 10 and 11; W. Morley, p. 105 sq.; J. Aumer, p. 85; Elliot, History of India, viii. pp. 193-198; Rieu i. p. 280.

Contents:

The first and second volume together correspond to Morley's first volume, and contain the history of the Moghul empire from A. H. 1118 to 1152 (see this date, vol. i, fol. 236^a sq.), the twenty-second year of Muhammadshāh's reign; a detailed account of the affairs of Bangālāh down to 1195; and a concluding chapter on Mubarak-aldaulah, the English government in Bangālāh, etc. etc. The second volume opens with the year 1170 (in the Bangālāh history).

The third volume corresponds to Morley's second volume, and continues the history of the Moghuls from 1153 to 1195. To each volume a detailed index is prefixed, but that of the first is incomplete at the end, and that of the second incomplete at the beginning. The appendix is entirely wanting in this copy.

Beginning of the first volume on fol. 16^b (No. 156): سیاسی بیغیاس سرمدی اسانی نشان بارگاه عظمت و جلال
دارار بیهمالیست که گوناگون عوالم بد سان حال و زبان
مقال آتخ

First heading of the second volume on fol. 15^a (No. 157): ذکر رسیدن جماعه الکلیبه برای تدارک واسترداد کلکتہ:
کہ از دست آن جماعه بدر رفته بود و گریختن آتخ

چون سراج الدوله بمرکز دولت خود سالماً
و غالباً برگشت و دولتها بر دولت افزوده آتخ

Beginning of the third volume on fol. 11^a (No. 158):
حمد و ثنای پادشاه علی الاطلاق و شکر و سپاس خالق النفس
و آفاق جل جلاله را صومعه داران آتخ

It is not impossible that these three MSS. contain the author's original copy. There is no date of a transcript.

The right order of ff. 247-253 in No. 158 is this: 247, 252, 250, 248, 249, 253 (fol. 251 being left blank).

This work was (likewise without the appendix) edited at Calcutta, A. H. 1248=A. D. 1832, by 'Abd-almajid; an abridgment of this history, entitled the 'Moolukh-khusool Tuwareekh', was published by 'Abd-alkarim, Calcutta, 1827; a lithographed edition of the whole work appeared in Lucknow, A. H. 1283. It was translated into English by a French renegade Mustafa, 3 vols., Calcutta, 1789; the first portion (about a fifth of the whole) by John Briggs, for the Oriental Translation Fund, London, 1832. The introduction to the Siyar-al-muta'akhhirîn (in Elliot it is called the *first volume*) was published in Persian text by 'Abd-almajid, 1836, at Calcutta (مقدمه کتاب سیر المتأخرين); comp. Elliot, History of India, viii. pp. 194 and 198.

Vol. I, ff. 527; Vol. II, ff. 436; Vol. III, ff. 253; ll. 15; large modern Nasta'lik; some leaves seem to be supplied later; size, 9½ in. by 6½ in. [OUSELEY ADD. 156-158.]

266

Â'in-i-Âlamshâhi (آئین عالمشاهی).

A detailed history of the reign of Shâh 'Âlam II, emperor of Hindûstân, A. H. 1173-1202=A. D. 1759-1787), written, in four books, by Ghulam 'Alikhân, who was a Moghul, formerly in the service of prince Mirzâ Juwân-bakht Jahândârshâh, and in 1798 Resident at Lucknow (see W. Franklin's 'History of the Reign of Shah-Aulum, the present emperor of Hindustan', London, 1798, which is principally founded on the work of Ghulam 'Alikhân).

First book, ff. 3^a-101^a (the first two leaves are a sort of preface), containing as introduction the history of Timûr's house in India from the death of Aurangzib 'Âlamgir, and the accession of Bahâdurshâh to the throne, A. H. 1119=A. D. 1707 (fol. 9^b sq.), till the death of Sâdar Jang, A. H. 1167=A. D. 1754 (fol. 95^b).

Beginning (fol. 3^a, l. 4), after five baits (دانش راز آئین حمد جمیل وشکر جزیل with the words خداوند ارادت جهان راز آئین خداوند خداوند ارادت جهان راز آئین). Fol. 14^a. Muhammad Mu'izz-aldin Jahândârshâh; fol. 17^a. Muhammad Farukhsyar Bahâdur; fol. 28^b. Rafî-aldinarjât; fol. 29^b. Rafî-aldanlah; fol. 30^a. Muhammad Shâh; fol. 74^a. Death of Muhammad Shâh; fol. 77^a. Ahmad Shâh Bahâdur.

Second book, ff. 102^b-246^a. The life and actions of 'Âlamshâh down to his entry into Dihli, A. D. 1771, and the defeat of Dâbitakhân (see fol. 237^a), preceded by the narrative of 'Âlamgir II (see fol. 108^b, آغاز داستان بیض شهنشاه فریدون دوم عالمگیر, and fol. 120^b).

Beginning: حمد بیحد احدبرا رسد که میزان ادراک حمد فردی حقیقت ذاتش را آئین detailed enumeration of the Shâh's women and chil-

dren (تفصیل اولاد حضرت شهنشاه جهان واسمی زوجات); on fol. 245^a, تفصیل احوال سلاطین گورگانیہ آئین.

Third book, ff. 246^b-303^a. The next twelve years of Shâh 'Âlam's reign, from the proceedings against Dâbitakhân, and his investiture as Amir-alumârâ, to the re-appointment of Afrâsiâbkhân, A. D. 1783 (see ff. 264^a, 271^b, 289^a).

Beginning, after nine baits (بنام شئی کو شء عالم الحمد لله الذي جعل السلاطين العظام آئین), fol. 246^b, l. 8, with the words (است آئین).

Fourth book, ff. 304^a-326^a. From the escape of prince Juwân-bakht to Lucknow, 1784 (see, for instance, fol. 313^b), to Shâh 'Âlam's dethroning and blinding by Ghulam Kâdirkhân, 1788.

Beginning, after eighteen baits (شء عالم آن شاه داستان از نوادر سوانح در آگردن مدار آئین). On fol. 322^b is the poor king's celebrated elegy on the loss of his eyes (in twenty-two verses), commencing:

مرصحنه بر خاست بی خوارى ما
داد بر باد سر و برگ جهاندارى ما

(text and English translation in Franklin's History, p. 250, but there are only twenty-one baits).

This work is quoted in Elliot, Bibliogr. Index, Adv. versissement, p. 7, No. ccxvi, and Elliot, History of India, viii. p. 393, where it is styled 'Shâh 'Âlam-nâma.' Other copies of this work are found in Rieu i. pp. 278 and 281 sq.

Ff. 326, ll. 28 and 29; Nasta'lik, very near to Shikasta; it is an autograph copy by the author, and revised and supplied with additions by himself; the handwriting is the same, but seems to belong to different times, difficult also to read; size, 11½ in. by 6½-6¾ in. [ELLIOT 3.]

267

Some firmâns relating to foreigners residing in India, especially Englishmen, given by Jahângir, Shâh-jahân, Aurangzib, Bahâdurshâh, etc. etc. The first, given the 29th of Ramadân, in the 22nd year of Jahângir's reign, A. H. 1035=A. D. 1626, 24th of June, begins: متمدیان مہمان و متکفلان معاملات حال واستقبال آئین.

Ff. 17-28, ll. 11; Nasta'lik; size, 6½ in. by 4 in.

[FRANKER 228.]

268

Dastûr-al'amal (دستور العمل).

Statistical tables of Hindûstân under the Moghul emperors, containing an account of the revenues and full lists of all the officers employed in the various departments of administration, beginning: جمع ممالك محروسه هندوستان وغيره. That this little work cannot be identical with that abridgment which was made by Abû-alfadl from his own Â'in-i-Akbari, and entitled

دستور العمل like this, appears, for instance, from the last page, where are enumerated the emperors Jahāngir, Shāhjahān, and 'Ālamgīr. Consequently it cannot be older than the beginning of the twelfth century of the Hijrah; see similar compilations in Rieu i. p. 403 sq.

Ff. 57-100, the number of the lines very unequal in the different pages, usually 20 or 21; Shikasta, at many places quite illegible; size, 9½ in. by 4½ in. [FRASER 84.]

269

A diary, or heads of intelligence, from the court of Dihli, beginning with the 15th of Rabi' al-thāni, A. H. 1200, and ending with the 24th Jumādī-alawwal of the same year=A. D. 1786, 15th of February to the 25th of March.

Ff. 18, ll. 17-25; horrible Shikasta; size, 10 in. by 6 in. [OURELEY ADD. 162.]

b. Minor Dynasties.

270

Maāthir-i-Mahmūdshāhī (مآثر محمدشاهی).

A very valuable and detailed history of the reign of 'Alī-al-dunyāh was aldin Abū-almuẓaffar Mahmūdshāh Sultān alkhiljī, the king of Mālwah, over which he ruled from the 29th of Shawwāl, A. H. 839=A. D. 1436, 16th of May, to the 19th of Dhū-alḥiḍā, A. H. 873=A. D. 1469, 31st of May; comp. J. Briggs, History of the Rise, etc., London, 1829, vol. iv. pp. 195-235, by 'Alī ibn Mahmūd al-kirmānī, with the epithet Shihāb al-Hakīm, who was in the service of Mahmūdshāh, and wrote this work after the king's death at the command of his son and successor Sultān Ghiyāth-al-dunyāh was aldin Muhammad, A. H. 873-906. This work is the more important as there are not to be found in any catalogue other special histories of the dynasty of Mālwah and particularly of Mahmūdshāh; on the other hand, this is perhaps the only copy we have got of it. It is a little defective at the beginning, one or two leaves of the preface being wanting. It opens with the words در تمجید و تشبیه و تمثیل حکمی که در

حکمت بالغه زمر جانبری یا نریاک روح افزای آنگ

After the introduction, which contains a long kaḡidah in honour of the late Mahmūdshāh, the work itself begins with a summary of the events which preceded Mahmūd's accession to the throne, especially under Sultān Hūshang (A. H. 808-835) and Muhammadshāh (A. H. 835-839), on ff. 32^b and 54^a. Beginning of Mahmūdshāh's reign on fol. 62^a (there is given by a mistake as date and ثمانین instead of تسع و ثمانین; comp. fol. 66^a, where is correctly تسع و ثلاثین آنگ). The style is very flowery, intermixed with a great number of verses, belonging partly to the author himself, partly to other poets. Most of the Arabic words which occur in the text are explained in Persian on the margin. From

fol. 225 down to fol. 231 the right order of the leaves is this: 225, 227, 228, 230, 226, 229, 231.

Not dated.

Ff. 315, ll. 21; partly Nasta'liq, partly Naasikī, written, as it seems, by two different hands; a third hand has supplied later ff. 237-239 in very large writing (ll. 15-17); size, 10½ in. by 7½ in. [ELLIOT 237.]

271

Ta'rikh-i-Salātīn-i-Gujarat (تاریخ سلاطین گجرات).

A short chronicle of the kings of Gujarat, compiled by Sayyid Mahmūd bin Munawwir-almulk. According to the index on fol. 1^a it goes down from the accession of Sultān Ahmadshāh (A. H. 813=A. D. 1410, according to J. Briggs, vol. iv. p. 11 sq., A. H. 815=A. D. 1412) to Sultān Muẓaffar III bin Mahmūdshāh (A. H. 968-980=A. D. 1560-1572), but in the text itself the last date mentioned is A. H. 961=A. D. 1554, the year of Sultān Mahmūd bin Latīfshāh's death. Beginning: الحمد لله رب العالمین والعاقبة للمتقين والعلو: والسلام على محمد سيد المرسلین اما بعد این چند سطرین در مجمل احوال سلاطین گجرات حرشها الله تعالى عن الآفات آنگ.

No date. A former owner of this copy was John Haddon Hindley.

Ff. 21, ll. 15; Nasta'liq; size, 8 in. by 2½ in. [CAPS. OR. C. 10.]

272

Mirāt-i-Sikandarī (مرآت سکندری).

A history of Gujarat at the foundation of the monarchy and the time of Zufarkhān bin Wajih-almulk to the suicide of Sultān Muẓaffar III, the last of the Gujaratī kings (A. H. 1000=A. D. 1591, 1592), composed by Sikandar ibn Muhammad, who is known under the name of Manjū Akbar (منجهو اکبر), A. H. 1020=A. D. 1611, or rather 1022; see the following copy. He mentions as his authorities the following works:

تاریخ مظفرشاهی, a second تاریخ محمدشاهی, تاریخ احمدشاهی, تاریخ بهادرشاهی, and بنام سلطان مظفرین محدث (محمود) (read).

The proper title of Sikandar's work occurs on fol. 2^b, 1. 7: این مجموعه را موسوم بمرآت سکندری گردانید: on fol. 1^a and in the colophon it is merely styled Ta'rikh-i-Pādīshāhān-i-Gujarat; comp. W. Morley, p. 83, and Rieu i. p. 287. The Persian text was lithographed A. D. 1831. Some pages are a little injured.

Beginning: الحمد لله الذي جعل فردا من افراد البشر سلطانا من الانام و امر بطاعته في المرتبة الثالثة في القرآن آنگ.

This copy was finished the 29th of Dhū-alḥijjah, A. H. 1046=A. D. 1637, 24th of May.

Ff. 290, ll. 15; distinct Nasta'liq; size, 9½ in. by 5½ in. [ELLIOT 356.]

273

The same.

At the end of this copy, which was finished the 27th of Dhū-alḥijjah, A. H. 1056=A. D. 1647, 3rd of February,

as date of this work's completion is given the 9th of Rabi' al-awwal, A. H. 1022=A. D. 1613, 29th of April. The first page is missing; it begins abruptly after some cancelled lines in the enumeration of the sources, corresponding to l. 9 in the first page of the lithographed edition. Presented to the Bodleian Library by Dr. Macbride, August 3rd, 1818.

Ff. 341, written by at least three different hands in Nasta'liq and Shikasta; the number of lines in each page varying from 13 to 17; collated for the greater part; ff. 19^b and 199^b are left blank, but the text is uninterrupted; size, 9½ in. by 5½ in. [HUNT. 230.]

274

The same.

Beginning the same: الحمد لله الذى جعل الخ.

The proper order of ff. 75-79, 147-151, and 162-175 is this: 75, 77, 78, 76, and 79; 147, 149, 150, 148, and 151; 162, 166-169, 163-165, 174, 170-173, 175.

Dated the 25th of Rajab, A. H. 1079=A. D. 1668, 29th of December.

Ff. 186, ll. 21; Shikasta; size, 10 in. by 5½ in.

[FRANK. 161.]

275

The same.

Beginning the same. This copy was finished the 10th of Safar, A. H. 1139=A. D. 1726, October 7, under Muhammadshāh at Ahmadābād, and is collated throughout.

Ff. 292, ll. 17; Nasta'liq; size, 8½ in. by 5 in.

[WALKER. 56.]

276

Tadhkirat-almulūk (تذكرة الملوك).

History of the 'Ādilshāhs of Bijāpūr and some of the contemporary minor dynasties of India, especially the Bahmanis of the Dakhan, the kings of Gujarāt, the Nizāmshāhs of Ahmadnagar and the Kūṭbshāhs of Golkundah, together with a comprehensive account of the Moghul emperors Bābar, Humāyūn and Akbar, and the Safawī kings of Persia from Tahmāsp to 'Abbās the Great, compiled by Rafī of Shirāz (otherwise called Mir Rafī' al-din Shirāzī) at Bijāpūr during the reign of the Shāh Ibrāhīm 'Ādilshāh bin Shāh Tahmāsp bin Shāh Ibrāhīm, who reigned from A. H. 988 to 1036=A. D. 1580-1626. The author was born A. H. 947=A. D. 1540, and from his twentieth year was in the service of the 'Ādilshāhs, at first in Shāh 'Alī's, and later on in Shāh Ibrāhīm's. In his seventieth year, A. H. 1017 (in the month Ramaḍān)=A. D. 1608, December, after having been occupied for a longer time with compiling an abridgment of general history from the first six volumes of Mir Khwānd's Raudat-al-aṣfā and the seventh volume of Khwāndamīr's Ḥabīb-al-siyar (this means, probably, the fourth chapter of the third volume of that work), he began this very instructive but somewhat confusedly arranged history, and completed it after three years' hard labour, as it seems, A. H. 1020=A. D. 1611, for this date is the last which occurs; see fol. 216^b, last line. It is quoted as one of his principal sources by the author of the Basātin-al-aṣlāṭīn (history of the 'Ādilshāh dynasty; see W. Morley, p. 79; but the date of

composition given there as A. H. 1000 does not agree with the fact), and consists of an introduction, twelve chapters, and a conclusion. Comp. Rieu i. p. 316.

Table of contents:

Preface on fol. 1^b, beginning: حمد و ثنای ک اشع
لعاش چون بارقه نور از جهر حورتابان باشد و قطرات
زلالش چون رشحات سلیمیل الخ.

Introduction (مقدمه) on fol. 7^a.

Faṣl I on fol. 7^b. The Bahmanī dynasty of the Dakhan, from 'Alā' al-din Bahmanī (A. H. 748) to Sultān Maḥmūdshāh ibn Muḥammad Bahmanī, who ascended the throne 887, according to the chronogram on fol. 15^b, last line:

تأویع جلوس حضرتش سمعیا - از خیر عیاد چو که یابی مقمود

Faṣl II on fol. 16^a. The 'Ādilshāhī dynasty of Bijāpūr: I. Yūsuf 'Ādilkhān bin Maḥmūdshāh of Sāwah, who died, after thirty-one years' reign, A. H. 925, according to this chronogram on fol. 24^a, l. 5:

جای در بهشت. At the end there is given, as continuation of the first faṣl, a short account of the reigns of the Bahmanī Sultāns, Maḥmūdshāh (who ruled over the Dakhan thirty-six years, and died A. H. 923) and Ahmadshāh (who reigned only one year and eight months), and of the accession of 'Alā' al-din bin Maḥmūdshāh, the son of Yūsuf 'Ādilkhān's daughter.

Faṣl III on fol. 24^a. The 'Ādilshāhī dynasty: II. Isma'īl 'Ādilkhān, who died, according to fol. 27^a, l. 9, A. H. 941, after sixteen years' reign.

Faṣl IV on fol. 27^a. The 'Ādilshāhī dynasty: III. Ibrāhīm 'Ādilkhān, who died, according to fol. 30^b, l. 9, A. H. 960 و نهد و شمت, but 965 is probably omitted. Malūkhān is merely mentioned in one line, but not counted as Shāh.

Faṣl V on fol. 31^a, last line. The 'Ādilshāhī dynasty: IV. Shāh 'Alī 'Ādilshāh, who died A. H. 988.

Faṣl VI on fol. 35^a. The Muḥammadan kings of Gujarāt down to the destruction of the monarchy by Akbar; of the Nizāmshāhs of Ahmadnagar from Ahmad Nizām-almulk; and of the Kūṭbshāhs of Golkundah from Kūli Kūṭbshāh to Muḥammad Kūli Kūṭbshāh.

Faṣl VII on fol. 66^b. The earlier history of Afḍal-khān down to A. H. 988, with an account of other events connected with him and the 'Ādilshāhī dynasty.

Faṣl VIII on fol. 89^b. The 'Ādilshāhī dynasty: V. Ibrāhīm 'Ādilshāh, from his accession to the throne down to the year when the author began this work.

Faṣl IX on fol. 126^b. The Moghul emperors Bābar and Humāyūn.

Faṣl X on fol. 137^a. Akbar.

Faṣl XI on fol. 182^b. The Safawī kings from the accession of Shāh Tahmāsp bin Shāh Isma'īl bin Shāh Haider (A. H. 930) down to A. H. 1018 (in the reign of Shāh 'Abbās the Great).

Faṣl XII on fol. 209^b. Events in the first years of the reign of Sultān Salīm, that is Jahāngir, who succeeded his father Akbar A. H. 1014, especially the fresh

rising of the Nizāmshāhī government in Ahmदनगर, the foundation of Daulatābād, etc. etc.

Khātīmāh on fol. 218^a. Description of wonderful and strange things in the world, for instance, remarkable islands, rivers, mines, animals, etc. etc., interspersed with verses and curious tales.

Ff. 233^b and 234^a are for the greater part soiled and effaced; a blank on fol. 238^b.

No date.

Ff. 240, ll. 15: written by many different hands, partly in Shikasta, partly in Nasta'liq, on different paper; size, 12 in. by 8½ in. [CAPS. OR. A. 5.]

277

Ta'rikh-i-Sultān Muḥammad Ḳuṭbshāhī (تاریخ سلطان محمد قطبشاهی).

History of the Ḳuṭbshāhī dynasty of Golkundah, composed A. H. 1026=A. D. 1617, and dedicated to Sultān Muḥammad Ḳuṭbshāh. The author is not known; see W. Morley, pp. 82, 83; Rieu i. p. 320, etc.

Beginning: تحمیدی که شاهان بلند پرواز اندیشه بساحت کبریا آں طیران نتواند نمود و جمعی کد سیمرخ قله تاف آله

Contents:

Preface on fol. 1^a.

Introduction on fol. 3^a. About Ḳarā Yūsuf Turkman and his family.

The first book (مغال) on fol. 31^a. History of Sultān Ḳulī, the founder of the dynasty.

The second book on fol. 98^b. History of Jamshīd and Subhān Ḳulī.

The third book on fol. 121^a. History of Ibrāhīm.

The fourth book on fol. 206^a. History of Muḥammad Ḳulī.

Conclusion on fol. 272^b. History of the first six years of Muḥammad Ḳuṭbshāh.

A few lines are missing on fol. 273^a.

Not dated.

Ff. 299, ll. 15; Nasta'liq; a modern transcript; size, 8½ in. by 7½ in. [OURELEY 202.]

278

Fragment of an historical work, giving a review of the governors of Bangālāh from the time of Jahāngir (A. D. 1605) till Farrukhsiyar (A. D. 1719). It is imperfect both at beginning and end.

Fol. 73^a is bound in the wrong place; the proper order would be ff. 73, 58, 59, etc.

Beginning: سال هشتم جلوس جهانگیری بانقال اسلام خان قاسم خان برادر او مقرر شد بعد از آن بابرهم خان فتح جنگ مقرر گشت در عمل این سوبداران باحوال ملك چندان هرج و مرج و اختلال نبود آله

Copied probably in the last century.

Ff. 58-73, ll. 9; Nasta'liq; size, 8½ in. by 5½ in. [OURELEY 16.]

279

History of Bangālāh.

History of 'Alīwirdī-Khān, commonly called Mahābat Jang, Nawwāb of Bangālāh from A. H. 1153 to 1169=A. D. 1740 to 1756; see C. Stewart's History of Bengal (London, 1813), p. 445 sq., and Rieu i. p. 312.

It begins without an introduction: اجداد معلی الفان از قوم اترک بودند و جدش نسبت رواج با عالمگیر پادشاه داشت و در زمره منصبداران منسلک و پدرش میرزا محمد مدتی سیلانچی سرکار محمد اعظم شاه بود آله

The last notice refers to the death of Jāngī-Rām, the deputy-governor of Bahār, A. H. 1165 or 1166=A. D. 1752; the appointment of Rāmnaṛayan (رام نراین) as his successor, and to Dūlbah-Rām, Jāngī-Rām's son.

End: در همین سنوات راجه جانگی رام که به نیابت موبه بهار از قبل نواب معلی الفان سرفراز بود بحلول اجل طبعی در گذشت پسرش راجه دوله رام که معتبرین ارکان حضور و درباری تین تعلق باو داشت بعطای خلعت مامی مع سه برادر دیگر مورد الطاف و عنایت گردید و نیابت موبه مذکور از از (!) انتقال راجه مسطور برادر رام نراین تعلق گرفته خلعت سربلج مرغ و شمشیر و فیل مشار البه ارسال یافت و واسطه مرطاب و مآرب و معامله و تقایای آنجا در حضور از طرف راجه مسطور راجه دوله رام مقرر شد.

Accordingly our copy does not extend as far as Rieu's, which concludes with Mīr Muḥammad Ja'far-khān's accession. This history corresponds, more or less accurately, with the report about the same period, given in Siyar-al-muta'akhhkhīn (pp. 11-12, Calcutta ed. A. H. 1248=A. D. 1832). As very often even the wording is identical with this latter work, we suppose that it is an extract from it.

A similar work (perhaps the same) is noticed in the 'Catalogue of Oriental MSS., chiefly Persian, collected by Duncan Forbes,' on pp. 50, 51.

Not dated.

Ff. 62, ll. 14; Nasta'liq, on modern European paper; size, 12½ in. by 7½ in. [OURELEY 372.]

280

History of Bangālāh.

An account of the war of the East-India Company with Mīr Kāsim Khān, the then Nawwāb of Bangālāh, A. D. 1760-1763; see C. Stewart, History of Bengal, p. 535, and Edward Thornton, History of the British Empire in India, 2nd edit., London, 1858, p. 88 sq.

Beginning: از جمله بولمونی روزگار و نیرنگی قدرت آفریدگار احوال میر قاسم خان نادانست چنانکه اگر صاحب ادنی شعری در سوانح احوال او بدیده تأمل نکرد حیرت زار یست که تماشا آں سرمایه عبرت دیده‌وران

دانشور تواند بود برخی از آن قضايا و سرگذشت بر سمبل
اجمال بزبان قلم سداقت رقم داده می شود الخ

It seems mostly to be taken from the *Siyar-almuta'*-
akhhirîn (Calcutta, A. H. 1248), pp. ۲۱۱-۲۳۱.

Ff. 37-62, ll. 15; Nasta'liq, on modern European paper; size,
13½ in. by 7½ in.; handwriting, paper, and size the same as that
of No. 279. [Ouseley 367.]

281

Risāla-i-Nānakshāh (رساله نانکشا).

A short history of the origin and rise of the Sikhs,
from the time of Nānak down to A. H. 1197=A. D. 1783,
in the twenty-fifth year of Shāh 'Ālam's reign, com-
posed for Major James Brown (مجر جیمس برن) by
one of his attendants, a native of Lāhūr, with the name
بد. سنکد قوم کهتری عرب اہرا

Beginning: کار پردازان ایجاد و تکوین کہ عبارت از
نفا و قدر باشد شہود و نمود ہر امور الخ

Dated the 26th of Shawwāl, in the twenty-sixth
year of Shāh 'Ālam's reign, A. H. 1198=A. D. 1784,
September 12, at Akbarābād.

Ff. 21, ll. 11-13; Nasta'liq; size, 10½ in. by 6 in.
[Hout. 124.]

282

Jangnāma-i-Dakhan (کتاب جنگ نامہ دکن).

A journal or diary of the war in the southern pro-
vinces of India, under the command of Colonel Camac,
who defeated Scindia, A. D. 1780 (see Thornton, History
of the British Empire in India, 2nd edit., London, 1858,
p. 150); incomplete at the end, without any author's
name or preface. It relates the events of every day
minutely.

Ff. 133, ll. 15-16; Shikasta; size, 8½ in. by 6 in.
[Boul. 524.]

283

Jaunpūr-nāma (جنپورنامہ).

A topographical account and special history of the
city of Jaunpūr and its buildings, composed by Khair-
aldin Muhammad of Allāhābād, A. D. 1796, and divided
into two books, the first of which contains the history,
the second the topography; comp. Manuscripts of the
late Sir H. Elliot in the Journal of the As. Soc. of
Bengal, vol. xxiii. p. 254, No. 168; Rieu i. p. 311.

باب اول در احوال سلاطین جنپور و حکام آن از
ابتدای عہد سلطان فیروزشاہ on fol. 3b (the first date
which occurs here is A. H. 725, on fol. 4a. l. 3).

باب دوم در آغاز تعمیر مکانات پستانانی این شهر از حصار
on fol. 33b. و مساجد و تلاپها و مقابر و غیرہ

Beginning: بعد حمد و صلوات فقیر خیر الدین معتمد
الدیادی در خدمت قدر شناسان سخن التماس دارد کہ
از خمائل پسندیده صاحبان عالمیان انگریز بہادرست و
در ہر فلک الخ

This copy was finished the 19th of August, 1813=
21st of Shā'ban, A. H. 1228 (not 1227, as seems to have
been written here).

Ff. 65, ll. 13-14; Nasta'liq; size, 8½ in. by 4½ in.
[Ouseley Add. 141.]

284

A collection of statistical materials relating to the
Moghul empire.

Ff. 64-304 contain a survey of the taxes of the single
provinces at the time of Aurangzib. Title: حقیقت
جمع عمل پادشاہ اورنگ زیب عالم کبیر

Ff. 334-374. An enumeration of public workshops
and offices. Title: دانستن بندوبست کارخانجات

Ff. 384-394. حقہ تابیان

Ff. 404-424. دستور تنخواہ نقدی عیوس جاگیر وغیرہ
بموجب بالقات

Fol. 434. تنخواہ تابیان.

Ff. 444-454. (1) مستور داغ اسباب دات و تابیان.

On ff. 24-54 there is a system of numbers, the mean-
ing of which we have not been able to make out. On
fol. 34 the following heading: در بیان سازندہ بہارہ
و ترتیب پیدا کردن بہارہ از خودوان بر دو دفع است (1)

On fol. 314 there is a drawing which seems to represent
a map, special regard being had to mountains and
wells.

Ff. 1-45; modern copy; Shikasta; size, 9½ in. by 6½ in.
[Ouseley 390.]

V. HISTORY OF PERSIA.

285

Kitāb-al-mu'jam (کتاب المعجم فی آثار ملوک العجم).

History of the kings of Persia, from Gayūmarth till
Anūshirwān, composed by Faḍl-allāh (see fol. 174), and
dedicated to the ruler of Lūristān, Nusrat-aldin Aḥmad,
who died A. H. 733=A. D. 1332. See H. Khalifa v.
p. 629; W. Morley, p. 132; J. Aumer, p. 78. Edited at
Teheran, 1843; vide Trübner's Record, Nos. 66, 67,
p. 99.

Beginning: بسم اللہ تبتما بذکرہ الاعلیٰ ان احق ما
یفتخ بہ الکلام وینجی بہ الملم حمد الملک العظمٰی القدوس
السلام الذی اشرفت بانوار قدسہ خواطر اولی الفکر الخ

Contents:

Introduction on fol. 14.

The reign of Gayūmarth on fol. 174; Hūshang on fol.
314; Jamshīd on fol. 554; Dāhāk on fol. 624; Farīdūn
on fol. 674; Minūcihr on fol. 764; Afrāsiab on fol. 874;
Kaikhūbad on fol. 924; Kaikāds on fol. 964; Kaikhusrau
on fol. 994; Luhrāsp on fol. 1044; Quahāsp on fol.
1064; Bahman bin Isfandiār on fol. 1104; Dārā on fol.

L 2

fol. 112^a; Iskandar on fol. 113^b; the Sāsānians on fol. 122^b; Anāshtrwān on ff. 144^b-148^b.

This is probably one of the copies made by 'Abd-alrazzāk. Comp. Nos. 171, 174, etc. The name 'Jonathan Scott' is written on the first page; perhaps it was copied for him.

Ff. 148, ll. 15; modern Nasta'lik; size, 9 in. by 7½ in.

[OSBELEY 175.]

286

Mawāhib-i-ilāhi (مواهب الهی).

A history of the Muzaffarides from their origin to A.H. 767, commonly called Ta'rikh-i-Muzaffari (as it is entitled both in the frontispiece and on the back of the binding), or Ta'rikh-i-Āl-i-Muzaffar, as H. Khalifa states, ii. 114, No. 2161; comp. vi. 242, No. 13365, composed by Mu'n-aldin of Yazd, and dedicated to the Muzaffaride Shāh Shujā', comp. Rieu i. p. 168. The author began his work A.H. 757=A.D. 1366 (see fol. 11^b, l. 13), and must have been engaged on it for ten years at least, since he has brought down the history to the above-mentioned year 767=A.D. 1365 (see fol. 362^a, l. 8). He styled his work, in which especially Amīr Mubārīz-aldin Muhammad, Shāh Shujā's father's reign is discussed, *Mawāhib-i-ilāhi*, according to the advice of the Shaikh Ibrāhīm alzarqānī in Shirāz (see fol. 13^b).
و نام این
هماین نام بر حسب اشارت مبارک شیخ سالف رتائی عز
اللة و الدین ابراهیم الزرقانی دامت برکاته که مجاور بقعة
مقدس سلطان الاولیا و الاعتقاد فی الآفاق شیخ ابی
عبد الله الغفقی قدس الله روحه العزیز است در شیراز
مواهب الهی نهاده شد.

Beginning: حمد و ثنای که اشعه لمعاتش چون بارقه نور از جهه حورتابان باشد! الخ.

This copy (filled up with numerous remarks and additions on the margin) was finished by Ibn Maḥmūd bin Isma'īl bin Maḥmūd bin 'Alī Fath-allāh the 15th of Jumādā-alākhar, A.H. 900=A.D. 1495, March 13.

Ff. 360, ll. 15; Nasta'lik; the first page rather damaged; illuminated frontispiece; binding in red and gold, with large vignettes on both sides; size, 6½ in. by 3½ in. [ELLIOT 364.]

287

Aḥsan-altawārikh (احسن التواریخ).

A special chronicle of the first two kings of the Safawī dynasty, Shāh Ismā'īl and Shāh Tahmāsp, from A.H. 900 to 985, the succession of Ismā'īl II, with occasional notes on the Sultāns of Rūm (Asia Minor), the Čaghatai Khānāns, the Khāns of the Ūzbaks, and much biographical material. It was composed by Ḥasan, the grandson of Amīr Sultān Rūmlū (see fol. 1^b, l. 10), and finished A.H. 985=A.D. 1577; see fol. 301^b, ll. 10, 11, (از زمان آدم تا این زمان که سال تأریخ هجری به نهمد

و هشتاد و پنج رسیده است). The beginning must have been composed during Tahmāsp's lifetime (before 984), because in the preface (on fol. 40^a) the author adds to the name of Tahmāsp سلطان ملک خلد الله which he could not have written A.H. 985; besides, he inscribes his work in the same preface (fol. 40^a) to prince Ismā'īl (اسمعیل) (میرزا), whose accession to the throne he reports on fol. 282^b.

The events are recorded chronologically according to the years in which they happened. Under each year the author first relates the political events, then تواتر و متواتر 'miscellaneous occurrences' and 'deaths.'

Preface on ff. 1^b, 40^a.

A.H. 900-909 on fol. 40^a; A.H. 910-913 on fol. 104^a. Then follows a great lacuna, comprising the years 913 (end) till 931 (between ff. 117^a and 118^a).

A.H. 932-939 on fol. 118^a; A.H. 940-949 on fol. 20^b.

A.H. 950-959 on fol. 162^a; A.H. 960-969 on fol. 212^a.

A.H. 970-979 on fol. 245^a; A.H. 980-984 on fol. 265^a.

A.H. 985 on fol. 293^a-303^a.

Beginning: حمد و سپاس و شکر بسمت و بقیاس سلطانی
را سزاست الخ

End: میرزا علی بیگ پریان و ندخال خود را بارش روم انداخت.

The style of this most valuable and rare chronicle is highly distinguished by its simplicity. This MS. is not dated; it is of considerable antiquity, and well preserved throughout; it may have been copied in the author's time. See Catal. des Manuscrits et Xylographes, p. 277, and A Critical Essay, p. 27. Extracts are edited by B. Dorn, Auszüge, pp. rvo-rxi.

Ff. 303, ll. 16; Nasta'lik; size, 10½ in. by 6½ in.; the single leaves are put into a frame of more modern yellow paper; they are misplaced by the binder; their proper order is this: ff. 1, 40-140, 2-39, 141-303. [OSBELEY 232.]

288

Ta'rikh-i-'Abbāsi (تأریخ عباسی).

A very detailed history of the Šafawīs from Shāh Tahmāsp's death, A.H. 984=A.D. 1576 (see fol. 9^b, ll. 10 and 11), to the twenty-fifth year of Shāh 'Abbās the Great's reign over all Persia, A.H. 1020=A.D. 1611 ('Abbās had been nominal ruler almost from his birth, according to Malcolm, History of Persia, i. 565; was sovereign of all Persia forty-three years, and died A.H. 1037), by Jalāl-aldin Muhammad Munajjim of Yazd, see Rieu i. p. 184.

The date of 1020 is contained in several chronograms, on ff. 558^b, 559^a, and 559^b; for instance—

کمر نهدمت شد بسند ازین تأریخ

بآستانه عباس شاه آمده بود

and

ملم شد عقل بهر تأریخ - گفت آمده پادشاه ثور

The history of this year, 1020=A.D. 1611, begins on fol. 519^a. The author's name appears occasionally,

¹ These words are quite identical with those in the opening of the Taḍkīrat-al-mulūk, see No. 276, and must have been substituted there by mistake for the proper beginning. Rieu has in both cases a different wording.

for instance, on fol. 167^b, lin. penult. He dedicated his work to Shāh 'Abbās himself, whose genealogy he traces back to Mūsā Kāzīm, the seventh Imām, and seems to have enjoyed the constant favour of that great monarch. He was the chief court-astronomer, and contemporary with the events he relates in his work.

Beginning: الحمد لله الملك العالم القدوس السلام خالى الارواح والاجسام الخ.

Dated the 2nd of Ramaḍān, A. H. 1053 = A. D. 1643, 14th of November.

Ff. 564, ll. 12; large and distinct Nasta'lik; illuminated frontispiece; the first two pages luxuriously ornamented, all the rest framed by very large stripes in dark brown, dark red, dark yellow, etc.; size, 12 in. by 6½ in. [ELLIS 567.]

289

Ta'rikh-i-'ālamārāi-'Abbāsi (تاریخ عالم آری عباسی).

Special history of the Safawī king Shāh 'Abbās, who ruled Persia during A. H. 996-1038 = A. D. 1588-1628. It was composed A. H. 1025 = A. D. 1616, by Iskandar Munshi, who served at the court of 'Abbās, as he himself states in the preface, No. 144, fol. 2^b, ll. 6 and 7 (در بیان منشیان بارگاه خلافت نشان مختصراً گردیدم).

Extracts are edited by B. Dorn, Auzūge, iv. pp. 178 to 179.

Beginning: بسم الله الرحمن الرحيم. پرده کشای در: امید و بیم چون نشر محمد کبریای الهی از دایره عقول و افهام است در خور زین و حالت بشر و مدرک انسان. نیست و لنا و ستایش بارگاه احدیت که خارج از تصور الخ.

It is divided into a mukaddimah, about the origin of the Safawī dynasty and their history till A. H. 1011, No. 144, ff. 5^a-53^a, and two saḥifas.

The first saḥifa, history of 'Abbās till his accession to the throne, No. 144, ff. 53^a-243^a.

The second saḥifa, containing the history of his reign till A. H. 1025 = A. D. 1616, No. 147, ff. 1^a-398^a. Beginning: عنوان صحیفه سلطنت و عالم آری پادشاه الخ.

To this second book the author afterwards, during the reign of 'Abbās' successor, Shāh Saḥī, A. H. 1038-1052 = A. D. 1628-1642, wrote a continuation, carrying the history down to the death of Shāh 'Abbās, A. H. 1038. This part is contained in No. 145, ff. 1^a-148^a; according to the following copy (Ouseley 356, fol. 246^b) it is called the third saḥifa (مجلد سوم); here it is simply styled تاریخ عالم آری عباسی. Beginning: بعد از حمد و ستایش خالق الخ.

The continuation is inscribed to Shāh Saḥī, ابوالمظفر ابوالمصطفی شاه صفی بهادر خان (see No. 145, fol. 144^b, l. 6), whilst the original work is dedicated to Shāh 'Abbās.

According to the prefaces to the second saḥifa (comp. the following copy, Ouseley 355, fol. 2^b, this passage being missing here), as well as to the continuation (No. 145, fol. 2^a), the author divided his task into two problems (معضد), the first comprising the history of the

first generation (قرن, thirty years), during the reign of 'Abbās (i.e. A. H. 996-1025); the second containing the history from the beginning of the second karn till its fourteenth year.

In the second saḥifa and the continuation he uses a double year, the Arabic year commencing with Ramaḍān, the Turkī (i.e. Persian) commencing with Naurūz; see his own words in the following copy, Ouseley 355, fol. 2^b. The author wished to facilitate the use of his book to Persians and Turks, who are not accustomed to the Arabic year.

See W. Morley, p. 133 sq.; Rieu i. p. 185 sq.; A Critical Essay, p. 28; Sprenger, Cat. Berol., pp. 202 and 203; Catalogue of Oriental Manuscripts, by Duncan Forbes, No. 105; Stewart, p. 10; G. Flügel, ii. pp. 174 and 175; J. Aumer, p. 80; Z. D. M. G. xv. 457; Journal Asiatique, 1824, tom. v. p. 86 sq.; H. Khalifa vi. 564.

The second volume is dated the 5th of Rajab, A. H. 1055 = A. D. 1645, 27th of August, by Mullā Hāidar of Kashmīr; the third is dated the 10th of Safar, by the same. This copy was written in Kashmīr. Some pages, especially at the end of the third volume (No. 145), are slightly injured.

First volume, ff. 243; second volume, ff. 398; third volume, ff. 148, ll. 19; Nasta'lik, written throughout by the same hand; large waterpots everywhere; various readings and notes on the margin; size, 10½ in. by 7½ in. [FRASER 144, 147, 145.]

290

Another copy of the same work.

The mukaddimah, No. 354, ff. 4^a-71^a.

The first saḥifa, No. 354, ff. 71^a-184^a.

The second saḥifa, No. 355, fol. 1^a-No. 356, fol. 245^b.

The continuation or third saḥifa, No. 356, ff. 246^b-328.

Beginning: چون نشر محمد کبریای الهی که بیرون از: داتر عقول و اوهام است در خور زین الخ.

The conclusion of the preceding copy (Fraser 145, fol. 145^b, ll. 10-fol. 148^b) is wanting here.

Copied by Ahmad bin Nīmat-allāh alḥusainī Iṣṭihbānātī (احمد بن نعمت الله اصطهباناتی), A. H. 1163; No. 354 was finished in the middle of the first Jumādā (A. D. 1750, end of April); the second saḥifa in the beginning of Shawwāl (A. D. 1750, beginning of September); the continuation was copied in the same year, A. H. 1163; but the rest of the date is torn away.

First volume, ff. 184; second volume, ff. 1-178; third volume, ff. 179-328; ll. 39; Nasta'lik; the first five leaves of No. 354 are added by a more modern hand; illuminated frontispiece at the beginning of the mukaddimah, the second saḥifa, and the continuation; size, 13½ in. by 7½ in. [OUSELEY 354-356.]

291

The same.

The mukaddimah on ff. 4^a-30^b.

The first saḥifa on ff. 30^b-141^b.

The second saḥifa on ff. 142^a-413^a.

The continuation (or third saḥifa) on ff. 414^a-501^a.

A few lines of Ouseley 356 are wanting in this copy, the last words of which are بدان آرایش و خاتمه کتاب را

دهد چون در حین اتمام این نسخه عالم آرا اسباب آن
سر جمع نمود This corresponds to Ouseley 356, fol.
328^a, ll. 15 and 16.

This copy is not dated nor as carefully written as the preceding one.

Ff. 501, ll. 23; it seems to have been written by three different hands: ff. 1-84 in Shikasta; ff. 85-413 and ff. 414-501 in Nasta'lik; size, 16½ in. by 10½ in. [Ouseley 346.]

292

The same.

Beginning: چگونگی نشر محمد کبریای الهی که بیرون

الغ. Mukaddimah on fol. 3^b; first saḥifah on fol. 33^a; second saḥifah on fol. 148^b; continuation or third saḥifah on fol. 387^b.

Fol. 54^b is left blank. No date.

Ff. 473, ll. 29; Nasta'lik; three illuminated frontispieces on ff. 1^a, 148^b, and 387^b; size, 14½ in. by 8½ in. [Elliot 34.]

293

Another incomplete copy of the same, without the continuation.

This incomplete, defective, and very confused copy contains only the Mukaddimah and the first two saḥifas, but there is wanting the last portion of the first and the beginning of the second saḥifah, and a great many leaves are misplaced, the right order of which we have not succeeded in finding out, all catch-words, except two, curiously agreeing with the initial words of the following pages. The following years are quoted in the headings: 988 on fol. 70^b, 989 on fol. 79^b (belonging to the first saḥifah), 999 on fol. 180^a, 1000 on fol. 185^a, 1001 on fol. 188^b, 1002 on fol. 154^a, 1003 on fol. 169^a, 1004 on fol. 191^a, 1005 on fol. 126^b, 1006 on fol. 132^a, 1007 on fol. 138^a, 1008 on fol. 208^a, 1009 on fol. 217^b, 1010 (fifteenth and sixteenth year of 'Abbās' reign) on ff. 215^a and 220^a, 1011 on fol. 227^b, 1012 on fol. 237^a, 1014 on fol. 258^a, 1015 on fol. 268^b, 1016 on fol. 279^a, 1017 on fol. 290^b, 1018 on fol. 291^b, 1019 on fol. 310^a, 1020 on fol. 320^b, 1021 on fol. 332^a, 1022 on fol. 334^b, 1024 on fol. 341^b, 1025 on fol. 345^a.

The first saḥifah begins on fol. 17^a.

Beginning: چگونگی نشر محمد الهی

No date.

Ff. 348, ll. 29; Nasta'lik; illuminated frontispiece; many pages injured; size, 14½ in. by 8½ in. [Fraser 143.]

294

Another copy of the mukaddimah and first saḥifah of this work.

The Mukaddimah begins on fol. 6^b (read there مقال instead of اول از صیغه اول instead of اول از مقاد; a beginning of the first saḥifah is not to be found anywhere. We believe there is a lacuna between ff. 123 and 129, because the chapter on fol. 123^b, ذکر احوال, belongs to the mukaddimah; and the chapter on fol. 129^b, ذکر

اسامی, to 354, fol. 71^a (which belongs to the first saḥifah).

No date. The transcriber was Muhammad Riḍā of Shirāz.

Ff. 303, ll. 15; Nasta'lik; illuminated frontispiece; size, 9½ in. by 6½ in. [Marsh 145.]

295

Another defective copy of the same mukaddimah and first saḥifah.

Beginning the same as in Ouseley 354: چگونگی نشر محمد کبریای الهی

اجتماعی با words با و معتمدی سار و سولاج. It breaks off on fol. 373^b with the words علی قلی خان و اسمعیل قلی خان و معتمدی سار و سولاج, corresponding to Ouseley 354, fol. 182^b, second line.

Ff. 373, ll. 15; large Nasta'lik; size, 10 in. by 6 in.

[Marsh 352.]

296

A complete copy of the second saḥifah.

This copy of the second saḥifah, comprising the history of Shāh 'Abbās from his accession, A. H. 996 = A. D. 1588, to the end of A. H. 1025 = A. D. 1616, is quite in agreement with Ouseley 355, fol. 1, to Ouseley 356, fol. 245^b. Beginning the same: عنوان صیغه الهی

On ff. 229^a, 230^b, and 234^b the headings are omitted. No date.

Ff. 310, ll. 25 (except the last two leaves, added by different modern hands on another paper and containing only 21 to 22 ll.; by another hand seem also to have been written ff. 241^a-255^a); Nasta'lik; size, 11 in. by 6½ in. [Elliot 11.]

297

Another copy of the same second saḥifah.

The first volume (No. 146) begins on fol. 1^b: عنوان صیغه سلطنت الهی, and ends on fol. 187^a with A. H. 1006. The year 1007 begins in the second volume (147) on fol. 3^a, since the first three pages of 146 are repeated on ff. 1^b-3^b of 147.

It appears from the first volume being dated a year later than the second (A. H. 1057 and 1058 = A. D. 1647 and 1648) that the beginning of 147 is the original one, and this volume was finished at first with omission of the years 996-1006, which were afterwards supplied in 146 and introduced by the same three initial pages, contained already in 147. Both MSS. are dated by the same transcriber, Ḥasan Kīesakhwān of Isfahān, the son of the late Muhammad Šālih.

First volume, ff. 187; second volume, ff. 485; ll. 15; Nasta'lik, written by three different hands, the last of which comprises the greatest part of both MSS., and goes down from No. 146, fol. 83, to the end of No. 147; illuminated frontispiece at the beginning of each volume; size, 9½ in. by 6½-7 in. [Marsh 146, 147.]

298

Another copy of the continuation or third saḥifah.

Beginning: بعد از حمد و سپاس خالق آسمان الهی

This copy was finished the 1st of Jumādā-althāni, A. H. 1056 = A. D. 1646, 15th of July.

Fl. 161, ll. 15; Nasta'liq, written by the second hand of the preceding copy (Marsh. 146, ff. 3-81); small illuminated front-piece; size, 9½ in. by 6½ in. [Marsh. 127.]

299

The same continuation or third sahifah.

According to a notice on fol. 1^a this copy was made during the months Sha'ban and Ramadān, A. H. 1132 = A. D. 1720, June and July; but in the defective colophon there is given as date the 28th of Rabī' al-ākhar (without a year).

Fl. 149, ll. 19; Nasta'liq; size, 10½ in. by 6½ in.

[FRASER 146.]

300

Khulāṣa-i-Makāl (خلاصة مقال).

That seems to be the title of this incomplete history of the Safawī dynasty, nowhere else met with, compiled by Muḥammad Ṭāhir ibn Muḥammad Yūsuf Kazwīnī (see fol. 2^b, ll. 4-6), and comprising, as far as this copy goes, two bābs or chapters.

The first bāb (on ff. 3^a-24^a) is subdivided into twelve fasls (باب اول در خلاصه احوال حضرت خیر البشر و شفیع روز محشر علی الله علیه وآله و سلم و در تحت این باب دوازده فصل در مناقب اثمه انبی عشر ملوات الله علیهم) and forms the dībāca or introduction to the whole work, containing a short account of the lives of 'Alī and the twelve Imāms, to the seventh of whom, Mūsā, the Safawī dynasty traced its descent. As principal sources of this chapter are quoted the works of شیخ جمال الدین مطهر (مظهر) علی (مظهر) علی و شیخ جمال الدین محمد شهید شمس الدین محمد شهید.

The second bāb on fol. 24 sq. (باب دوم در نسب عالی) گهر شاه عدالت گستر شاه عباس حیدر یعنی بهادر خان چچند واسطه بحفرت شاه ولایت پناه علی مرتضی (علیه السلام میرسد) gives a detailed story of the first Safawī kings, the ancestors of Shāh 'Abbās the second (reigned A. H. 1052-1077 = A. D. 1642-1666), to whom this work is dedicated, and whose court-officer the author must have been, from Saḥī al-hakk wa-alḥakikat wa-al-dīn Isḥāk, the founder of the dynasty (on fol. 28^b), down to A. H. 985, the year of Imām 'il Mirzā's death (see Sultān Saḥr al-dīn, on fol. 31^b; Sultān Khwājah 'Alī, on fol. 33^a; Sultān Shaikh Ibrahim, on fol. 36^a; Sultān Junaid, on fol. 36^b; Sultān Haider, on fol. 39^a; Sultān 'Alī Pādīshāh bin Haider, on fol. 43^a; Shāh Ismā'il Behādurkhān, on fol. 48^a; Shāh Tahmāsp's birth, on fol. 72^b; Tahmāsp's accession to the throne, on fol. 77^b; Ismā'il Mirzā's reign, on fol. 173^b). Here the copy breaks off, and all the rest is wanting.

The author's chief object, when he began his work, was, there is no doubt, a history of his sovereign, 'Abbās II himself, to which the account of his ancestors should only form an introduction; but whether he ever finished his task or not, we cannot decide.

The pedigree of Shāh 'Abbās II, according to fol. 25^a,

ll. 6-14, is as follows: شاه عباس بن شاه صفی بن علی میرزا بن شاه عباس بن سلطان محمد پادشاه بن شاه طهماسب بن شاه اسمعیل بن سلطان حیدر بن سلطان جندی بن سلطان ابراهیم شهر به شیخ شاه بن سلطان خواجه علی بن سلطان مدر الدین موسی بن شیخ علی الدین اسبق بن امین الدین جبرئیل بن صالح بن قطب الدین بن صلاح الدین رشید بن محمد لماظ بن عوض القواس بن فیروز شاه بن محمد بن شرفشاه بن محمد بن حسن بن محمد ابراهیم بن جعفر بن محمد بن اسمعیل بن محمد بن احمد الاعرابی بن ابی محمد القاسم بن ابو القاسم حمزه بن امام الهمام ابی ابراهیم موسی الکاظم بن امام الناطق جعفر الصادق بن الامام محمد باقر بن الامام زین العابدین بن الامام ابی عبدالله الحسین بن امیر المؤمنین و امام المتقین (comp. Malcolm, History of Persia, vol. i. p. 495, London, 1815).

Beginning of this history: نکته: نیکوترین کلامی که دانان معانی بقلم مشکین زبان بر صفحه بیان نگارند و بهترین حدیثی که سخن پردازان مبنای در لوح صمیم محفوظ دارند ثنائی شایسته که آلیع

Fl. 183, ll. 15; clear Nasta'liq; size, 8½ in. by 6 in.

[FRASER 162.]

301

Ta'rikh-i-Shāh 'Abbās-i-thānī (تاریخ شاه عباس ثانی).

A history of the Safawī king, Shāh 'Abbās the second, who ruled over Persia A. H. 1052-1077 = A. D. 1642-1666, from his birth to the fourteenth or fifteenth year of his reign, by the well-known poet Mirzā Muḥammad Ṭāhir Wajid ibn Mirzā Husaynkhān Kazwīnī, who was the historiographer of Shāh 'Abbās II; he rose to the dignity of Wazīr under his successor Shāh Sulaimān, and died, nearly a hundred years old, A. H. 1110 = A. D. 1698, according to the Khulāṣat-al-fakār, Elliot 181, fol. 315^b; and the Makhzan-algharāib, Elliot 395, fol. 493^a; others fix his death at a much later date, see Rieu i. p. 189. Another title of the same work seems to be عباس نامه; comp. Sprenger in the Manuscript of the late Sir H. Elliot, Journal of the As. Soc. of Bengal, vol. xxiii. p. 251, No. 144. He is also the author of a larger work on the Safawī kings generally, styled ریاض التواریخ.

This history of Shāh 'Abbās II begins (after an elaborate preface) with the king's birth, which is fixed here in A. H. 1041; see fol. 10^a, l. 1, and a short account of the first years of his life. His accession to the throne, the 11th of Safar, A. H. 1052, is related on fol. 13^a sq. It is impossible to state exactly to what year

this history is brought down; the last date which occurs is A. H. 1064, the thirteenth year of 'Abbās II's reign, on fol. 111^b, last line. Why the author, who lived more than forty-five years after the last events mentioned in this copy, did not complete his work, we have not succeeded in finding out.

Beginning: نایش خالی را سزاست که زبان محمد
سگال را از کلمات رنگین کسوت بال طاوسی در بر کرد
ک در فمائی الح

Not dated.

Ff. 152, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.
[Ouseley Add. 87.]

302

Ta'rikh-i-Nādirī (تاریخ نادری).

History of Nādirshāh, who ruled over Persia A. H. 1149-1160=A. D. 1736 to 1747, and his immediate successors. It was composed by Mirzā Muḥammad Mahdī Khān Astarābādī, the private secretary of Nādirshāh. He was engaged in it during fourteen years, finished it A. H. 1171=A. D. 1757, and dedicated it to Muḥammad Ḥasan Khān, the chief of the Kājārs.

The work was translated into French by W. Jones, London, 1770; into English, London, 1773; and thence into German by M. Gadebusch, Greifswalde, 1773. The text was lithographed in Teheran, A. H. 1260=A. D. 1844, and published in Calcutta, 1845, for the Bengal Asiatic Society (Nassau Lees, Materials, p. 65). See W. Morley, p. 138; Rieu i. p. 192; Catalogue des Manuscrits et Xylographes, p. 293; Anmer, p. 81; Catalogus cod. orient. bibliothecae Academiae regiae ed. P. de Jong, p. 226.

Beginning: در دانایان رموز آگاهی و دقیقه بابان
حکمتهای الهی واضح الح

The right order of ff. 144-151 is this: 144, 146, 145, 147, 148, 150, 149, 151.

Dated the 7th of Jumādā-althānī, A. H. 1197=A. D. 1783, 10th of May.

Ff. 363, ll. 13; large Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.
[BODL. 591.]

303

The same.

This copy was finished the 28th of Sha'bān, A. H. 1197=A. D. 1783, 29th of July. Beginning the same.

Ff. 295, ll. 13; good, regular Nasta'liq; size, 9½ in. by 6½ in.
[Ouseley 228.]

304

The same.

There is no colophon in this copy, but a European hand has written on the last page, 'Tewarockh Nadiree, Chat. Boddam, Calcutta, May 1787.' Beginning as usual. The Arabic paging is wrong from fol. 133 to the end.

Ff. 223, ll. 15; Nasta'liq; size, 10½ in. by 7½ in.
[ELLIS 365.]

305

The same.

This copy is dated, on fol. 130^a, the 26th of Rabi'-al-awwal, A. H. 1221=A. D. 1806, 13th of June.

Ff. 130, ll. 22; modern, irregular Nasta'liq; size, 11½ in. by 7½ in.
[Ouseley 322.]

306

The same.

Quite modern copy; finished the 20th of Jumādā-althānī, A. H. 1249=A. D. 1833, November 4, by 'Abd-al'āl; and presented to Captain W. Digby Hamilton by Lieut.-Col. Brunton, 13th Dragoons.

Ff. 405, ll. 11; large Nasta'liq; size, 10 in. by 8½ in.
[BODL. 662.]

VI. SPECIAL HISTORY OF TABARISTĀN, THE BARMĀKS, GILĀN, HARĀT, TURKEY, THE KURDS, KASHMĪR, THE AFGHĀNS, AND SHĪSTĀR.

307

Ta'rikh-i-Ṭabari (تاریخ طبری).

Chronicle of Tabaristān, composed by Muḥammad bin Alḥasan bin Isfandiār; see Rieu i. p. 202 sq.; Sir W. Ouseley, Travels, iii. p. 554; B. Dorn, Schir-eddin's Geschichte von Tabaristan, Rujan und Masanderan, Preface, pp. 3-6.

Beginning: و ثنا و ملح بی منها آفریدگی را
سزاست که راهب ازواج و حلالی اشباحست الح

In the preface, on ff. 1^b-7^b, the author gives an account of his travels, researches, and sources, which were partly books, partly oral tradition (fol. 7^a, last line). On the other side of the title-page of Abū-alḥasan bin Muḥammad Yazdādi, see B. Dorn, p. 4. We have to add two other works, which he says he found the other day in a book-shop in Khwārizm: one Risālah, 'which a Sindian, by name 'Alāi bin Sa'id, had translated from Hindūt into Arabic for Dā'ūd Yazdī, A. H. 107; and another Risālah, جواب نامه, translated by Ibn Almuḥaffa' from Pahlawī into Arabic' (fol. 6^b, 7^a), که نادر یزدی را از اهل سند علای بن سعید نام از هندوی بتاری ترجمه فرموده بود در سنه سبع و تسعين مائة و رسالتی دیگر ابن المققع (?) از لغت بهلوی معرب گردانیده جواب نوشته).

As far as we can gather from the extract of this answer, given by Muḥammad bin Alḥasan, it may be identical with the *سیر الملوك*, which Albirūnī has mentioned in his *الانبار المأقیة*; see E. Sachau, The Chronology of Ancient Nations, London, 1879, p. 108; H. Khalfa iv. p. 13.

It is divided into four books (قسم).

First book on fol. 8^a: در ابتدای بنیاد طبرستان.

a. First part: در ترجمه سخن ابن المققع. The extract from Ibn Almuḥaffa' is on fol. 9^a, l. 6, to fol.

31^a, l. 14. At the beginning the asناد of his tradition is given thus: گوید ابن الملقع از بهرام بن خوزداد از: پدر خوش منوچهر موبد خراسان و علمای پارس.

It is preceded by a short account of Ibn Almuḥaffa', on fol. 8^a, l. 3, to fol. 9^a, l. 5.

b. Second part on fol. 40^a: در ابتدای بنیاد طبرستان: درخسان عبارت و شهرها که یکدم عهد اتفاق.

c. Third part on fol. 53^b: در خصائص و عجایب طبرستان.

d. Fourth part on fol. 63^b: در ذکر ملوک و اکابر و علما: وزقاد و کتاب واطبا واهل لجم و حکما و شعرا.

Second book on fol. 94^b: در ابتدای دولت آل و شمشگیر: و آل بویه و مدت استیلای ایشان بر ملک طبرستان.

Third book on fol. 123^b: در نقل ملک طبرستان از آل و شمشگیر: که آخر ایشان نوشیروان ابن منوچهر بن قابوس بود با سلاطین محمودیان و سلجوقیان.

Fourth book on fol. 196^a: از ابتدای آل بایوند دوم: نوبت تا به آخر دولت ایشان.

Concerning the time of the author, we have to notice that he states himself to have returned from Baghdad A.H. 606 (fol. 1^b); secondly, that he was acquainted with Husām-aldaulah Ardāshir, who died A.H. 602; and that in the middle of his work he gives A.H. 613 as the time when he wrote (fol. 59^a). The very latest date which one could assume for the author's death would seem to be about A.H. 630-640. Here, however, arises the difficulty already pointed out by B. Dorn (p. 6), that in the work itself events of a much later date are mentioned. The death of Fakhr-aldaulah Hasan (A.H. 750) is reported on fol. 224^b, and the last of the short chronological notes, appended at the end, gives the date A.H. 842. The work must have been continued by some one else, to whom the greater part of the fourth book must be attributed. The first date beyond the author's time seems to occur on fol. 213^b, ll. 3, 4, A.H. 658, when Iṣfahād Shāh Ghāzi Rustam died; the heading of the chapter is مفید در ذکر وفات امجدیه. However, in the following part there may still be chapters from the pen of Muhammad bin Alḥasan¹, or, at least, taken from his papers; for instance, the chapter on Husām-aldaulah Ardāshir (fol. 215^a), A.H. 567-602.

The MS. is dated the 1st Rabī', A.H. 1068=A.D. 1657, December 7th. Sir W. Ouseley acquired the MS. at Shīrāz in May, 1811.

Ff. 226, ll. 17; Nasta'liq; size, 9½ in. by 4½ in. [OUSELEY 214.]

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Akhbār-i-Barmakiyān (کتاب اخبار برمکیان).

A special history of the Barmaks, the famous wazirs of the first 'Abbāsīde Khalīf, by Diyā'i Baranī. It is not an original work, but a translation from the Arabic

¹ The date 613 (on fol. 59^a) does not imply that he did not write after that time.

of Abū-alḥāsim Muḥammad Ṭā'ifī; in one place (fol. 29^b) he is called Abū-alḥasan Ṭā'ifī. The book was completed A.H. 755=A.D. 1356, and dedicated to Firūz-shāh Taghluq; comp. Rieu i. p. 333.

Title: کتاب اخبار برمکیان که بنده ضیاء برنی از: عبارات عربی بهاری ترجمه کرده است و دیباجه را بخطاب همایون سلطان فیروز شاه مدد الله طلال جلاله زینب وزینت داد.

Beginning: حمد و ثنا مر خدا را که فعل خوش کرم: و خلق و سخاوت را قبله اهل کرم الخ.

Comp. besides fol. 3^b, l. 9: و چون بنده ضیاء برنی: اخبار برمکیان را در نهایت منافع دید از لغات عربی بالفاظ فارسی ترجمه کرده تا علوم نیز از آن محفوظ و بهره مند باشند.

Fol. 4^a, l. 12: چنین گوید ابو الفاسم محمد طائی که: مؤلف اصلست الخ.

Fol. 13^b, l. 5: ابو الفاسم طائی که مؤلف کتاب: عریست روایت میکند الخ.

The author states in the preface, on fol. 2^b, that he read in a book, مآثر محمود, composed by Kaḥāl (قال), who was Shāfi'ite Imām to Sultān Maḥmūd of Ghazna, that Kaḥāl told the history of the house of Barmak to Maḥmūd, that he was pleased by it, and spoke highly in favour of them. The book has no particular division, every chapter beginning with the word حکایت. The authorities, on which the single traditions rest, are carefully mentioned.

At the end the following note: و بنده ضیاء برنی: بعبارت خوش اصل عربی را ترجمه کرد امید آنکه چون خردمندان و صاحبزادگان در عربی مؤلف قدیم و پاری این بمیچاره نظر اندازند تعیبتها و آفرین بمیچاره دریغ ندازند (!) و انصاف این ضعیف را بدهند و البته بدعاه خیر مدد نمایند و رحم الله و الله اعلم بالمصواب تمت.

Not dated. The writing is small, but clear; with ornaments on the first two pages. The MS. once belonged to the emperor Jahānḡir (A.D. 1712-1713), as the one fly-leaf bears a seal with this inscription:

117^a
جهاندار پادشاه غازی
غیرتخان خان (1) زاد

Ff. 116, ll. 15; Nasta'liq; size, 9½ in. by 4½ in. [OUSELEY 217.]

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Tawārīkh-i-Gilān (تواریخ گیلان).

History of Gilān and Dailām from the oldest times till A.H. 894=A.D. 1489, composed by Mir Zahir-al-din, the author of the well-known history of Tabaristān; see B. Dorn, Muhammedanische Quellen I, Vorwort, p. ii sq;

IV, Vorwort, p. 5 sq. The author began his work the 1st of Dhū-al-ḥijjah, A. H. 880 = A. D. 1476, 26th of February, at the request of the Kārgiyā Sultān 'Alī Mirzā ibn Sultān Muḥammad (to whom he also dedicated it), with the intention of bringing the history down to A. H. 881, in an introduction and six books (every one subdivided into many fasls). But after having executed this original plan and finished the sixth book, A. H. 882, he commenced to add a seventh, and continued the history till A. H. 894.

Beginning : شکر و سپاس بجهت پادشاهی را که تاج دارای گردنکشان عالم از بندگی خاله درگاه اوست التاج

Contents :

Preface, on the value of the study of history, on fol. 2^a.

Index on fol. 4^b.

مقدمه در ذکر اصطلاحات گیل و دیلم که (الفاظ ایشان برآن جاریست) is missing.

Book I در ذکر تاریخ حکام و سلاطین گیلان) Book I and دیلمیان که قبل از خروج سادات والی و حاکم گیل و دیلم (بوده اند و ذکر حدود و رسوم گیلان و دیلمیان is also missing.

Book II باب دوم در ذکر خروج سید هدایت پناه سید) امیر کبیر ملاطی نور قمر با فرزندانش دولتمند خود تا درجه (شهادت التاج) is likewise defective at the beginning. The first heading, which appears after the index on fol. 5^a, is the third fasl of this second book (در فصل سوم از) (باب).

Book III باب سوم در ذکر خروج سید اشجع افضل سید) هادی کیا از تنکابن و اخراج امیران ناصرو دو امرای بی (بیه) پس که در رویش گیلان بعد از واقعه رشت مستولی شده بودند و چگونگی احوال که در آن شهر و سنین (واقع شد) on fol. 37^a.

Book IV باب چهارم در ذکر حکومت و سلطنت سید) افضل اعلم اشجع اعظم سید رضی کیا و امیر سید محمد نور قمرهما اینا سید علی کیا و سید مهدیکیا بزرگ معصیهم در لاهجان و زنکو و اخراج نمودن عم خود سید (هادی کیا) از مملکتین مذکورترین التاج on fol. 45^b.

Book V باب پنجم در ذکر حکومت و سلطنت حضرت) با رفعت فلك مریت کارگیا ناصر کیا و اخو کارگیا امیر سید احمد بزرگ معصیهم و صورتی چند که در ایام دولت (ایشان از تقدیر ربانی جلّت قدرته سمت صدور یافت on fol. 78^a.

Book VI باب ششم در ذکر سلطنت و کامرانی و غیبت) و شادگامی که در ایام دولت حضرت سیادت قباب سلطنت انکساب عدالت پناه سعادت دستگاه کارگیا سلطان (محمد التاج) on fol. 112^a.

Book VII (appendix, ذیل, history of the years 882-894, without a general heading, in several fasls; first fasl on fol. 165^a: فصل اول از باب هفتم در ذکر آلا و نغمه حضرت باری عز اسمه که در حق این سعید (نصیب از فیض فضل نامتناهی خود موهبه کرده است

This copy was finished the 1st of Rabi' al-lawwal, A. H. 930 = A. D. 1524, 8th of January.

Ff. 203, ll. 18: large Na'khi; some parts supplied later; size, 11½ in. by 7½ in. [Bibl. 156.]

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Raudat-al-jannāt (روضة الجنات).

A special and detailed history and topography of the province and city of Harāt, with its dependencies and adjacent districts in Khurāsān, Sijistān, etc., including Asfīzār, Fūshanj, Bādaghīs, Karkh, Balkh, Anarakhūd, Shubruḡhān, Marw-i-Shāhijān, Abilward, Nasā, Sarakhs, Masḥad, Khāf (better Khwāf), Bākhaz, Jām, Nishāpūr, Salzwār, Tarehiz, Juwain, Bahr-ābād, Asfarāin, Dāmaghān, Bistām, Kandahār, etc. etc., composed A. H. 897 = A. D. 1491, 1492 (comp. fol. 10^a, l. 14), by Almu'īn al-izālīmī al-asfīzārī (so here fol. 11^b, l. 13; comp. II. Khalfā iii. 493, No. 6608, where the author is more correctly called Mu'īn-al-dīn Muḥammad al-zamjī al-asfīzārī), and dedicated to Shāh Sultān Husayn Mirzā (who died A. H. 911); see Rieu i. p. 206; Journal Asiatique, 5^e série, vol. xvi. p. 461 sq.; xvii. p. 439 sq. and p. 473 sq.; xx. p. 268 sq. Its full title is روضة الجنات فی اوصاف مدینة الهرات (see fol. 14^b, ll. 3 and 4); it is founded on the older works of Abū Ishāq Aḥmad bin Yāsīn and Thikāt-al-dīn Shaikh 'Abd-alraḥmān Fāmi (so 'Āmi, as H. Khalfā calls him), the author of a تاریخ هرات (see fol. 25^a, l. 1), on Rabi' l Fūshanjī's Kurtanāna (in verse), and Saifi Harawī's history of the ملوک کرت (see fol. 12^a; besides there are quoted on fol. 4^b, for the history of some of the Tīmūride Sultāns, the جامع البدائع السلطانی and the کتاب منور نامہ). This work was originally divided into twenty-six raudas (see fol. 14^a, l. 10), but this copy is incomplete both in the middle and at the end, and the headings and numbers of the single chapters are very often quite preposterous. We have corrected them in accordance with the facts.

Preface on fol. 1^b, beginning: بسم الله الرحمن الرحيم المجيب عليه توكلت واليه اتيب سياس و ستایش مالک الملکی را سزاست که شهرت بدین انسانز که تختگاه پادشاه عرفان است بچهار بازار عناصر التاج

دعای دولت و جان و دارائی شاهزادگان کامگار دعای دولت امرای on fol. 4^b; دعای بلده طیبه هرات on fol. 5^b; دعای رای ملک آرای مدح حضرت حقائق پناهی المحدثی مولانا نور on fol. 6^a; دعای جلال الدین عبد الرحمن جامی مدّ ظلّه (Jāmi was still alive when this work was composed), on fol. 8^a; دعای صفت مسجد on fol. 9^b; دعای صفت قلعة اختیار الدین on fol. 9^b; جامع هرات

سبب تألیف کتاب موشح بذکر دعا و القاب fol. 106^b;
حضرت امیر آصف صفات کیوان جناب رفیع مقدار معالی
آثار on fol. 111^b.

Randah I (در کیفیت بنای بلد هرات), in seven
 ۱۱۱۱, on ff. 15^a, 19^a, 19^b, 20^a, and 21^a (bis).

Randah II, in two چمن آول در کیفیت اوضاع چمن
(این بلدۀ فلک ارتفاع چمن دویم در ذکر بعضی مضامین
on ff. 22^a and 22^b.

Raudah III, in two جمن آول در شرف خراسان) جمن دوم در
عموماً و احادیثی که در آن باب وارست جمن دوم در
(فصلت هرات خصوصاً و روایتی که در باره او منقولست, on
ff. 24b and 26b.

در ذکر نصبات و ولایات نوابع و مضافات) Raḍdah IV, in four ۴۸^a, ۲۹^b, ۳۲^b, and ۳۶^b.

در ذکر بعضی ولایات که از مدینه الاسلام) Raudah V
هرات دورتر ازین ولایات است که مذکور شد از اقلیم خراسان
(و) in four, on ff. 42^a, 48^a, 65^b,
and 70^b.

Raudah VI is entirely missing, the first and second of Raudah VII also.

چمن سہم روضۂ مفتح در ذکر (3-7 جمن، *Rauḍah* VI،
 دانشمند نهبانی) چمن چہارم در ذکر ملک غیاث الدین
 میرکات و بعضی دیگر اگر آل کرت چمن پنجم در وقایعی کہ
 سلطان ملک غیاث الدین محمد و ملک قطب الدین
 اسفراین و ملک نیاکین معتمد شد چمن ششم در ذکر
 عمارات ملک غیاث الدین و رفتن او بمکہ مبارک زادہ
 اللہ تعالیٰ شرفاً و بعضی حالات دیگر چمن ہفتم در ذکر
 حکومت ملک شمس الدین محمد در ہرات ہفت چمن ملک
 ... ۱۵۰۶، ۱۵۰۷، ۱۵۰۸، ۱۵۰۹، ۱۵۱۰، ۱۵۱۱، ۱۵۱۲، ۱۵۱۳، ۱۵۱۴، ۱۵۱۵، ۱۵۱۶، ۱۵۱۷، ۱۵۱۸، ۱۵۱۹، ۱۵۲۰، ۱۵۲۱، ۱۵۲۲، ۱۵۲۳، ۱۵۲۴، ۱۵۲۵، ۱۵۲۶، ۱۵۲۷، ۱۵۲۸، ۱۵۲۹، ۱۵۳۰، ۱۵۳۱، ۱۵۳۲، ۱۵۳۳، ۱۵۳۴، ۱۵۳۵، ۱۵۳۶، ۱۵۳۷، ۱۵۳۸، ۱۵۳۹، ۱۵۴۰، ۱۵۴۱، ۱۵۴۲، ۱۵۴۳، ۱۵۴۴، ۱۵۴۵، ۱۵۴۶، ۱۵۴۷، ۱۵۴۸، ۱۵۴۹، ۱۵۵۰، ۱۵۵۱، ۱۵۵۲، ۱۵۵۳، ۱۵۵۴، ۱۵۵۵، ۱۵۵۶، ۱۵۵۷، ۱۵۵۸، ۱۵۵۹، ۱۵۶۰، ۱۵۶۱، ۱۵۶۲، ۱۵۶۳، ۱۵۶۴، ۱۵۶۵، ۱۵۶۶، ۱۵۶۷، ۱۵۶۸، ۱۵۶۹، ۱۵۷۰، ۱۵۷۱، ۱۵۷۲، ۱۵۷۳، ۱۵۷۴، ۱۵۷۵، ۱۵۷۶، ۱۵۷۷، ۱۵۷۸، ۱۵۷۹، ۱۵۸۰، ۱۵۸۱، ۱۵۸۲، ۱۵۸۳، ۱۵۸۴، ۱۵۸۵، ۱۵۸۶، ۱۵۸۷، ۱۵۸۸، ۱۵۸۹، ۱۵۹۰، ۱۵۹۱، ۱۵۹۲، ۱۵۹۳، ۱۵۹۴، ۱۵۹۵، ۱۵۹۶، ۱۵۹۷، ۱۵۹۸، ۱۵۹۹، ۱۶۰۰، ۱۶۰۱، ۱۶۰۲، ۱۶۰۳، ۱۶۰۴، ۱۶۰۵، ۱۶۰۶، ۱۶۰۷، ۱۶۰۸، ۱۶۰۹، ۱۶۱۰، ۱۶۱۱، ۱۶۱۲، ۱۶۱۳، ۱۶۱۴، ۱۶۱۵، ۱۶۱۶، ۱۶۱۷، ۱۶۱۸، ۱۶۱۹، ۱۶۲۰، ۱۶۲۱، ۱۶۲۲، ۱۶۲۳، ۱۶۲۴، ۱۶۲۵، ۱۶۲۶، ۱۶۲۷، ۱۶۲۸، ۱۶۲۹، ۱۶۳۰، ۱۶۳۱، ۱۶۳۲، ۱۶۳۳، ۱۶۳۴، ۱۶۳۵، ۱۶۳۶، ۱۶۳۷، ۱۶۳۸، ۱۶۳۹، ۱۶۴۰، ۱۶۴۱، ۱۶۴۲، ۱۶۴۳، ۱۶۴۴، ۱۶۴۵، ۱۶۴۶، ۱۶۴۷، ۱۶۴۸، ۱۶۴۹، ۱۶۵۰، ۱۶۵۱، ۱۶۵۲، ۱۶۵۳، ۱۶۵۴، ۱۶۵۵، ۱۶۵۶، ۱۶۵۷، ۱۶۵۸، ۱۶۵۹، ۱۶۶۰، ۱۶۶۱، ۱۶۶۲، ۱۶۶۳، ۱۶۶۴، ۱۶۶۵، ۱۶۶۶، ۱۶۶۷، ۱۶۶۸، ۱۶۶۹، ۱۶۷۰، ۱۶۷۱، ۱۶۷۲، ۱۶۷۳، ۱۶۷۴، ۱۶۷۵، ۱۶۷۶، ۱۶۷۷، ۱۶۷۸، ۱۶۷۹، ۱۶۸۰، ۱۶۸۱، ۱۶۸۲، ۱۶۸۳، ۱۶۸۴، ۱۶۸۵، ۱۶۸۶، ۱۶۸۷، ۱۶۸۸، ۱۶۸۹، ۱۶۹۰، ۱۶۹۱، ۱۶۹۲، ۱۶۹۳، ۱۶۹۴، ۱۶۹۵، ۱۶۹۶، ۱۶۹۷، ۱۶۹۸، ۱۶۹۹، ۱۷۰۰، ۱۷۰۱، ۱۷۰۲، ۱۷۰۳، ۱۷۰۴، ۱۷۰۵، ۱۷۰۶، ۱۷۰۷، ۱۷۰۸، ۱۷۰۹، ۱۷۱۰، ۱۷۱۱، ۱۷۱۲، ۱۷۱۳، ۱۷۱۴، ۱۷۱۵، ۱۷۱۶، ۱۷۱۷، ۱۷۱۸، ۱۷۱۹، ۱۷۲۰، ۱۷۲۱، ۱۷۲۲، ۱۷۲۳، ۱۷۲۴، ۱۷۲۵، ۱۷۲۶، ۱۷۲۷، ۱۷۲۸، ۱۷۲۹، ۱۷۳۰، ۱۷۳۱، ۱۷۳۲، ۱۷۳۳، ۱۷۳۴، ۱۷۳۵، ۱۷۳۶، ۱۷۳۷، ۱۷۳۸، ۱۷۳۹، ۱۷۴۰، ۱۷۴۱، ۱۷۴۲، ۱۷۴۳، ۱۷۴۴، ۱۷۴۵، ۱۷۴۶، ۱۷۴۷، ۱۷۴۸، ۱۷۴۹، ۱۷۵۰، ۱۷۵۱، ۱۷۵۲، ۱۷۵۳، ۱۷۵۴، ۱۷۵۵، ۱۷۵۶، ۱۷۵۷، ۱۷۵۸، ۱۷۵۹، ۱۷۶۰، ۱۷۶۱، ۱۷۶۲، ۱۷۶۳، ۱۷۶۴، ۱۷۶۵، ۱۷۶۶، ۱۷۶۷، ۱۷۶۸، ۱۷۶۹، ۱۷۷۰، ۱۷۷۱، ۱۷۷۲، ۱۷۷۳، ۱۷۷۴، ۱۷۷۵، ۱۷۷۶، ۱۷۷۷، ۱۷۷۸، ۱۷۷۹، ۱۷۸۰، ۱۷۸۱، ۱۷۸۲، ۱۷۸۳، ۱۷۸۴، ۱۷۸۵، ۱۷۸۶، ۱۷۸۷، ۱۷۸۸، ۱۷۸۹، ۱۷۹۰، ۱۷۹۱، ۱۷۹۲، ۱۷۹۳، ۱۷۹۴، ۱۷۹۵، ۱۷۹۶، ۱۷۹۷، ۱۷۹۸، ۱۷۹۹، ۱۸۰۰، ۱۸۰۱، ۱۸۰۲، ۱۸۰۳، ۱۸۰۴، ۱۸۰۵، ۱۸۰۶، ۱۸۰۷، ۱۸۰۸، ۱۸۰۹، ۱۸۱۰، ۱۸۱۱، ۱۸۱۲، ۱۸۱۳، ۱۸۱۴، ۱۸۱۵، ۱۸۱۶، ۱۸۱۷، ۱۸۱۸، ۱۸۱۹، ۱۸۲۰، ۱۸۲۱، ۱۸۲۲، ۱۸۲۳، ۱۸۲۴، ۱۸۲۵، ۱۸۲۶، ۱۸۲۷، ۱۸۲۸، ۱۸۲۹، ۱۸۳۰، ۱۸۳۱، ۱۸۳۲، ۱۸۳۳، ۱۸۳۴، ۱۸۳۵، ۱۸۳۶، ۱۸۳۷، ۱۸۳۸، ۱۸۳۹، ۱۸۴۰، ۱۸۴۱، ۱۸۴۲، ۱۸۴۳، ۱۸۴۴، ۱۸۴۵، ۱۸۴۶، ۱۸۴۷، ۱۸۴۸، ۱۸۴۹، ۱۸۵۰، ۱۸۵۱، ۱۸۵۲، ۱۸۵۳، ۱۸۵۴، ۱۸۵۵، ۱۸۵۶، ۱۸۵۷، ۱۸۵۸، ۱۸۵۹، ۱۸۶۰، ۱۸۶۱، ۱۸۶۲، ۱۸۶۳، ۱۸۶۴، ۱۸۶۵، ۱۸۶۶، ۱۸۶۷، ۱۸۶۸، ۱۸۶۹، ۱۸۷۰، ۱۸۷۱، ۱۸۷۲، ۱۸۷۳، ۱۸۷۴، ۱۸۷۵، ۱۸۷۶، ۱۸۷۷، ۱۸۷۸، ۱۸۷۹، ۱۸۸۰، ۱۸۸۱، ۱۸۸۲، ۱۸۸۳، ۱۸۸۴، ۱۸۸۵، ۱۸۸۶، ۱۸۸۷، ۱۸۸۸، ۱۸۸۹، ۱۸۹۰، ۱۸۹۱، ۱۸۹۲، ۱۸۹۳، ۱۸۹۴، ۱

Raudah VIII (ذكر وفات ملك غياث الدين و احوال), in seven (چمن, on ff. 114^b (the heading is here omitted), 116^b, 118^b, 120^b, 122^a, 124^a, and 125^a.

Randah IX (تسخير ممالك بعزم صاحب قران), on fol. 125^b.

Raudah X (نور تقویم نمودن صاحب قران ممالك خراسان), on fol. 131b.

Randah XI (در وقایع و حوادث که در هرات واقع شده) (از قدیم چمن (the first of which is not marked, beginning immediately after the general heading of the randah, we suppose), on ff. 136^b, 138^b, 141^a, and 143^a).

در حلوة (احدثة) بوجای دانشمند و Raudah XII
on fol. 144^a, (ذکر خرابه) او درین مدینه حجت مانند

ذکر حوادث حضرت خاقان مغفور (Raudah XIII)

(شاهرخ پادشا), on fol. 152^a, in three چمن, on ff. 153^b, 155^a, and 156^b.

Raudah XIV (در بیان آبادانی بلدة هرات و خراسان), on fol. 158b, in three columns, on ff. 163a, 164b, and 166a.

در وقایعی که بعد از وفات شاه رخ میرزا در) Randah XV, on ff. 168^a, in three (هرات حادث شد), on ff. 171^b, 174^b, and 176^a.

Raudah XVI (در جلوس ابو القاسم بايرخان بر سرير), on fol. 181^b, in two columns, on ff. 185^a and 187^a.

Randah XVII (جلوس بابر میرزا کرت ثانی بر سر پر)، on fol. 189^a, in four
 (سلطنت و جهانبانی بتأیید سبحانی), on ff. 190^a, 192^a, 197^a, and 201^a.

Randa XVIII (without a heading), on fol. 202^a.

Raudah XIX (در جلوس پادشاه ترکمان بر سربر), on fol. 205^a.

Randah XX, in three (or four) چمن اول در چمن
 بمده حال حضرت خلافت مال ابو الفارای سلطان حمین
 چمن دوم در آمدن حضرت خلافت ولایت پناه خواجه
 ناصر الدین عبد اللہ چمن چهارم (sic! a third is not found)
 در ذکر ولایت شاه زاده 'بایسنغر سلطان و بزاق چهار طاق
 (حجت سب هفتای), on ff. 209^a, 211^b, and 217^b.

Randah XXI در توجّه سلطان سعید بجانب عراق) on fol. 210b.

در گرفتار شدن سلطان سعید بدست) Randah XXII
 (الشکر ترکمان و وسیله یافتن شهادت on fol. 223^b
 with one حمد on fol. 226^b.

Randah XXIII (ابو الغازی سلطان) . . . در جلوس خسرو . . . on fol. 229^a, with
 (حسین بهادر بر سریر سلطنت و سرفرازی
 one حنین on fol. 231^b.

Raudah XXIV, first *چمن اول از روضه ۲۴ در* چمن
ذکر لشکر کشیدن حضرت ابو الغازی سلطان حسین میرزا
(*بحار*), on fol. 232^a, beginning with the year 874 =
A.D. 1469. All the rest is wanting. It breaks off
with the words *و سوارات هر چند مائع* and
و در تمام بودی و *بابس و اقامت* بود از احداث

Ff. 233, ll. 15; large, clear, and regular Nasta'lik; the first page afterwards supplied; size, 9½ in. by 6½ in. [Ouseley Add. 125.]

311

Ta'rikh-i-Hasht-Bahisht (تاریخ هشت بهشت)

History of the first eight Turkish Sultāns, from the founder of the dynasty 'Uthmān (+726=A.D. 1325) till the death of Bāyazīd II (+918=A.D. 1512), composed by İdris bin Husām-aldin Albiddisi (see fol. 9, line 6), who died A.H. 926=A.D. 1520, according to the statement in the *Salīm-nāma*, Rien i. p. 219. The title occurs on fol. 10^a. Line 4 ab inf.

This work is said to be the first Turkish history ever written; it is of great value and of rare occurrence, since there are as yet known to exist in European libraries only two complete copies of the Persian original, besides our own, viz. in the British Museum and in Upsala. At the beginning there is something wanting, probably one leaf, but fortunately nothing of any importance. Besides a few words are wanting on ff. 16^a and 440^a.

It contains an introduction and eight books:

Introduction, on fol. 3^a, beginning: از خاك بر گرفتگان راحت را كه آدم حقير خاكست و آن همدم ندم و نديم الم غمناكي الی

First book, on fol. 22^a. History of 'Uthmān Beg Ghāzi (+ 726).

Second book, on fol. 83^b. History of Ūrkān (+ 761).

Third book, on fol. 129^b. History of Murād I (+ 791).

Fourth book, on fol. 185^b. History of Bāyazīd I (+ 805).

Fifth book, on fol. 237^a. History of Muḥammad I (+ 824).

Sixth book, on fol. 301^b. History of Murād II (+ 855).

Seventh book, on fol. 378^b. History of Muḥammad II (+ 886).

Eighth book, on ff. 487^b-642^a. History of Bāyazīd II (+ 918).

Comp. H. Khafā ii. p. 110; vi. p. 500; Rien i. p. 216 sq.; C. I. Tornberg, p. 191; W. Morley, p. 142; G. Flügel, ii. p. 216 sq.; Hammer-Purgstall, Geschichte des Osmanischen Reiches, Book I, p. 34, Book IX, p. 188.

This MS. consists of two parts: a. Introduction and the first seven books; b. The eighth book. According to the colophon on fol. 486^a the first part was copied by 'Alī bin 'Abd-alghālīb bin 'Ināyat-allāh bin 'Alī Alfrūzābādī, and finished on Tuesday, the 7th of Rabi'-alawwal, A.H. 1074=A.D. 1663, the 9th of October.

The second part was finished A.H. 1110, in Rabi'-alawwal=A.D. 1698, September; see the colophon on fol. 642^a.

The whole MS. is in complete preservation. The margin of the second part shows occasional emendations (with *صح*).

Ff. 642, ll. 31; small Nasta'liq; size, 14 in. by 7½ in.

[ORIENT 358.]

312

Sharafnāma (شرفنامه تاريخ كردستان).

The very rare and extremely valuable history of the Kurds, called Sharafnāma, or the Ta'rikh-i-Kurdistan, by Sharafkhān bin Shams-al-dīn, who was born at Garmrūd (according to others, Karahrūd or Karahrūd) in Irāk (comp. Charnoy, traduction, tome i, sec. partie, p. 2, note 4), A.H. 949=A.D. 1542, and completed this work A.H. 1005=A.D. 1597; comp. detailed accounts of the author himself, as well as his composition, in H. Khafā ii. 134, No. 2235; Rieu i. p. 209 sq.; Morley, Catal., pp. 143-151; Catal. des MSS. et Xyll., p. 295; Dorn, Das Asiat. Museum, pp. 283, 348, and 661; Wolkow, Journal Asiatique, tome viii. p. 291 sq. The Persian text was edited by V. Veliāminof-Zernof, St. Petersburg, 1860-62 (Sheref-Namē on Histoire des Kurdes), in two volumes; a French translation, with an ethnographical and geographical introduction and many notes,

has been published by Mr. Charnoy (Sheref Nāme on l'histoire de la Nation Kurde), in two volumes, St. Petersburg, 1868-75. Two Turkish versions of the Sharafnāma are found in the Brit. Mus. Add. 7, 860, and 18547.

The present copy is the most excellent of all, being Sharafkhān's autograph, finished by himself according to the colophon (قد وقع تحرير و تصحيح على يد مؤلفه الفقير و ممتد للفقير المحتاج الى رحمة الله الملك المبارك شرف بن شمس الدين), the last of the month Dhū-alhijjah, A.H. 1005=A.D. 1597, 13th of August. This date is quite in agreement with the author's statement in his autobiography; comp. Charnoy, trad., tome i, sec. partie, p. 10 (where 13 août must be read instead of 4 août).

Contents:

Author's preface, table of contents, etc., on fol. 1^b.

Introduction (مقدمه) on the origin of the Kurds, their manners, and customs, on fol. 4^b (در ذکر انساب و طوائف اكراد و شرح اطوار ايشان).

First book (مصحف اول) on fol. 7^a. History of the Sultāns of Kurdish origin, in five fūl (در ذکر ولايت كردستان كه علم سلطنت بر افراشته اند).

Second book (مصحف دوم) on fol. 29^a. History of certain great, but not quite independent rulers of Kurdistan, also in five fūl (در ذکر عظمه حكام كردستان كه اكرچه استقلال دعوى سلطنت و اراده مرجع نكرده اند اما در بعضى اوقات خطبه و سكه بنام خود نموده اند).

Third book (مصحف سيم) on fol. 59^b. History of the other Amirs and rulers of Kurdistan, in three fūl (در ذكر سائر امرا و حكام كردستان). The first firḳah (on fol. 59^b) contains nine chapters, the second (on fol. 95^b) eleven, the third (on fol. 110^b) four shēba.

Fourth book (مصحف چهارم; both copies—this and the following one—read *مصحف*) on fol. 114^a. History of the rulers of Bidlis, the author's ancestors (در ذکر حكام بيدليس كه ابا و اجداد مسعود اوراقست), divided into a preface (مقدمه), four parts (سطر), and a supplement (ذيل), containing Sharaf-al-dīn's autobiography, on fol. 151^a.

Appendix (خاتمه) on fol. 154^b. History of the Ottoman emperors and the contemporary kings of Irān, Tūrān, etc. (در بيان احوال سلاطين حشمت آئين آل عثمان و پادشاهان ايران و توران بل اكثر جهان كه معاصر ايشان بوده اند).

Beginning of the Sharafnāma: افتتاح سخن حمد و ثناء پادشاهى بايد كه ثنائى ستايش الی

Ff. 246, ll. 21; Na'akhi; the first pages and some others are supplied by a modern hand; illuminated frontispiece; twenty miniature paintings on ff. 32^a, 33^a, 38^a, 39^a, 41^a, 43^a, 55^a, 56^a, 65^a, 66^a, 77^a, 89^a, 131^a, and 132^a (one large picture), 144^a and 145^a (also only one), 157^a, 158^a, 172^a, and 173^a (one), 190^a and 191^a (likewise one), 207^a and 208^a (also one); excellent binding in gold, red, and other colours; size, 11½ in. by 6½ in. [ELIAS 333 (G.O.)]

313

Another copy of the same work.

This very correct copy was transcribed by Hasan bin Nūr-al-din, at Kilis, in the district of Halab, from the author's autograph, the 5th of Jumādī-al-awwal, A. H. 1015=A. D. 1606, 9th of September, ten years after the composition of the work; see the colophon:

وقد وقع الفراغ من تحرير هذه الكتاب المستطاب على يد انقر العباد واحوجهم الى عناية الله الملك الوهاب حسن بن نور الدين في قصبة كليس من اعمال حلب المحمية من خط مؤلفه ومصححه ومنقحه شرف خان حاكم بتليس المرحوم الزوجي في خامس شهر جمادى الاول من شهر سنة خمس عشر والف.

Mr. Charney made use of this copy for his French translation; see his 'Avant-propos,' p. 5.

Contents:

Preface on fol. 1^b.

Introduction on fol. 5^a.

Book I on fol. 8^b.

Book II on fol. 35^b.

Book III on fol. 68^b.

Book IV on fol. 142^a.

Appendix on fol. 193^a.

Ff. 327, ll. 21; Nasta'lik; size, 10½ in. by 6½ in.

[ELLIOT 321 (G. O.)]

314

The same.

Introduction on fol. 4^b; Book I on fol. 7^b; II on fol. 31^a; III on fol. 60^a; IV on fol. 124^b; Appendix on fol. 166^a. A part of fol. 117^b, the whole of ff. 118 and 119^a are left blank, but the text is uninterrupted. The date is torn away, only *سبع* remains.

This copy was presented to the Bodleian Library by N. Huntington, 1680.

Ff. 263, ll. 21; careless Nasta'lik; a few pages entirely or partly supplied by another hand; much injured, especially at the beginning; size, 11½ in. by 6½ in. [HUNT. DONAT. 13.]

315

Ta'rikh-i-Kashmir (تاریخ کشمیر).

An abridged history of Kashmir from the oldest times down to A. H. 1024=A. D. 1615 (this is the last date, which occurs on fol. 129^a, l. 4), compiled at the request of Jalāl-al-din Malik Muhammad Najī ibn Malik Nusrat, by Hasan bin 'All of Kashmir, and founded, as we believe, like all the following histories of Kashmir, on the original Sanskrit work of Rājataranginī, for which we refer to H. H. Wilson, 'An Essay on the Hindū History of Cashmir,' Asiatic Researches, vol. xv, Serampore, 1825, p. 1 sq.; to Klaproth, Journal Asiatique, 1825, tome vii, p. 1 sq.; D. J. F. Newall, 'A Sketch of the Mahomedan History of Cashmere,' in the Journal of the Asiatic Society of Bengal, new series, No. 68, Calcutta, 1854 (pp. 409-460); and Rieu i. p. 296 sq.

We do not find this adaptation of the old Rājataranginī mentioned or described anywhere; at any rate it

is different from all the histories enumerated by Wilson, Newall, Rieu, etc. It begins with the well-known story of the drainage of the water from the valley of Kashmir or Satiasara, on fol. 3^b. The pre-Muhammadan epoch comprises ff. 3^b-35^a, the post-Muhammadan the rest. At the beginning a part of the preface is missing.

The first abrupt of this copy run thus: *معدلت شعار و حکومت حاکمان نصفت دثار تعبیه فرمود و جهان آرای همت الخ*.

Not dated.

Ff. 130, ll. 15; Nasta'lik; ff. 123 and 124 supplied by another extremely careless hand; size, 8½ in. by 4½ in. [FRASER 160.]

316

Ta'rikh-i-Kashmir (تاریخ کشمیر).

Another work of the same title, containing a history of Kashmir from the earliest ages down to its conquest by the emperor Akbar, compiled from the same old Kashmirian chronicle of Rājataranginī and other authentic documents, by Haidar ibn Hasan Malik ibn Kamāl-al-din Malik Muhammad Najī of Cāwarah, between A. H. 1027 and 1030=A. D. 1618-1621. The author, a native of Kashmir and descendant of one of the principal families of this country, dedicated his work to the emperor Jahāngir; comp. Rieu i. p. 297, and J. Aumer, p. 98, where, by a mere mistake, it is ascribed to the grandfather, Kamāl-al-din, instead of the grandson, Haidar Malik.

Beginning:

ای آنکه جهان بوجدت نست گواه
کس را نمود در حرم کند تو را الخ

No date. This copy formerly belonged to W. Morley, who got it from the library of Dr. Adam Clarke, in December, 1836.

Ff. 186, ll. 10; Nasta'lik; size, 6½ in. by 4 in. [BODL. 674.]

317

Another copy of the same Ta'rikh.

This copy of the same Ta'rikh-i-Kashmir is rather injured in the first page and in many other places. Beginning the same as in the preceding MS. The author is here more properly called Haidar Malik ibn Hasan Malik, etc.

No date.

Ff. 71, ll. 20; Nasta'lik; size, 8½ in. by 4½ in.

[ELLIOT 360.]

318

Ta'rikh-i-Kashmir (تاریخ کشمیر).

A third work of the same title, composed A. H. 1122=A. D. 1710, in the fourth year of Bahādurshāh's reign (not of Muhammadshāh's, as Wilson says), by Narāyan Kūl, with the takhallus 'Ājiz (a Hindū Brahman of Kashmir; see the author's name and the date of composition on fol. 3^a, l. 8, and fol. 3^b, ll. 9 and 10). It is professedly a mere translation (in the Oriental meaning of this word) of the above-mentioned Rājataranginī;

comp. Wilson, p. 5 sq.; G. Flügel, ii. p. 191; and Rieu i. p. 298.

Beginning: سیاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی آلج.

This ta'rikh concludes on fol. 68b, and its copy is dated the 5th of Dhū-alka'dah, A.H. 1229=A.D. 1814, October.

On ff. 71a-72b a letter is found from the year 1152, written by Muhammadshāh to Nādirshāh, and beginning: قبل ازین که بندگان اعلیٰ حضرت کیوان آلج; and on fol. 74a (fol. 73 is left blank) there are some other valueless lines in prose, beginning: پاشائی نسخه منسج.

معمول معالج خان طیب آلج.

Although ff. 52 and 53 are left blank, the text is not interrupted at all.

Ff. 74, ll. 13-19; written by different hands, partly in Nasta'liq, partly in Shikasta; size, 7 in. by 3½ in. [OURELET ADD. 96.]

319

واقعات کشمیر (Wāq'āt-i-Kashmir).

History of Kashmir, commenced A.H. 1148=A.D. 1735 (the title contains a chronogram), and completed A.H. 1160=A.D. 1747, on the basis of the Rājatarangini, by Muhammad A'zam, the son of Khair-alzamān-khān, who dedicated this work to the Moghul emperor, Muhammad Shāh (who ruled over Hindūstān A.H. 1131-1161); comp. Wilson's essay, where some extracts are given from this history in Persian text and English translation; and Rieu i. p. 300 sq. It is divided into an introduction (مقدمه), three parts (قسم), and a conclusion (خاتمه), and goes down from the earliest times to the year of its composition.

Introduction: Geographical description of the country (مقدمه در بیان احوال و صفات این شهر) on fol. 2b.

First part: History of the ante-Muhammadan rulers of Kashmir در حالات ارباب حکومت که پیش از (از) Kashmir (در) دوران اسلام درین ملک حکمرانی کردند' on fol. 5b.

Second part: History of the native post-Muhammadan dynasties in Kashmir (در حالات سلاطین) قسم دوم در حالات سلاطین رسیدند و از کشمیر که بعد از سقوط فروغ اسلام بسلطنت رسیدند و از کشمیر (بر) خاستند' on fol. 18a.

Third part: History of the foreign rulers of Kashmir, viz. of the Moghul emperors در (ذکر) قسم سیم در (ذکر) سلاطین دردمان علیّه چغتایّه که متصرف این شهر شدند (تا) زمان اختتام این رساله', seems to begin on fol. 61b (the heading is missing).

Conclusion: Wonderful and curious things of Kashmir خاتمه در بیان بعض عجایب و غرائب که خاصّه (ابن) کشمیر' on fol. 170b.

Besides its historical details this work contains very valuable particulars on learned men, poets, etc., in the different eras; see, for instance, fol. 70b: ذکر جمعی از شاعران سفندان که از ابتدای عهد چکان تا اوائل تسخیر سلاطین چغتایّه بزم آرای کمال و چمن پیری گلشن قبل و قال, on fol. 156a, etc. etc.

Beginning: زینت سعادت دفتر ابداع و ایجاد و زینت طبقات منظر عالم کون آلج.

Dated the 2nd of Rajab, A.H. 1220=A.D. 1805, 26th of September.

Ff. 176, ll. 19; careless Nasta'liq; size, 10½ in. by 6½ in. [ELLIOT 359.]

320

گوهر نامه عالم (Gauhar-nāmā-i-'ālam).

History of Kashmir, composed by Badī-aldin Abū-alkāsim Muhammad Aslam, with the takhallus Mun'imī, son of Maulawī Muhammad A'zam Kūl, known as Mustaghni (see fol. 5b), and dedicated to the emperor Shāh 'Ālam Bahādur Fādiashāh (A.D. 1759-1786), from whom it has got the name گوهر نامه عالم (fol. 10b, l. 4) or گوهر نامه عالم تفعه للشاء (fol. 12a, l. 2; see besides fol. 9b, l. 4; fol. 10a, l. 5 and 12).

The author Mun'imī (fol. 11a, l. 1) states in the preface, on fol. 7b, that in his work the history of Khwājāh Muhammad A'zam, the son of Khair-alzamān Khān, which bears the title واقعات کشمیر (contained in the preceding copy), is reproduced with very few alterations; see ff. 5b and 7b. The author of the latter work, we suppose, is Mun'imī's father, though he does not say so.

He represents, like all his predecessors, the Rājatarangini as the source of all Kashmirian history; it was translated and, together with information derived from other sources, edited by Mullā Husain Kādiri, and after him by Haidar Malik Hāwar (حیدر ملک حار). See fol. 6b, l. 7, and ll. 14, 15 (comp. No. 316). Besides he quotes another work on Kashmirian history, composed by Nūr-aldin Walli, 'in Kashmiri', بزبان کشمیری (see fol. 7b ult.; fol. 8a, l. 4 sq.); it is called نور نامه. A learned Kashmirian, Manlānā Ahmad, a contemporary of Sultān Zain-al-'ābidin (A.D. 1423-1474), translated it into Persian under the title of مرآة الاولیاء (see fol. 8a, l. 8). About the history of the discovery of this work, see ff. 8a, 8b.

All the sources of which he made use are enumerated on fol. 9a: تاریخ سید علی—تاریخ رشیدی از مرزا حیدر : 9a: —ترجمه نور نامه از ملا احمد عالمه—منتخب التواریخ از حسن بیگ—تاریخ حیدر ملک حار—درویش نامه حضرت بابا نصیب—درجات السادات از خواجہ محمد اسمعی—اسرار الابرار از بابا داؤد مشکوئی—تفعه الفقرا—رساله شیخ محمد مراد نقشبندی—مآثر عالمگیری از مستعد خان—اقبالنامه جهانگیری از عمید خان—نوادیر الاخبار از خواجہ

معدّ امين بلغى—مجالس المؤمنين—دستور العمل سلاطین از سید مبارک خان—مجدد نامن روستا و بندو تاریخ دیگر از بعضی متأخرین تا عهد معدّ شاه بالتخصیص واقعات کشمیر من تصنیف خواجہ اعظم دبدہ مری غفران بناہ.

It contains an introduction, six books (tabakah), and a conclusion; of these we have in the present MS. the introduction and books 1-5, the fifth not quite complete. The remainder is either wanting or was never composed at all.

Author's preface on fol. 1^a.

Introduction on fol. 12^b. Geographical description of Kashmir.

First tabakah on fol. 21^a. The kings who ruled it before and immediately after the deluge.

Second tabakah on fol. 67^a. The early Hindū Rājās.

Third tabakah on fol. 101^b. The first Muhammadan rulers, the Shahmiri dynasty.

Fourth tabakah on fol. 158^b. The Cākān dynasty.

Fifth tabakah on fol. 200^b till end. The Moghul emperors as rulers of Kashmir. It breaks off abruptly with A. H. 1150, during the reign of Muḥammad Shāh (A. H. 1161 = A. D. 1748).

According to the index in the preface (fol. 12^a) the sixth tabakah contains, or was to contain, the history of the rise of the Afghāns, the conquest of Kashmir by Aḥmad Shāh, till the time when the author wrote.

Conclusion, on some peculiarities and wonderful things of Kashmir.

Beginning: فاتحة تاریخ ابداع اختراع عالم سیاس بنقیاس جناب اقدس خالقی که هو الله الاحد الله العمد صفی از اخبار تاریخ بی منتهای قدامت وحدانیت ذات بی بدل او که الله.

Mun'im must have written in the latter half of the last century, and to this time we may also assign the present copy.

FF. 765, ll. 15; Nasta'lik; size, 8½ in. by 7½ in.

[UNREEL 185.]

321

Khul'at-alansāb (حلاۃ الانساب).

A genealogy of the Afghāns, together with a refutation of the doctrines of the Rāfidīs, composed by Hāfiẓ Rahmat bin Shāh 'Ālam of the tribe Kūta-khail' (see fol. 10^a, l. 1). The title occurs on fol. 13^b. See B. Dorn, History of the Afghāns, I, p. xii, No. 13; and Rieu i. p. 212.

After a long preface of eight chapters of praise (ننا) on fol. 1^a he proceeds to state that many Afghāns, amongst the whole tribe Kūta-khail, had settled in India, that in course of time they had forgotten their genealogies and mutual relationship, which it is necessary to know according to the laws of the Kurān. To fill up this want he wrote the present work, and adduces as

his sources, on fol. 13^a, the تواریک خان جهانی شير شاهی; the tadhkirah of Akhund Darwiza (see about him B. Dorn, Chrestomathy of the Pushtū Language, p. v, No. ii). Besides this he received much information from living persons, the heads of clans, etc.

On fol. 14^a the work itself begins: در بیان احوال شیخ کزده شهاب الدین.

Fol. 16^a. بیان احوال اولاد شیخ شهاب الدین.

Fol. 20^b. بیان نسب قیس عبد الرشید.

As usual, the origin of 'Abd-alraḥīd is traced back to the Israelites, king Tālūt, etc. (fol. 21^b).

Fol. 35^b. ذکر احمد شاه پادشاه.

Fol. 38^a. بیان اولاد افغان.

Fol. 50^b. بیان فرزندان لودی ابن بی بی متو.

Fol. 57^b. بیان احوال آن سادات که مشهور بافغانان شده اند.

FF. 61^a-91^a. بیان تفصیل شیخین ورد روافی بالفعل در آن شروع میگردد.

That this latter chapter is not an appendix, but belongs originally to the work, can be proved from the sixth chapter (نئی ششم) of the preface, where he promises to give a refutation of the Rāfidīs at the end of the work, on account of its being too large to be contained in a chapter of the introduction (fol. 5^b, ll. 1, 2). To this announcement he refers back at the beginning of the last chapter, fol. 61^a, l. 10.

The author sometimes quotes verses in Pushtū. The Arabic hymn, with Pushtū translation, which, according to Dr. Dorn's statement, occurs at the end of the book, is not to be found in this copy.

Beginning: الحمد لله رب العالمین والصلوة والسلام علی رسول معدّ واکه واصحابه اجمعین حمد بن محمد مر خالقی را که جمیع مکونات را جهت اظهار الله.

End:

اگر دعوت رد کنی ور قبول من دست و دامان آل رسول

According to some verses at the end this work was completed in Rajab, A. H. 1184 = A. D. 1770, October, November.

FF. 91, ll. 11; Nasta'lik; size, 8½ in. by 5½ in.

[UNREEL 172.]

322

A large paper roll, containing the pedigree of the Afghān tribes, their origin being traced back to Abraham, Isaac, Jacob, Benjamin, Saul, Armeah, Afghān, who 'is believed to have been General to Solomon, and from his name the Afghāns are so called.' Some historical explanations are added.

At the top we read: '(Pedigree) of the Afghāns, taken from a Manuscript written by the late Hafiz Khimut.' This Hafiz Khimut occurs at the end of the pedigree, and to his name the following note is added: 'Who commanded the Rohilla army on the day

¹ His own descent he describes on fol. 19^a. Comp. No. 322.

when the English conquered Kutteer for the Vizier. He was shot gallantly fighting for his country, and left behind him eleven sons, who, after long confinement at Lucknow, were at last set at liberty by orders of the English, and permitted to retire to their own country.

On comparing this with the 'History of the Afghāns, translated from the Persian of Neamat Ullah by B. Dorn,' preface, p. xii, we are led to believe that this pedigree is excerpted and translated into English from the خلاصه الانساب, composed in Persian by Hāfiz Rahmat bin Shāh 'Ālam. He was the ruler of Rohilkand since A.D. 1749; and was killed in the battle of Kattarah, A.D. 1774, April 23, against the combined forces of the East-India Company and the Wazir of Oudh. Comp. K. F. Neumann, Geschichte des Englischen Reiches in Asien (Leipzig, 1857), vol. i. p. 493.

The biography of Hāfiz Rahmatkhān is written by his own son, see 'The Life of Hafiz Ool-Moolk, Hafiz Rhehat Khan, written by his son, the Newāb Moost Ujab Khan Bahadoor, entitled Goolistan-i-Rhemat. Abridged and translated from the Persian by Charles Elliot, London, 1831.'

[OUSELEY 410.]

323

Tuhfat-ā'ālam (تحفة العالم).

A quite modern geographical, historical, and biographical work on Shīstār (in Khūzistān), with a great deal of special information on this town, accounts of travels, memoirs, and many interesting notices on the general history of Hindūstān, composed by 'Abd-āltaṭīf bin Abi Ṭālib al-mūsawī al-shūstārī, and given by him as a present to the نواب کامیاب, the cousin of 'Alljanāb Sayyid Abū-alkāsim bin Sayyid Raḍī, commonly called Mir 'Ālam Bahādur, wherefore this book is entitled Tuhfat-i-'Ālam; see fol. 1^a, l. 10 sq.:

چون الخلاع بر مآثر سلف را نسبت بطققات انام علی
تدر مرتبهم فوائد بيشمارست و ازين است که گروهی از
خردمندان و قدر وقت شناسان برحق اوقات را صرف
دانستن تأريخ نموده اند بخاطر فاتر عبد اللطيف بن ابی
طالب الموسوی الشوستری رسید که جمعی از اوضاع شوستر
و شش از محاسن و فعالات اجداد واعمام و بنی اعمام
فصائل گستر را که در آن بلدة توطئن داشته اند در سلك
تحریر کشف و بحضرت نواب کامیاب عم زاده عالمجناب سید
ابو القاسم بن سید رمی مخاطب بمیر عالم بهادر ادام الله
فله بطریق تحفه وارمعان گذرانم تا از آن بلدة بهشت تمثال
و احوال و اوضاع آن نواح آتجناب را اخلاعی وافی حاصل
آید و آن حضرت را یادگاری و آینه‌گذارانی باشد قبول
طبع نقاد و منظور نظر اولی الامصار باد و مستحق بد تحفه
العالم بنام نامی آن حضرت نمودم و من الله الاستعانة،

This copy is dated the 28th of Rabi'-alawwal, A. H. 1229 = A.D. 1814, March 19th; the last year which occurs in the work itself is A. H. 1214 = A.D. 1799.

دلکش صغری که عندلیب دستان سرای
خامه نغمه پردازی و روان برادر کلامی آتخ
Another copy of the same work is in Cat. Berol., No. 210.

Ft. 259, ll. 17-19: Nasta'lik, quite modern handwriting; the single leaves are mounted; size, 13½ in. by 8½ in. [ELLIOT 382.]

VII. COLLECTIONS OF HISTORICAL CONTENTS.

324

Jawāmi'-al-hikāyāt wa lawāmi'-al-riwāyāt (جوامع الملکایات و لوامع الروایات).

A good, old, and complete copy of the celebrated collection of tales and anecdotes, composed during the reign of the Slave-king Abū-almuẓaffar Shams-aldin Altamish (A. H. 607-633 = A.D. 1211-1236) of Dihli, by Maulānā Nūr-aldin (or, according to others, Jāmāl-aldin) Muḥammad 'Aufī, the famous author of the oldest Persian tadhkirah, the Lubāb-alalabāb, and dedicated to the Wazir of that king, Abū-almahmūd (also styled Abū-almafākhir wa almarkārim and Abū-almakārim wa alma'ālī) Niẓām-almulk bin Abi Sa'd aljunaidi, at whose desire the author compiled this work, and finished it A. H. 625. It is commonly styled للکایات, and see H. Khalfa ii. p. 510; J. Briggs, History of the Rise, etc., i. p. 212; Rieu ii. p. 749 sq.; G. Flügel, i. pp. 410-412; J. Aumer, pp. 56 and 57; Journal of the Asiatic Society of Bengal, vol. xiii (1854), p. 258, No. 191; W. Nassau Lees, Materials, p. 30; Elliot, History of India, ii. pp. 155-203, etc. It is divided into four kismas, each of which contains twenty-five bābs.

Contents:

Volume I (No. 171):

First kism on fol. 1^b, treating of the knowledge of God (در معرفت حضرت آفریدگار), and beginning: حمد و نغای مبدعی را که از بدایت صباح وجود تا نهایت روح آتخ.

A complete index of the whole work is given on ff. 4^b-7^b. The twenty-five bābs of this kism are found here on ff. 7^b, 16^b, 32^a, 44^b, 94^b, 145^a, 158^a, 177^a, 177^b, 186^a, 193^a, 207^a, 230^a, 251^a, 263^b, 272^a, 281^a, 289^b, 296^b, 300^b, 302^b, 307^a, 309^a, 311^b, and 313^a.

Volume II (No. 172):

Second kism on fol. 1^b, treating of good morals (در بیان اخلاق حمیده و سیر مرصده سر: دندر مکام اخلاقی و محاسن سیر خصلت آتخ).

The twenty-five bābs are found here on ff. 1^b, 4^b, 6^a, 12^b, 24^b, 28^b, 35^a, 38^a, 40^b, 43^b, 47^b, 53^b, 57^b, 61^b, 64^b, 71^b, 76^a, 80^b, 84^b, 89^b, 92^a, 96^a, 101^a, 108^a, and 111^a.

Third kism on fol. 117^b, treating of blamable conduct (در بیان اخلاق مذموم), and beginning: شکر و سپاس و حمد بی قیاس مرید و رگاری آتخ.

The twenty-five bábs are found here on ff. 117^b, 121^a, 124^a, 127^a, 130^b, 134^b, 138^b, 143^a, 148^b, 152^b, 156^b, 160^a, 164^a, 168^a, 171^a, 174^b, 178^b, 182^a, 186^a, 189^b, 194^a, 198^b, 204^a, 208^b, and 214^a.

Fourth kism on fol. 219^b, treating of cosmographical and other miscellaneous matters (در بیان احوال صادر و عجائب بحار و بلاد و طبقات حیوانات و غیر آن محمد و سہاس مبدعی را کہ احد یکتاست الخ).

The twenty-five bábs are found here on ff. 219^b, 222^b, 225^a, 228^b, 232^a, 235^b, 239^a, 244^b, 248^b, 255^a, 259^a, 272^a, 278^a, 283^a, 285^b, 289^a, 293^b, 297^a, 301^a, 305^b, 309^a, 315^a, 322^a, 325^a, and 328^b.

The *second kism* was finished by the darwish 'All Kátib, the 20th of Ramadán, A. H. 832 = A. D. 1429, June 23; the *fourth* by the same, A. H. 833 = A. D. 1429, 1430.

No. 171, ff. 219; No. 172, ff. 333; ll. 25; Naakt; illuminated frontispiece at the beginning of each kism; gilt edges; binding green and gold; size, 13 in. by 9½ in. [ELLIOT 171, 172.]

325

Another copy of the same work.

Contents:

First kism on fol. 1^b, incomplete at the beginning; the first words, *نا ملوک و امرا*, correspond to Elliot 171, fol. 3^b.

Index on ff. 2^a-4^a.

Second kism on fol. 252^b.

Third kism on fol. 332^b.

Fourth kism on fol. 427^b.

The right order of ff. 119-533 is: 119, 124, 120-123, 125-530, 532, 531, 533.

Finished in the month Jumád-al-awwal, A. H. 1042 = A. D. 1632, November-December. Some pages effaced or injured. Occasional notes and glosses on the margin. At the end, on fol. 533^a, there is added a description of Isfahán, beginning: *امدهاں از اقليم چهار است الخ*.

Ff. 533, ll. 25; Naakt; illuminated frontispieces at the beginning of the second, third, and fourth kisms; binding brown and gold; large waterpots, worm-eaten; a part of ff. 484^b, 485^a, and the whole of fol. 508^b left blank; size, 12 in. by 7½ in. [ELLIOT 169.]

326

The same.

Contents:

First kism on fol. 1^b. Index on ff. 4^a-5^a. A lacuna after fol. 215 (corresponding to Elliot 171, fol. 273^b, l. 19, to fol. 275^a, l. 14).

Second kism on fol. 246^b (some stories are missing on fol. 249^b; comp. Elliot 172, ff. 9-10).

Third kism on fol. 316^b.

Fourth kism on fol. 390^b.

Finished the 20th of Muharram, A. H. 1049 = A. D. 1639, May 23.

Ff. 467, ll. 25; Naakt; several pages injured or effaced; size, 12½ in. by 8 in. [ELLIOT 173.]

327

The same.

Contents:

First kism on fol. 8^a.

Second kism on fol. 384^a.

Third kism on fol. 505^a.

Fourth kism on fol. 612^b.

Dated the 25th of Rajab, A. H. 1061 = A. D. 1651, July 14, by Sa'd-alláh bin 'Abdalláh of Burhānpúr.

Ff. 731, ll. 23; clear and distinct Naakt; some pages worm-eaten; size, 12½ in. by 7½ in. [FRASER 125.]

328

The same.

Contents:

First kism on fol. 1^b. Index on ff. 4 and 5.

Second kism on fol. 226^a.

Third kism on fol. 291^a. The heading, preface, and some stories of the eighteenth báb are missing (corresponding to Elliot 172, fol. 182^a, l. 10, to fol. 183^a, last line).

Fourth kism on fol. 357^a.

The *third kism* was finished on a Wednesday, in the month Dhú-al-hijjah, A. H. 1067 = A. D. 1657, September-October; the *fourth* the 26th of Sha'bán, A. H. 1160, at Láhúr (A. D. 1747, September 2), that is to say, the last leaf was supplied at that date by a modern hand.

Ff. 425, ll. 25; Naakt; a little worm-eaten; illuminated frontispiece on fol. 1^a; adorned headings at the beginning of the last three kisms; the first eight and the last sixteen leaves are put into a modern margin of white paper; a beautiful flower on fol. 225^a; size, 12½ in. by 8 in. [ELLIOT 174.]

329

Another copy of kisms II-IV of the same.

Second kism on fol. 1^b.

Third kism on fol. 157^b.

Fourth kism on fol. 310^a.

An index at the beginning of each kism. Some lines of the conclusion are missing. At the end a نظم. No date.

Ff. 478, ll. 18; Naakt; size, 12 in. by 8 in. [ELLIOT 170.]

330

A fragment of the same work.

This fragment contains the portion from the middle of the first báb of the first kism (= Elliot 171, fol. 12^a, l. 14) to the beginning of the twenty-first báb (= Elliot 171, fol. 302^b, l. 3 ab infra), from which (in the middle of fol. 290^a) it suddenly goes over to the beginning of the twenty-fifth báb (Elliot 171, fol. 313^a, l. 14), and continues as far as Elliot 171, fol. 317^b, l. 10.

Beginning: *بدین حجت در وجدانیہ بشک می شدند تا خبر آن زندیق با امیر المؤمنین رسید الخ*

End: *اورا بمنقار مجروح گردانید و سیار برنجانید و برو باد بوی یکتاشند و رفتند معنی این امر با ما کیان کن*.

In several places, especially towards the end, the original of this copy must have been destroyed or rendered illegible; of the blanks, some are left, some are filled out by a more modern hand.

Not dated.

Originally 294 ff. according to the Arabic numbers; at the beginning nine leaves are wanting and the end is also imperfect; ll. 23; Naakhi, on dark brown paper; size, 13½ in. by 7½ in. [OUSELEY 361.]

331

Tarjuma-i-Jāmi'-al-hikāyāt (ترجمة جامع للحكايات).

A literal Turkish translation of the same work (here also styled الروايات ورامع الروايات), by Šālih bin Jalāl, who made it at the request of Salṭān Bāyazid bin Sulaimānkhān bin Salmkhān bin Murādikhān bin Muḥammadkhān bin Yaldarim Bāyazidkhān bin Murād bin Ūrkhān bin 'Uthmān, and died A. H. 973 = A. D. 1565; comp. G. Flügel, i. p. 413. The translator's preface begins on fol. 1^b thus:

سبب ترجمة كتاب جوامع الحكايات حضرت شامزادہ جوان
بخت کیوں آئے

The first *kisim* of the original work begins on fol. 4^b; the second on fol. 25^b; the beginning of the third and fourth is not marked, all the headings being omitted in the last half of the copy; there is only headed the ninth *bāb* of the third *kisim*, on fol. 350^a. The copy is complete, but not dated.

Ff. 450, ll. 25-30; Naakhi; size, 10½ in. by 6½ in.

[SALE 47.]

332

Tarjumat-altakmilah (ترجمة التكملة).

A collection of legends on eminent Muslims, distinguished by piety and learning. From the preface we learn the following facts:

Shaikh 'Abdallāh bin As'ad Alyāfi' Alyaman, who died A. H. 768 or 771 = A. D. 1366 or 1369, composed two works in Arabic on the same subject: one called the *ma'ārif* (خلاصة المعارف), according to H. Khalfā iii. 160, chiefly relating to Shaikh 'Abd-alkādir Jilāni (who died A. H. 561 = A. D. 1166); the other called *ṛuṣṣat al-rāḥimīn* (روضة الراحمين), which is noticed by H. Khalfā iii. 488, and which was translated into Turkish by Surūrī. To this latter work the same author composed a complement (تكملة), and of this complement the present work is the Persian translation. The translator first got acquainted with the original at Madinah, and he undertook the translation at the request of his teacher, ṣayyid ḡalāl al-dīn arjaḡ ṭayyarī, and of several pious men of Yaman. The translator's name is not mentioned in the book itself. It contains 200 legends (حكايات).

H. Khalfā, iii. 81, mentions a Persian collection of legends of saints, *ḡalāl al-dīn*, by Shaikh 'Uthmān bin 'Umar Alkafī, divided into twenty *bābs*, each *bāb* of ten *ḡikāyāt* (that is, 200 legends). Possibly our

complement is identical with the *ḡalāl al-dīn* mentioned by H. Khalfā. A poetical Persian version of this *ḡikāyāt* was made by 'Abdī in India, under Shāh-jahān, A. H. 1051; see A. Sprenger, Catal., p. 307.

Beginning: الحمد لله آتج ميگويده اصعب العباد اصلح
الذ شانه كه چون كتاب خلاصة الماخرين في مناقب آتج

No date. But there occur some dates of former owners: for instance, Jumādī-alākhar, A. H. 910 = A. D. 1504, November–December; A. H. 914 = A. D. 1508, 1509; A. H. 925, 11th of Shābān = A. D. 1519, 8th of August, etc.

Ff. 241, ll. 15; Naakhi; the first two pages richly adorned; size, 9½ in. by 5½ in. [HUNT, DONAT. 10.]

333

Another copy of the same.

This copy was made during the reign of Muḥammad Shāh, A. D. 1719–1748. The colophon is incomplete: تمام شد من هذه النسخة الشريف المباركة الميمونة
المستات بالتكملة (بالتكملة read) والسلام آتج تمام شد
بتأريخ بيمت نهم شهر شوال سنة محدداهي جلوس والا

Beginning the same as in the preceding copy.

Ff. 193, ll. 15; Naakhi; size, 8½ in. by 5 in. [OUSELEY 37.]

334

Zubdat-ul'ulūm (زبدة العلوم).

A collection of legends and traditions of Muḥammad and his companions, the first four Khalifs, the celebrated Muḥammadan Shaikhs and 'Ulamā, the Saints, the chiefs and commanders of the mystical congregation (the Akṭāb, Autād, and Abdāl), together with an account of the miracles worked by the Shaikh Muḥyi-aldin 'Abd-alkādir Jilāni (who died A. H. 561 = A. D. 1166), and of discussions on hell and paradise by 'Iwād ḡisārī, who composed this work as a token of his reverence and gratitude towards his protector and benefactor, Khwājah Bakṭiāj Chiyāth-almillah, al-dun-yah wa aldin 'Imād-aldin; comp. fol. 2^b. The name of the author and the title of the book appear on fol. 2^a, l. 15, and fol. 4^a, l. 6, but no date of composition is found anywhere. The work is divided into six *bābs*, viz.:

باب اول در ذكر خمتامی كه آن مختص است بر اول خدا
on fol. 4^a.

باب دوم در ذكر اسلام ابي بكر و عثمان و علي
on fol. 25^a.

باب سيم در ذكر علما و فضلا و نوادر ايشان
on fol. 46^b.

باب چهارم در ذكر اقطاب و اولاد و ابدال و اوليا
on fol. 54^b.

باب پنجم ذکر بعضی کرامات شیخ معی الدین عبد
القادر الجیلانی, on fol. 116^b.

باب ششم فی صفة النار واهلها و فی صفة الجنة وحسبها
القدس, on fol. 161^a.

Beginning: حمد نا معدود و سبای نامحدود مرسانى را
که بتمشیت و اراده خود هر فرد از افراد ممکنات را در
بهترین صورتی الخ.

The single traditions, legends, sayings, etc. always
begin with a phrase like *است*, or *نفل*, or *در خبر است*, or
است محکمست, or *منقول است*.

No date.

Ff. 190, ll. 19; Nasta'lik; the original leaves are put into
a modern margin; illuminated vignette and frontispiece; also,
10 in. by 5½ in. [ELLIOT 420.]

335

Another anonymous collection of miscellaneous
traditions, legends, etc., defective both at the beginning
and end, without any chapter-headings. The single
stories are introduced by the phrase *است*. It
begins abruptly on fol. 1^a thus: *نفل از یکسال*;
منافی بعد از یکسال: *بتمشای بیرون آمد و بطرب مشغول شد الخ*.

Ff. 320, ll. 17; clear and distinct Nasta'lik; the last pages a
little injured at the top; size, 8½ in. by 4½ in. [SELD. 27 SUP.]

336

A short fragment of the same.

A very short fragment of the same anonymous collection,
defective also both at the beginning and end. The
first words run thus: *بسیار نفل کرده است و عجیب الخ*.
میدارد الخ.

The last words are: *نجماردم در ازوی بخیرید . . .*

Ff. 1-16, ll. 17; Nasta'lik, written by the same hand as the
preceding copy; size, 8½ in. by 4½ in. [SELD. 28 SUP.]

337

Nigārīstān (نگارستان).

A collection of historical anecdotes of celebrated men
from the time of Nizār bin Ma'add bin 'Adnān to that
of the author. It was composed by Ahmad bin Mu-
hammad bin 'Abd-alghaffār al-Ghaffārī Alkazwīnī,
A. H. 959=A. D. 1552^a. He died A. H. 975=A. D. 1567.
On the fly-leaf (a) is written a biographical note, taken
from the chronicle of 'Abd-alqādir Badā'ūnī, which
states that the author was a descendant of Imām Najm-
al-dīn 'Abd-alghaffār (died 665), who composed a Shā-

fi'te law-book, Alhāwī (see H. Khalfā iii. p. 5); that
he himself wrote besides the Nigārīstān the Jahān-ārī
and the Mujmil-altawārīkh, a chronicle from Ādam till
Muhammad; and that he died on returning from the
pilgrimage to Makkah, A. H. 975. See W. Morley, p. 50;
Rieu i. p. 106; M. Kraft, p. 87; Catalogue des Manu-
scrits et Xylographes, etc., p. 276. An extract is given
by R. Dorn, Auszüge, etc., pp. ۴۴۴-۴۴۵. For other
extracts see Elliot, History of India, ii. pp. 504-506.

This MS. is of particular value, being the *brouillon*
of the author himself. End (added on the margin of
fol. 152^a by the first hand):

قطع

دین نسخه هر حا که نطعی بود که . . . رقم
مکتم رقم کرده کلک طبع منست ازان روی در وی
قلم مکتم مولفه و کاتبه المعمر الی الله الباری احمد
بن محمد الغفاری و تاه الله عن المکاره

Besides we read on the title-page (fol. 1^a) this note
of a *manus secunda*:

کتاب نازیم نگارستان

مسوده خط مصنف

که ما بغضی حسبی الله الخ

and by the same hand (current Shikasta), on the
reverse side of the fly-leaf, that this copy was written
'by the noble author Maulānā Ahmad Alghaffārī,' and that one
Mirzā Sayyid Muhammad made a present of it to
Muhammad Sa'id, on the 7th of Shawwāl, A. H. 1142=
A. D. 1730, April 25th, though being well aware of its
great value *با وجود قدرانی کتاب انحصار نسخه را*
بسماحت ذاتی بذل و ایثار نمودند و بذل قبول داعی را
(مرهون فرمودند). On the same page the scribe of this
has given his name and time, of which statement very
little else but the beginning of his name 'Husain' is
preserved.

A third note of a different hand (likewise Shikasta)
we find on the fly-leaf (a): *للال چند نسخه نگارستان در*:
سنه ۱۱۴۰ که مشاهده شد چندین عبارت زائد و کلمات
بجافاده . . . ها دیده شد که اصلاً درین مسوده نیست
Of the following, one part is blotted out and the other does
not concern the question of the origin of this copy.

This copy contains—

(a) The original design of the work by Alghaffārī.
We are obliged to assume that he afterwards revised
and increased this considerably—in short, made
that relation of the Nigārīstān, in which it became
generally known. Comparing this copy with the other,
No. 339, we find that the latter is much more copious.

(b) A collation on the margin, made with a copy of

^a This date is the numerical value of the characters of
نگارستان, contained in the last verse of the work.

^a There is a rasure and a hole in the paper.

the common redaction. All that this contains more is added by the collator. Besides he has corrected single passages.

The collation is written in a hand different from that of the text. All these notes are subscribed *م*.

(c) A mass of other marginalia, which may have been written by Alghaffārī himself. They are subscribed either *عاطفه* (note, in which the pronunciation of a word is fixed), or *رابطه* (literally 'ligature', here 'explanatory note'), or *تفسیر*, or *ترجمه* (translation of the Kurān verses into Persian). To all these notes is subscribed *م*, by which we understand 'originating from him', viz. the author of *this* book.

These notes, we must add, do not form part of the common redaction; they are not found in No. 339. We suppose the author collated them in his autograph chiefly for his own information; likewise, perhaps, in order to prepare himself for making the final edition of his work.

(d) Additional notes, further explanations or corrections of the facts told by Alghaffārī. They are all subscribed by *عبد* 'Sa'id'; and this Sa'id is the same Muhammad Sa'id of whom it is stated on the fly-leaf that he (A.H. 1142) got this book as a present (see above). Besides we have a statement of his on fol. 3^a, under the text (small Shikasta), where he says that the author has sometimes made mistakes, and that he, the humble Sa'id (A.H. 1145), corrected them; meaning by this, we suppose, his marginal notes, because the text of the present copy has not undergone any special alteration, but agrees entirely with the other copy, No. 339, which is dated A.H. 1077 (or 1078), therefore previous to Sa'id's for a long time.

Beginning:

ای طرازند بهارستان رای نگارند نگارستان

End: جو در واقع نگارستان چنین است از آن آمد

نگارستان واقع ۱۰۱

For an edition of the work this MS. would be an excellent basis. It was edited at Bombay in 1858 (lithograph); see Trübner's Record, No. 37, p. 270.

Ff. 1-152, ll. 17; small, current Nasta'liq; size, 8½ in. by 5½ in. [OURELY 46.]

338

According to a note on fol. 1^a these four leaves, too, purport to be written by Alghaffārī himself (این (چهار ورق نیز بخط مصنف نگارستان است); the rest of this note is not completely preserved.

They contain, in a short introduction and five chapters, some general reflections, illustrated by historical anecdotes, similar to those of the Nigāristān, chiefly about the Turkmāns, Karā-Yūsuf, the head of the Karā-koyunlū tribe, Bāyazīd, and Timūr, etc.

Whether Alghaffārī is not only the scribe, but also the author of this, is not stated.

Beginning: چون قرنهایست که قهرمان زمان عنان

استیلا و طغیان در بقعه انداز آل عثمان نهاد اکنون که تأثیر مصحح سعادت

کوشش او را بشکست و بعد از نمارخس لسكر

میر او را اسیر کرده بملازمش آوردند و تمامی ممالک روم

غارت و تاراج یافته . . .

The writing of this piece looks very different from that of the Nigāristān; it may, however, be identical with it, supposing that it is a hurried and careless scrawling.

No date.

Ff. 154^a-157^b, ll. 16; small Shikasta; size, 8½ in. by 5½ in.; dark yellow paper. [OURELY 46.]

339

Another copy of the Nigāristān.

It is dated according to the colophon on fol. 272^a, the 16th of Dhū-al-ḥijjah, A.H. 1077 = A.D. 1667, May 10th. The last number is not quite certain; originally it seems to have been a seven; but it is painted over with a figure in red ink, which can be taken for an eight. In this case the date would be 1078.

A copious table of contents on fourteen folios is prefixed to the whole, being compiled by Munshi Ghulam Muhammad, A.H. 1222 = A.D. 1807, for a European (جانموس زمان اختر بوجهت صاحب). See the note on fol. 14^a.

Ff. 272, ll. 19; Nasta'liq; size, 10½ in. by 6 in. [OURELY 282.]

340

A third copy of the same.

No date. Beginning the usual one.

Margin-column, ff. 221^b-523^b, ll. 44; Nasta'liq; illuminated heading. [ELLIS 345.]

341

Several extracts from a historical work, finished A.H. 1088 = A.D. 1677, during the reign of Aurangzib. The author is unknown.

The historical information given in these extracts is not very detailed; the chief object of the author seems to have been to fix the chronological dates by chronograms.

1. Ff. 51-59:

a. Ff. 51-54^b. History of the Safawī kings from the foundation of the dynasty by Shāh Ismā'īl, A.H. 906, to the reign of Shāh Sulaimān, A.H. 1088, when this was composed.

Beginning: تاریخ سلاطین خلافت تزیین سلسله علویه
صفویه انار الله براهینهم للآیه ابتدای سلطنت آن طبقه
ابدية الاتمال بر وجه استقلال از سنه ست و تسعمائة تا
غایت تحریر این فصل دلپذیر مرعیه الاجمال که سنه
ثمان و ثمانین و الف باشد یکصد و هشتاد و دو سال
است اله.

b. Ff. 55-59. Chronological review of the chief events which happened during the above-stated period. To every date a chronogram is added. It comprises the conquests, buildings, births of princes, their marriages, festivals, appointments, etc. Beginning: تاریخ بعضی از فتوحات و تسخیر قلاع و ولایات و سوانع و واقعات و بنای مساجد و روایات و رانی و عمارات و رحمتی و بلاغات و تولد و عرسی شاهزادهای کامکار آلج.

The last date that occurs is A.H. 1062.

2. Ff. 60-62. Title: تاریخ سلطنت پادشاهان خلیفه. An account of the reign of Sultān Ghiyāth-addin, king of Mālwah, A.H. 873-906=A.D. 1468-1500.

This agrees almost literally with Firāšta's report (see J. Briggs, History of the Rise, etc., vol. iii. pp. 236-239). It was either enlarged with some more details from Firāšta, or taken from the Ta'rikh-i-Hakki by 'Abd-al-hakki Dihlawi (see No. 195 and W. Morley, p. 63, ll. 13, 14). It corresponds almost literally with No. 245, ff. 279-281* (the following three leaves are additions, and relate to Aurangzib, not to the kings of Mālwah); the report, however, in this chronicle is fuller than that of No. 245.

3. Ff. 62^b-67^a. Title: تاریخ سلاطین سلسله علیّه. صاحبقرانی امیر تیمور گورکانی ایدم الله الخ.

A. Ff. 62^b-67^a, l. 2. History of the Timūrides both in Irān (fol. 63^b, l. 12) and in India (fol. 65^a, l. 14), from A.H. 781 to the date of this composition, A.H. 1088.

b. Fol. 67^b, l. 2, till end. Review of their conquests, buildings, their sons, festivals, appointments, etc., arranged chronologically.

This part does not seem to be complete, the last fact mentioned being the capture of the fort Daulatābād under Shāhjahān.

4. Ff. 69-78. Several letters and documents.

a. Fol. 69^b. فتح نامه که مولانا علی کل از برای حسین نظامشاه نوشت.

Husain Nizāmshāh ruled the kingdom of Ahmād-nagar from A.H. 961-972=A.D. 1554-1565.

b. Fol. 73^a. مکتوب مفرخان که بجایان خان نوشته.

c. Fol. 74^a. جواب مکتوب مفرخان از جانب جانی خان.

d. Fol. 75^a. من منشات علامه العلمی آقا حسین خونسرای.

e. Fol. 78^a. رقعہ که راتم حروف از جانب عزیزی در طلب انکارش نواب مستطاب خلیل الله خان نوشت.

f. Fol. 78^a. وله ایما در طلب یکی از دولت منشان احمدرادباغ مرغوم گردیده.

5. Ff. 79-86. Title: تاریخ سلاطین سلسله علیّه. قطبشاهی ایدم الله الخ.

a. Ff. 79-84. History of the kings (Kūbehāha) of Gulkundah from the foundation, A.H. 912, to the date of this composition, A.H. 1088.

b. Ff. 85-86. Chronological review of their conquests, buildings, their sons, etc.

Comp. J. Briggs, vol. iii. p. 321 sq.

None of these three MSS. is dated; however, on the first page of part 5 is written دی محمد سد 1155. This book entered the library (!) on the 28th Dhū-al-hijjah, A.H. 1157=A.D. 1745, 1st of February.

Ff. 51-86. The whole seems to have been written by the same hand, on dark brown paper with gold borders; it is also collated. Ff. 51-67 is partly written in Shikasta (ff. 51-59), partly in Nasta'lik (ff. 60-67); in the former part the copyist has written square over the pages, in the latter, straight down; size, 11½ in. by 6½ in.; on ff. 60-67 each page ll. 22. Ff. 69-78, ll. 17; Shikasta; size, 11 in. by 6½ in. Ff. 79-86; Nasta'lik, written square over the pages; size, 11½ in. by 6½ in. [GOSWAMY 386.]

342

Tāj-alkhiās (تاج القیاس).

A copious work on the biography of the prophets from Adam to Muhammad; it is a huge collection of traditions and legends, gathered from commentaries of the Kūrān, from the Hadith and Khas literature.

Beginning of the Arabic preface: لبدء الله الذي نتوجه بالملكوت وتعتز بالجبروت وهو الذي لا يموت الخ.

The Persian preface begins on fol. 2^a, l. 3: ستایش برستی آفرین بتامی مر خداوند جهان الخ.

The title is mentioned on fol. 4^a, l. 11. As to the author, his name does not occur in the book itself. On the first page is a note which contained the whole name, but part of which is cut away:

تاج القیاس [تمت] جیف . . .
بن نصر البخاری امام معتمد مراد

The words امام معتمد مراد are added by a much later hand; the rest of the note may have been written by the same hand which wrote the whole, but it is not certain. Accordingly one part of the author's name was Ibn Nasr Albukhārī. In the book he calls himself only المصنف. We do not find this work mentioned anywhere, nor have we succeeded in finding a clue for a conjecture as to the time when it was composed.

The contents are sketched by the author himself in these words (fol. 4^a, l. 6): پس بنا بر تنبیه عقلاً جمع: کرده شد این کتاب را از اول آفرینش عالم و آسمانها و زمینها و جمیع موجودات از آدم تا بختام ملوات الموات و خلق و معراج و غزالی او و وفاته آنحضرت و فضیله صحابه و وفاته ایشان و فصل ابن ائمه چنانکه در تفسیر خوانده آمده است و در قسم و نوار و بنظر رسیده.

There is no division whatever. On the creation, fol. 4^a; on Adam, fol. 22^a; on Idris, fol. 60^b; on Abraham, fol. 87^b; on Moses, fol. 251^a; on Jesus, fol. 361^b. On fol. 386^b the part dealing with the ante-Muhammadan prophets is concluded; then follows the history of Muhammad till the end of fol. 465.

The book is imperfect at the end; it concludes with a report of the battle at Hunain, see fol. 465^a.

چون بهزمت بجانب اوطاس شدند رسول لشکری : End
بر اثر ایشان فرستاد و مریدی از قبيلة اشعريان بر ایشان
امير کرد نام او رسد ابو عامر

Not dated; carefully copied.

Ff. 465, ll. 25; small Naakhi; size, 9½ in. by 5½ in.
[Ouseley 193.]

343

Kīṣāṣ-alanbiā (قصص الانبياء).

Another, but much smaller work of the same contents, apparently a mere abridgment of the preceding one. It begins here on fol. 1^b thus: وهذا كتاب قصص الانبياء صلوات الله عليهم اجمعين، ابتدا ميکنم بنام خدای کر دو حرف آفرید هر دو سرای بسم الله الرحمن الرحيم روایت کرد محمد بن اسمعیل بن ابراهيم الحارثي

There are lacunae at once after the first and second leaves, as a comparison with the copy in the India Office (No. 14 J. 26) shows, which, moreover, differs in many respects from ours. According to that copy there are missing here the stories of Adam, Seth, Idris, Nūh, Hūd, Šāliḥ, Shaddād, Abraham, and Jacob. The first story which appears here with a heading is on fol. 3^a, the story of Joseph. Then follow *Shu'arib*, *Job*, *Dhū-al-karnain*, *Shu'arib* again (repeated), *Haṭam*, *Moses*, *Joshua*, *David*, *Solomon*, *Zacharias*, *Maria* and *Jesus*, *Khidr* and *Elias*, *St. George*, etc. etc. On fol. 99^b the story of Muḥammad begins. The copy is defective at the end.

Ff. 120, written by different hands, partly in Naakhi (on ff. 1-43 and 44-93, ll. 18-23), partly in very careless Nasta'liq (on fol. 43 and ff. 94-120, ll. 15-18); size, 9½ in. by 6½ in.
[Bodl. 649.]

344

Siṣar-alnabi (سیر النبی).

A collection of interesting and remarkable events, anecdotes, traditions, and legends from the life of Muḥammad and of his companions, entitled, according both to the fly-leaf and the colophon, 'Siṣar-alnabi.' An author's name does not appear anywhere. It begins, without a preface or introduction, at once with these words: روايان اخبار و خداوندان اسرار چنین روایت میکنند: که روزی حضرت رسول مکی الله علیه و آله و سلم باصحاب کبار نشستہ بودند که شعیفی کرمیہ نام در خدمت رسول آمد و عرض کرد که با رسول الله الخ

This work is much more a novel than a history, and is not to be confounded at all with the Arabic work of the same title, composed by Muḥammad ibn Ishaq Almutṭalibi, and afterwards translated into Persian, A. H. 612 (comp. No. 127).

Copied A. H. 1052 = A. D. 1642.

Ff. 144, ll. 15; Nasta'liq; the first three pages supplied by a modern hand; size, 8½ in. by 5½ in. [Ouseley Add. 82.]

345

An anonymous collection of tales and traditions, beginning: الحمد لله رب العالمين والصلوة على رسول محمد وآله اجمعين، بدانکه این کتاب مشتمل بچند حکایات مقرر نموده شد الخ

Omissions everywhere. No date.

Ff. 268^a-383^a, ll. 16; Nasta'liq; size, 9½ in. by 5 in.
[Sadd. 23 sup.]

346

A short Shī'ite account of Hasan and Husain till the death of the latter at Karbalā, A. D. 680, the 10th of October.

Beginning: در کتب تواریخ آورده اند که چون مرتضی علی شهید شد امام حسن در خلافت نشست الخ

End: رحمت کرد که بطون خود دروید اینها سرا در کربلا آورد. دهن کرده بسوی مدینه راهی شدند

On the binding Sir W. Ouseley has called this *مرتبه*, but we do not see on what authority, as no title occurs in the treatise itself.

Ff. 1-4, ll. 13; Nasta'liq, on modern European paper; size, 10½ in. by 6½ in. [Ouseley 356.]

VIII. BIOGRAPHY.

347

Āthār-alwuzarā (آثار الوزراء).

Biographies of the most famous wazirs from the oldest times down to the reign of Sultān Husain Mirzā, composed by Saif-aldin Hājī bin Niẓām-al-aḳlī, and dedicated to his master the great wazir Khwājah Kīwām-aldin Niẓām-almulk alkhwāfi, A. H. 883 = A. D. 1478, 1479. This date we conjecture from the following passage on fol. 232^a, l. 4: و حالا سنه ثلاث و 803، as here written, is nonsense, because there are quoted in the second maḳālah, on fol. 234^b, the years 871 and 872; on fol. 235 several times the year 875. Consequently we suppose that the transcriber omitted the number میانین between ثلاث and ثمانمائة. It is divided into *two maḳālahs*, the first of which (ذكر آکار و اخبار وزرای) contains the history of all the former wazirs, arranged into twelve books according to the following dynasties:

1. The ante-Muḥammadan Sultāns, beginning with the biography of Pythagoras (فیساغورس حکیم), on fol. 8^a.
2. The first four Khalīfs on fol. 15^a.
3. The Umayyade Khalīfs on fol. 15^b.
4. The 'Abbāsīde Khalīfs on fol. 20^b.

5. The Sāmānides on fol. 113^a.
6. The Ghaznawides on fol. 115^a.
7. The Būyides on fol. 153^b.
8. The Saljūqs on fol. 157^b.
9. The Khwārizmshāhs on fol. 196^a.
10. Čingizkhān and his descendants on fol. 199^a.
11. The Muzaffarides and Ghūrides on fol. 220^b (heading omitted).
12. Tīmūr and his successors on fol. 222^b (number of the book wanting here).

The second *maḥḍah* (مقالة دوم مجملة در ذکر آصف و خواجه جهان قوام اللق و الدين نظام الملك خواني) on fol. 232^a was to contain, according to the index, the story of Kīwām-al-dīn Nizām-al-mulk Khwāfi's life, in four books (باب اول در ذکر اخلاق آنحضرت و ترجمه او و در ذکر حالات و کیفیات و مهمات آنحضرت قبل از وزارت باب سیم در ذکر حالات زمان وزارت (باب چهارم در ذکر عنایات و اصطنافات حضرت پادشاه عالم), but in the text it occupies only nine pages, and no subdivision is found there at all. We therefore conclude that the author never finished his task.

Beginning: شرافت تحمیدات حضرت پادشاهی را که در ایجاد کائنات الهی.

Ōrūyeh Saif-al-dīn's authorities are: 'تاریخ مسعود جریر طبری', 'شاهنامه فردوسی', 'جامع للکتابیات', 'کتاب فرج بعد الشدة', 'جامع التواریخ', 'ترجمة یمنی', 'مقامات خواجه ابو نصر مسکائی', 'تاریخ سلجوقی', 'تاریخ جهانکشی جوینی', 'مجمع الانساب', 'قابوس نامه', 'مظفر نامه', 'تاریخ آل مظفر', 'تاریخ کرمان', 'تاریخ نسائم الاسرار', 'رساله تواریخ افکار رشیدی'.

No date.

Ff. 1-236, ll. 15; clear and distinct Nasta'lik; the first eight leaves greatly injured; size, 9½ in. by 5½ in. [FRASER 115.]

348

Tadhkirat-al-shu'arā' (تذکرة الشعراء).

Collection of biographies of poets, by Daulatahāh bin 'Alā-aldaulah Bakhtishāh Samarkandī, who finished it A. H. 892=A. D. 1487, and dedicated it to Mir 'Alī Shīr. It is divided into a mukaddimah, seven *ṭabaqāt*, and a *khātimah*.

See S. de Sacy, Notices et Extraits, iv. p. 220 sq.; A. Sprenger, Catalogue, pp. 7, 8; Catalogue des Manuscrits et Xylographes, pp. 308, 309; G. Flügel, ii. pp. 366, 367; J. Aumer, p. 1; Das Asiatische Museum (ed. B. Dorn), p. 349, No. 19; Zenker i. p. 111, No. 917; H. Khalifa ii. p. 262; Rieu i. p. 364.

Beginning: تحمیدی که شاه باز بلند بیروز اندیشه بساخت الهی.

This copy was finished at Bukhārā, in the month of Ramaḍān, A. H. 942 (A. D. 1536, February, March), by Mullā Ḥusain bin 'Abd-al'aziz alḥusaini, and purchased

by Sir Gore Ouseley, who later prefixed a complete index to it at Lucknow, A. D. 1803. Some poetical quotations are missing.

Ff. 191, ll. 13; Naskhī; size, 9½ in. by 6½ in. [OUSELEY ADD. 34.]

349

Another copy of the same.

This copy was finished A. H. 975=A. D. 1567, 1568, by Shaikh Muḥammad bin Jalāl-al-dīn, at Jahram (three farsakhs from Shīrāz). The Arabic paging is wrong from fol. 48 to fol. 174.

Ff. 284, ll. 17; large and distinct Nasta'lik; illuminated frontispiece; size, 11 in. by 6½ in. [ELLIOT 359.]

350

The same.

This good old copy was finished in the month Ramaḍān, A. H. 978=A. D. 1571, January-February, by Maulawī 'Abd-al-malik. One of its former owners was Amin Maḥmūd.

Ff. 255, ll. 19; Nasta'lik; various readings and additions on the margin; the first page a little injured; size, 10½ in. by 6½ in. [ELLIOT 388.]

351

The same.

This good and complete copy was finished by Ilyās Khwājūḡ of Dihli, on a Saturday, in the month Shawwāl, A. H. 985=A. D. 1577, December; and was presented to the Bodleian Library by Dr. Edward Knipe, of London, A. D. 1652, according to a Latin note on the fly-leaf.

Ff. 285, ll. 17; clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in. [BODL. 120.]

352

The same.

This good old mounted MS., the first and last leaves of which are a little injured, is dated A. H. 999=A. D. 1590, 1591, by Ḥafṣa bint Ḥafṣa (as far as we can decipher the colophon). An incomplete index, comprising the first sixty poets, is written on the fly-leaves by a modern European hand.

Ff. 311, ll. 15; Nasta'lik; illuminated but half-effaced frontispiece; size, 9 in. by 5½ in. [ELLIOT 391.]

353

The same.

An excellent old copy, but unfortunately the date is forgotten. It concludes with the word *ḥamdu*. On the inner side of the binding, at the end, there is found the following printed notice on the MS.: 'This is a good, fair, and complete copy of a valuable work, whose rarity and estimation may in some degree be gathered from the following memorandum, inserted in the book in Mr. G. Keene's writing: "The Rev. A. Clarke, A. M., bought this book of Henry George Keene upon the following conditions, viz. if Mr. Keene cannot, during his stay in India, procure another copy of this work

equally good with the present, then Mr. Clarke is bound, upon Mr. Keene's return, to restore him this book at the same price. February 15, 1808." To which Dr. Clarke has added the following note: "Mr. Keene went out to India, staid a few years, returned, and, though nearly twenty years have elapsed, has never reclaimed this work on the above stipulation. A. Clarke, April 20, 1825." A complete table of contents on the fly-leaves.

Ff. 199, ll. 14; Naskhi; illuminated frontispiece; size, 9½ in. by 6½ in. [ELLIOT 392.]

354

The same.

One side of the first two leaves is damaged a little; besides, the beginning (one leaf) is wanting. This lacuna is supplied by a modern hand from a MS. in the British Museum, according to a statement by the same hand.

Beginning: *فصلهم على كثير ممن خلقنا تفصيلا: بر تارك ميمون ورق همايون الخ*

According to the colophon on fol. 316^a this copy was finished by Muhammad Sharif bin 'Abd-al-hakik Sabzwari, A. H. 1010, the 12th of the second Rabi' = A. D. 1601, the 10th of October.

Ff. 316, ll. 15; Nasta'lik; size, 9½ in. by 6½ in. [OUSELEY 305.]

355

The same.

Several lacunae, for instance, after fol. 166. Many pages a little injured by worms. An index, probably written by Sir Gore Ouseley, is prefixed to this copy, which is dated A. H. 1012 = A. D. 1603, 1604.

Ff. 223, ll. 17-21; Nasta'lik, written by different hands on paper of various colours; size, 10 in. by 5½ in. [OUSELEY ADD. 20.]

356

The same.

This copy was finished the 12th of Rabi' al-thani, A. H. 1014 = A. D. 1605, August 27.

Ff. 184, ll. 17; Nasta'lik; the first three leaves supplied later; size, 9½ in. by 5½ in. [FRASER 98.]

357

The same.

Not dated.

Margin-column, ff. 20-221, ll. 44; Nasta'lik; illuminated heading. [ELLIOT 345.]

358

The same.

No date. The Arabic paging is wrong from fol. 111 to the end.

Ff. 191, ll. 21; careless Nasta'lik; some omissions supplied on the margin; the original leaves are put into a modern margin, except the last four, which appear to have been added by a later hand; a little worm-eaten; the first page slightly injured; size, 8½ in. by 5 in. [ELLIOT 390.]

359

The same.

Modern copy, not dated. An index on the fly-leaves, probably written by a former owner, who also paged the MS., but omitted the first leaf. Ff. 42-47 are misplaced; their proper order is: 42, 46, 44, 45, 43, 47.

Ff. 287, ll. 17; Nasta'lik; size, 10 in. by 6 in. [ELLIOT 393.]

360

Rashahât-i-'ain-al-hayât (رشحات عين الحيات).

Biographies of the great and renowned Shaikhs of the Nakhshbandi order, compiled by 'All ibn al-Husain al-Wa'iz al-kashifi, surnamed Safi (comp. H. Khalfa iii. p. 461, No. 6453; Pertsch, p. 121; Rieu i. p. 353), A. H. 909 = A. D. 1503, 1504; see fol. 2^b, l. 13, fol. 3^b, l. 1, and the ta'rikh at the end of the work, which is identical with that quoted by H. Khalfa iii. 462 (the chronogram is رشحات). This work is divided into *one* makâlâh, *three* maqâsids, and a khâtimah.

Makâlâh on fol. 4^a. History of the different classes of Nakhshbandi Shaikhs, their lives and deeds, down to Shaikh Khwâjah Nâsir-al-hakik wa al-dunya wa al-din 'Ubad-allâh, the great spiritual guide of the author, who entered his majlis A. H. 889 = A. D. 1484, and again A. H. 893 = A. D. 1488, and based his work chiefly on his master's lectures and discussions (مقاله در ذکر طبقات و خواجگان سلسله نقشبندی).

Maqâsid I on fol. 235^b. Genealogy of Shaikh 'Ubad-allâh, his birth (A. H. 806), early life, journeys, high qualities, virtues, etc. (مقصد اول در ذکر آبا و اجداد و اقربای حضرت). *Maqâsid* II on fol. 280^b. Some of the essential qualities, fine sayings, spiritual remarks, and illustrations which the author heard in 'Ubad-allâh's majlis (مقصد دوم در ذکر بعضی از صفات و معارف و دقائق و لطائف و حکایات و امثال که در خلال احوال از حضرت ایشان بی واسطه استماع افتاده).

Maqâsid III on fol. 333^a. Account of some of the miracles and wonderful deeds wrought by 'Ubad-allâh (مقصد سیم در ذکر بعضی تعجزات عجیبه و امور غریبه که بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل لغات و عدول در آن بحسبتم پیوسته).

Each *maqâsid* is subdivided into three fasls. *Khâtimah* on fol. 430^a. Shaikh 'Ubad-allâh's death, A. H. 895 (not 893, as Rieu states), the 29th of Rabi' al-awwal = A. D. 1490, February 20, in his 89th year (خاتمه در ذکر تاریخ وفات حضرت ایشان و کیفیت انتقال). (آحضرت از دار دنیا بدار آخرت).

للمد لى رّش رشعات الخافى و الحكم على :
قلوب العارفين بعينه القدس الاقدم و الملوّ على

مظهر الآ

No date.

Ff. 435, ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 6 in. [MAHSH. 122.]

361

Wafayāt-ala'yān (وفيات الاعيان في انبياء ابنه الزمان).

Persian translation of the biographical work of Ibn Khallikān (Ahmad bin Muhammad bin Ibrāhīm bin Abi Bakr), who finished it A.H. 672 = A.D. 1273, and died A.H. 681 = A.D. 1282.

The Arabic original was edited by F. Wüstenfeld, 'Ibn Chalikani vitae illustrium virorum,' Göttingen, 1835-1850, and translated into English by De Slane, 4 vols., Paris, 1842-1871.

This translation, comprising the *vitae*, Nos. 1-22 (first part), and Nos. 22-250 (second part), was made by Kabir bin Uwais bin Muhammad Allatifi (fol. 2^a, l. 1); he finished the first part in Constantinople on the 5th of Dhū-alkā'dah, A.H. 926 = A.D. 1520, October 17, and the second A.H. 928 = A.D. 1522 (here the name of the month is omitted by a mistake). See the colophons on the last page of the first part, No. 176^b, fol. 1^a, and fol. 245^b. Whether Kabir did ever translate more than this, or whether this copy contains only one part of his work, we cannot decide.

The translator died in Kāhira A.H. 930 = A.D. 1524, according to H. Khalfā vi. p. 455, whose notice we quote at full length: 'And Maulānā Aẓhar-al-dīn Alardābilī translated it (viz. Ibn Khallikān's work) into Persian, and he died in Kāhira A.H. 930. And I saw a Persian composition by Kabir bin Uwais bin Muhammad Allatifi, commonly known as Kāẓizāda, where he mentioned that, when Sultān Salīm Khān the elder was reading the chronicles, and especially the biographies of Ibn Khallikān, he translated the book for him, and that the Sultān died (A.D. 1520) when he had done half the work. And perhaps this Kabir is the man commonly known as Aẓhar-al-dīn Alardābilī.'

This remark of Hājī Khalfā is, in all particulars, confirmed by the introduction which the translator has prefixed to his work. It consists of two parts—ff. 1^a-5^b, about the origin of this translation, etc.; ff. 5^b-7^a, a short *vitā* of Ibn Khallikān. Concerning the character of this work, we have to add that almost all the poetry quoted in the original is transferred into the translation.

Beginning: ابتداى كلام واجب الاكرام بمحمد پادشاهى
سزواراست كه چون تقدش برتكوين سلطنت صاحب الآ

According to the colophon on fol. 245^b, No. 176^b, this copy was finished by Mir Asad 'Alī, the 3rd of Shā'bān, A.H. 1197 = A.D. 1783, 4th of July: ثبت
الكتاب مستقّى ترجمه ابن خلكان بتأريخ سيم شعبان
العظم بروز جمعه در كهري روز يكدم در سنه 1197 يكهتر

ويكمذ نود وهفت من هجرة النبى صلعم كنه مير اسد
على غفر الله ذنوبه

Copied in India. Another older translation of the same is noticed in Rieu i. p. 334.

First volume, ff. 229; second volume, ff. 245; ll. 15; Nasta'lik; size, 8½ in. by 7½ in. [OURELEY 176*+*.]

362

Jawāhir-al-'ajāib (جواهر العجايب).

A short extract, or rather an earlier sketch, of the valuable *tadhkirah* of poetesses, called *gems of curiosities*, by Fakhrī ibn Amīr (or Amīrī, according to Sprenger) of Harāt, who probably wrote it at the court of the ruler of Sind, Muḥammad 'Isa Tarkhān (died A.H. 974 = A.D. 1566); see a full account of it in A. Sprenger, *Catal.*, pp. 9-11.

This sketch contains the same twenty poetesses, as the larger work, described by Sprenger, and, it appears, one or two more. The initial bait, quoted as a chronogram by Sprenger, runs thus:

خود را چو زود بهر ثواب دیدم
فارغ زبدم غم و مصائب دیدم

Dated the 24th of Ramaḍān, A.H. 1185 = A.D. 1771, December 31. After the colophon on fol. 198 there is written a *ḥadīṣ* of Mirzā 'Abd-alkādir Bidil.

Ff. 190-198, ll. 21; very careless Nasta'lik; size, 10½ in. by 6½ in. [ELLIOT 89.]

363

Akhbār-alakhayār (اخبار الاخيار).

A large biographical work on all the Saints, Shaikhs, learned and holy men of India, from the conquest by the Muhammadans and the rise of the Islām down to the end of the tenth century of the Hijrah, by 'Abd-alkhak bin Saif-al-din alturk aldhilawī albukhārī, who, according to the *khātimah*, completed this work after his journey to Hijāz, for which he had set out A.H. 996 = A.D. 1588; comp. Rieu i. p. 355. Except the first *shaiḥ* and a few others, all the persons whose biographies are given belong to India; and the author devoted his work to those exclusively, because there were in his time many books on *shaiḥs* of Arabia, Persia, etc., but no book at all on the learned and wise men of India. According to the index on fol. 12^a this work is divided into three *ṭabaqāt*: 1. The great *Shaiḥ* Muḥyī-al-dīn Abū Muḥammad 'Abd-alkādir alḥasanī aljilānī (whose elaborate biography begins on fol. 13^a), his contemporaries and disciples. 2. *Shaiḥ* Farīd-alkhak wa aldin Ganj-i-Shakar (شکر), his disciples and contemporaries. 3. From the time of *Shaiḥ* Naṣir-al-dīn Mahmūd down to the author's time. *Khātimah*: The author's forefathers and his own affairs. A complete list of the 256 *shaiḥs* whose biographies are given in this book is found on ff. 12^b-3^b.

Beginning of the book on fol. 4^b: شکر مر حضرت
واهب العطيات را تعالى و تقدس که عطای اورا پایان
نیست آت

Dated the 6th of Jumādā-alākhar, A. H. 1095 = A. D. 1684, May 21. A certain Muḥammad alḥusaini tells us in a notice under the colophon that he finished this work's reading in the beginning of Muharram, A. H. 1170 = A. D. 1756, end of September, at Faiḍābād.

Fl. 269, ll. 17; Nasta'liq; size, 9 in. by 5½ in. [OBERLEY ADD. 36.]

364

Mirāt-alkuds (مرآة القدس).

The life and death of Jesus Christ, compiled from the Gospels and translated into Persian, with the assistance of Maulānā 'Abd-alsattār bin Kāsim of Lāhūr, by the Jesuit Geronimo Xavier, who joined the mission in India, and was in friendly intercourse with the Moghul emperor Akbar; and after having acquired the knowledge of Persian in a space of eight years, composed for his imperial majesty (who was anxious to learn something about the Christian religion) this work, and finished it at Agra A. D. 1602. This copy is the same which was presented to the Moghul emperor in April, 1602; comp. James Fraser, Catalogue of Oriental MSS., pp. 39 and 40. It was edited by Louis de Dien, 'Historia Christi Persice,' Lngd. Bat. 1639; comp. on Ger. Xavier and his works, Zedler's Lexicon, Biogr. Universelle, Pertsch, p. 57; Rieu i. p. 3; and Catal. des MSS. et Xyll, p. 243 sq.

It comprises an introduction: گفتار اندر خطاب زمین
چون آواز عجاایات مسیح: 2b. beginning of موس
در طوفانیت مسیح. 1. بلند گردید الخ
on fol. 5b; 2. در معجزهای و تعلیم مسیح
on fol. 42a; 3. در برهه 4. در جفاها و محنتها و مرگ مسیح
on fol. 161a; 5. خاستن مسیح از قبر و رفتن او بر آسمان
on fol. 184b.

Fl. 200, ll. 15; clear and distinct Nasta'liq; an illuminated cross on fol. 1b; size, 9½ in. by 5½ in. [FRASER 256.]

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Dāstān-i-Aḥwāl-i-Ḥawāriyān (داستان احوال حواریان).

Another Persian work by the same Geronimo Xavier, composed for the same emperor Akbar after the Mirāt-alkuds, which is quoted here in the preface, on ff. 1b, l. 5, and fol. 2a, l. 2, and containing biographies of the twelve apostles. It was written, according to Rieu i. p. 3, A. D. 1609. From the end of the preface, on fol. 6a, last two lines, we learn that it was originally compiled in French and translated into Persian, with the assistance of the same Maulānā 'Abd-alsattār (امید که بدستیار مولانا عبد الستار در ساعت مسعود از فرنگی بغرای جلوه کند و بر حضرت و سایر خوانندگان و شنوندگان مبارک گردد).

Preface on fol. 1b, beginning: المثل لله که اعصای
طاهری وقای باطنی الخ

Life of St. Peter on fol. 6b.

Life of St. Paul on fol. 45b.

Life of St. James on fol. 120b.

Life of St. John on fol. 147b.

Life of St. Thomas on fol. 171a.

Life of St. James, the son of Alpheus, on fol. 184b.

Life of St. Philip on fol. 192a.

Life of St. Bartholomew on fol. 194a.

Life of St. Matthew on fol. 200b.

Life of St. Simon and Judas Iscariot on fol. 206b.

Life of St. Thaddeus on fol. 212a.

Fl. 215, ll. 15; large and very distinct Nasta'liq; size, 9½ in. by 5½ in. [LAUD. 173.]

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Butkhāna (بوتخانه).

An extremely valuable and large selection from the diwāns of the most celebrated and rare Persian poets, especially those of the earliest period, originally compiled by Maulānā Muḥammad Šāfi and Mirzā Ḥasan-beg Khāki, A. H. 1010 (the forty-ninth year of Akbar's reign = A. D. 1601, 1602; comp. fol. 2b, ll. 8, 9, 15, 20, and 21), and subsequently amplified, A. H. 1021 = A. D. 1612, 1613, by 'Abd-allaṭif ibn 'Abdallāh al 'Abbāsī, a resident in Aḥmadābād in Gujarāt (comp. fol. 3b, ll. 11, 14, 18, 19; fol. 4a, ll. 13, 15, 18; and fol. 5a, l. 17), who added a preface, دیباج, and biographical notices of the poets, on the basis of the most famous tadkhiras and ta'rikhāt, as he states himself, on fol. 5a, last line, and fol. 5b, ll. 1-7; for instance, تذکره دولتشاه روضه، الصفا—تذکره عربی—نقاس المآثر—حبیب السیر—تاریخ ابن خلکان—اکبر نامه—تاریخ خواجه نظام الدین احمد بغشى—تاریخ فیروزشاهی—تاریخ جهان آرای—طبقات ناصری—تاریخ ابو الفل فل فل بیهقی الخ.

This biographical index was called by him (see fol. 4a, l. 18) خلاصة احوال الشعراء and therefore on the inner side of the binding of vols. i and ii, where a complete index is found, the following titles are written: خلاصة الشعراء تمهید عبد اللطیف ابن عبد تذکره کلام مستی بخلاصة الشعراء عبد الله العباسی الطلیف ابن عبد الله عباسی.

Beginning of the preface: الله سبحانه تعالى وقتس
که بمقتضى وعنده الخ

According to the statement in the preface (ff. 2b, ll. 15-17 and 20), this work contains large extracts from the diwāns of thirty-six poets, and short ones from the works of ninety other poets, together 48,000 baits, selected from 400,000; but of these ninety poets we can find in the table of contents, on fol. 24b sq. in the first volume (comp. the biographical notices, ff. 5b-24a), and on the binding of the second volume, only eighty to eighty-two. Besides, this copy is incomplete at the end of the second volume, and there are wanting probably some leaves containing the extracts from several diwāns.

Contents:

The first volume. Preface on ff. 1^b-5^a; biographical notices on ff. 5^b-24^a; index on ff. 24^b-25^a. After that the selections from the diwāns of the following 120 poets begin at once:

1. *Abū-alfaraj* bin Mas'ūd *Rūnī*, a native of Khurāsān, as Takī states in his *tadhkirah*, or of Lāhūr or Balkh, and panegyrist of Sultān Ibrāhīm Ghaznawī (who died a. h. 481) and Sultān Mas'ūd. In the biographical notices (fol. 5^b, l. 10), where he is called Sīstānī and a contemporary of Sultān Maḥmūd, he is undoubtedly confounded with another earlier poet, Abū-alfaraj of Sīstān; comp. A. Sprenger, Catal., p. 308, and Rieu ii. p. 547. According to Takī, Abū-alfaraj Rūnī died a. h. 489; according to the تاريخ نادر زمانى (comp. 'Mirkhondī *Historia Ghasnevidarum*' in the Latin translation by Fr. Wilken, Berlin, 1832), p. 265, note 178, as early as a. h. 482, only one year after Ibrāhīm's death. Ff. 25^b-30^b (1-11).
2. Abū-alkāsim Ḥasan ibn Aḥmad *ʿUṣurī*, a native of Balkh, the king of poets at the court of Maḥmūd of Ghazna. Died a. h. 431 or 441; comp. A. Sprenger, p. 528. Ff. 31^b-35^a (1-11).
3. Ḥakīm *Nāṣir K̄hurasū*, born near Balkh, a. h. 394; concerning his life and works, comp. Dr. Ethé's edition of the *Rūshanānāma*, in Z. D. M. G. xxxiii. p. 645 sq., and Schefer's *Sefer Nameh*, Paris, 1881. Ff. 36^b-66^b (11-47).
4. Mas'ūd bin Sa'd bin *Salṣān*, a panegyrist of Mas'ūd and Ibrāhīm, the Ghaznavides; died, according to the biographical notices (fol. 8^a, l. 11), a. h. 515; according to Takī, 525. Comp. A. Sprenger, Catal., pp. 16 and 485, and Rieu ii. p. 548. For the very interesting events of his life, see Bland, in the *Journal Asiatique*, 1853, 'Mas'ūd Poète Persan et Hindouï;' and Sprenger, in the *Journal of the Asiatic Society of Bengal*, vol. xxii. p. 442 sq. Ff. 67^b-101^b (47-111).
5. *ʿUmar Khayyām* of Nishāpūr, died a. h. 517 (A. Sprenger, Catal., p. 464) or 518 (biographical notices, fol. 8^a, l. 16). The extracts from the *rubāʿiyyāt* of this remarkable astronomer, poet, and freethinker (see *Calcutta Review*, vol. xxx. p. 149 sq.; *Journal Asiatique*, 1857, vol. ix. p. 548 sq.; and Rieu ii. p. 546) are wanting here. (Arabic pagination, 48-111.)
6. ʿUḥmān bin Muḥammad al-Mukhtārī of Ghazna, a contemporary of Ḥakīm Sanāʾī; died a. h. 534 (biographical notices, fol. 8^b, l. 3), but Takī, who calls him Sirāj-al-dīn Mukhtārī Ghaznawī, fixes the date of his death in a. h. 554. Ff. 102^b-121^b (111-121).
7. Sayyid Ḥasan *Ashrafī* of Samarkand, contemporary with Mukhtārī and Sanāʾī; the year of his death is unknown, Takī places it in a. h. 595 (?). Ff. 122-130 (121-131).
8. *Adīb Sābir* of Tirmidh, with the kunyah Shihāb-al-dīn, whose original name was Adīb bin Ismāʾil, or, according to A. Sprenger (Catal., p. 313), bin Majd-al-dīn Ismāʾil, a panegyrist of Sultān Sanjār. He was thrown into the Oxus, a. h. 540, as Takī; 546, as A. Sprenger (Catal., p. 313); or 547, as the biographical notices state (fol. 8^b, last line); comp. Rieu ii. p. 552. The extracts from his diwān are wanting here. (Arabic pagination, 111-111A.)
9. Ḥakīm *Muʾizz* of Nishāpūr, with the kunyah Abū-ʿAbdallāh; his original name was Muḥammad bin ʿAbī-almalik. He composed panegyrics in honour of Sultān Malikshāh. The biographical notices state that the date of his death is unknown (fol. 9^a, l. 16); Takī places it in a. h. 542 (comp. A. Sprenger, Catal., pp. 16 and 501, and Rieu ii. p. 552). Ff. 131^b-165^b (111-111A).
10. *Raḍī-al-dīn* of Nishāpūr, a contemporary of Malikshāh and Niẓām-al-mulk (see, however, Rieu ii. p. 748, where his death is fixed a. h. 598). Ff. 166^b-173^a (111A-111B).
11. Ḥakīm *Azraqī* of Marw, with the kunyah Abū-almahāsīn, a contemporary of Mas'ūd, Abū-alfaraj, and Muʾizz, and panegyrist of Shams-al-daulah Sultān Tughānshāh, who died, according to the *taʾrikh al-ḥakīmīn*, a. h. 581. He is the author of a poetical *Sind-bādnāma*, and mentioned in ʿAufī's *tadhkirah* (comp. A. Sprenger, Catal., p. 4, No. 42). Ff. 173^b-177^b (111-111B).
12. *ʿAbd-al-wadīʿ Jabālī* of Ghurjīstān, a contemporary of Sultān Sanjār; according to some he was in the service of Sultān Bahramshāh bin Mas'ūd; according to others, in that of Sultān Maḥmūd bin Sultān Ghiyāth-al-dīn saljūki. His death is placed at a. h. 555 or 543 (comp. A. Sprenger, Catal., pp. 16 and 443; Ouseley, *Biographical Notices*, p. 108). Ff. 178^b-186^b (111-111B).
13. Sayyid Ḥasan Ghaznawī, the panegyrist of Sultān Bahramshāh, died a. h. 565 (comp. the biographical notices, fol. 10^a, ll. 2 and 16; and A. Sprenger, Catal., p. 16). Ff. 187^b-201^b (111B-111C).
14. *Aṭhīr Akhsakī*, a contemporary of Khākānī and panegyrist of Alp Arslan bin Tughrul bin Ghiyāth-al-dīn Muḥammad, who died a. h. 571. Akhsakī is situated in the districts of Fārgāna in Turkistān. *Aṭhīr* died a. h. 608 (comp. A. Sprenger, Catal., pp. 16 and 345, and Rieu ii. p. 563). Ff. 202^b-211^a (111-111C).
15. Ḥakīm *Sanāʾī* of Ghazna, the famous author of the *Ḥadīkah*. He died, according to *Daulatshāh*, a. h. 576; Takī places his death in a. h. 545; others in 525 and even in 499 (?). See his biography, fol. 11^a, ll. 8 and 9; Bland's *Century*; and Rieu ii. p. 549 sq. Ff. 211^b-253^a (111C-111D).
16. *Rashīd Wafiqī* of Balkh, panegyrist of the Khwārizmshāhs, died a. h. 574 or 578 (see his biography, fol. 11^b, ll. 4 and 15 sq. Takī gives the year 578; comp. A. Sprenger, Catal., p. 16, and Rieu ii. p. 553). Ff. 254^b-260^b (111D-111E).
17. Ḥakīm Muḥammad bin Muḥammad Auhad-al-dīn *Anwarī* of Abiwār, the greatest of the Persian *kaṣīdah* writers; died, according to the *Mīrāt-al-fānā*, a. h. 592; to Takī, 587; to the *Atashkadeh*, 656 (!); to the biography in this work itself, 540 or 585 (see there, fol. 12^a, ll. 3 and 4); comp. A. Sprenger, Catal., pp. 16 and 331, and Rieu ii. p. 554 sq. Ff. 261^b-290^a (111E-111F).
18. Ḥakīm Afīzal-dīn Ibrāhīm bin ʿAlī *Kādkānī* of Shirwān, died at Tabriz a. h. 582 or 595 (comp. A. Sprenger, Catal., pp. 16 and 461; Rieu ii. p. 558; *Journal Asiatique*, 1864, p. 137 sq., and 1865, p. 296 sq.); some place his death as early as a. h. 532 (see here on fol. 12^a, l. 16 sq.). Ff. 291^b-316^b (111F-111G).
19. Muḥib-al-dīn *Bailakānī*, a contemporary of Khākānī; the biography on fol. 12^a does not give any date of his death, but Takī places it in a. h. 594, and Wāliḥ

in 568 (comp. A. Sprenger, Catal., pp. 16 and 503, and Rieu ii. p. 662). Ff. 317^b-319^b (r.-r.-v.).

20. *Zahir Faryādī* of 'Irāk, a contemporary and panegyrist of the Atābegs Ildegiz and Kizil Arslan (died A.H. 587); comp. A. Sprenger, Catal., pp. 16 and 579; and Rieu ii. p. 563. He died, according to Taḳī, A.H. 598. Ff. 320^b-334^b (r.-r.-rrr.).

The second volume.

21. Shaikh Farīd-al-dīn 'Aḥḍar of Nishāpūr (with the kunyas Abū Ḥamid and Abū Bakr), the famous author of the *Pandnāma* and the *Mantīk-āltair*. He was born A.H. 513, and put to death during the carnage of the Tatars of Gīngizkhān, according to the biography on fol. 12^a, l. 15, in the year 619 or 607; according to *Daulatshāh* (see A. Sprenger, Catal., p. 347, and Rieu i. p. 344), 627. Ff. 1^b-26^b (rrr.-rrr.).

22. *Jamāl-al-dīn* Muḥammad bin 'Abd-alraẓzāk of Isfahān, a contemporary of Khāḳānī. Taḳī fixes his death in A.H. 588 (comp. A. Sprenger, Catal., pp. 16 and 445). Ff. 27^b-51^b (rrr.-rrr.).

23. *Kamāl-al-dīn* Jamāl'ī of Isfahān, the son of the preceding poet, Jamāl-al-dīn (see his biography on fol. 13^a, l. 11 sq.). He was tortured to death, A.H. 626 or 635 (see there, fol. 13^a, l. 20), 638 or 639 (see A. Sprenger, Catal., p. 454, and Rieu ii. p. 581). Ff. 52^b-89^b (rrr.-rrr.).

24. *Najīb-al-dīn* Jarbādānī (Khurbādānī, as Sprenger reads, is a mistake; comp. Marāṣid, ed. Juybnoll, i. p. rrr.; and Barbier de Meynard, 'Dictionnaire géographique etc. de la Perse extrait du Yakout', Paris, 1861, p. 153, under 'Djerdabadqān'). According to the biography (fol. 13^b, ll. 4 and 6) he was a contemporary of Sanā'ī and Mas'ūd, but that seems to be an error, since he is undoubtedly identical with the poet Najīb-al-dīn of Fārs, who probably died A.H. 625 or 635 (comp. A. Sprenger, Catal., pp. 17 and 513). Ff. 90^b-97^b (rrr.-rrr.).

25. Athir-al-dīn *Aumdnī* of Hamadān, a pupil of Naṣr of Tūs and a younger contemporary of Kamāl Isma'īl. According to Taḳī he died A.H. 665 (comp. A. Sprenger, Catal., p. 17). Ff. 98^b-102^b (rrr.-rrr.).

26. Majd (ibn) *Hamgar* of Shirāz, contemporary with the Atābeg Abūbakr bin Sa'd, who died A.H. 658, and his son, Sa'd II. Taḳī fixes the death of this poet in 686 (see A. Sprenger, Catal., pp. 17 and 478). Ff. 103^b-113^a (rrr.-rrr.).

27. Maulānā *Jalāl-al-dīn* Muḥammad *Rūmī* of Balkh, the most celebrated of all the Sūfī poets; died, as the biography (fol. 14^a, l. 8) states, A.H. 661 or 672. Jāmi places his death in 671 or 672 (comp. A. Sprenger, p. 489, and Rieu ii. p. 584 sq.). Ff. 114^b-131^b (rrr.-rrr.).

28. Shaikh Fakhr-al-dīn Ibrāhīm bin Shahriyār *Irākī* of Hamadān, who died at the age of 82 or even 102 years (see his biography on fol. 14^b, l. 16), A.H. 686 or 716. *Daulatshāh* and Taḳī place his death in 709 (comp. A. Sprenger, Catal., pp. 17 and 441, and Rieu ii. p. 594). Ff. 132^b-142^b (rrr.-rrr.).

29. Shaikh *Sa'dī* of Shirāz, died 102 (or, according to others, even 120 or 130) years old, A.H. 691 (see his biography on fol. 15^a, l. 12; A. Sprenger, Catal., p. 545; and Rieu ii. p. 595). Ff. 143^b-178^b (rrr.-rrr.).

30. *Amir Khwāru* of Dihli, the greatest poet among

the Muslims of India, died A.H. 725. *Daulatshāh* places his death in 715. His original name was Yamin-al-dīn Abū-alḥasan (comp. A. Sprenger, p. 465, and Rieu i. p. 241, and ii. p. 609). Ff. 179^b-204^b (r.-rrr.).

31. Shaikh *Aḥālī* *Mardī* of Isfahān, the younger poet of this name, the pupil of the elder Aḥālī-al-dīn Kirmānī, and author of the *Jām-i-Jam*. He died, probably, A.H. 738 (see his biography on fol. 16^b, l. 4; A. Sprenger, Catal., p. 360; and Rieu ii. p. 619). Ff. 205^b-232^a (rrr.-rrr.).

32. Shaikh *Jalāl* *Aḥad* Yazdī, a contemporary and panegyrist of Muḥammad bin Mazfār, who died A.H. 765. His death is placed by Taḳī in A.H. 793. The selections of his diwān are wanting here (rrr.-rrr.).

33. Khwājā Shams-al-dīn Muḥammad *Ḥafīz* of Shirāz, the most famous of all Persian ghazal writers; died A.H. 791. Ff. 233^b-252^b (rrr.-rrr.).

34. *Mufakkar*, a panegyrist of the Sultān Firūzshāh (who reigned from A.H. 752 to 790) and of the nobles of his court (see his biography on fol. 17^a, l. 8 sq.). He was never before mentioned in any *tadhkirah* or *ta'rikh*, as the author of the *Buthkāna* states. He died at the age of 80 years. Ff. 253^b-268^b (rrr.-rrr.).

35. *Imādī* *Shahriyārī*. Likewise unknown, as the compiler states, but probably identical with that *Imādī*, whose death is fixed by Taḳī in A.H. 573 (comp. Rieu ii. p. 557, and A. Sprenger, Catal., p. 16, No. 19, and p. 439, where two poets of this name are mentioned, *Imādī* Ghaznawī and *Imādī* Shahriyārī). Ff. 269^b-273^b (rrr.-rrr.).

36. Shaikh Muḥammad *Maḡribī* of Tabriz, died A.H. 809 (comp. A. Sprenger, Catal., p. 19, No. 100, and p. 476; Rieu ii. p. 633). Ff. 274^b-281^b (rrr.-rrr.).

37. Shaikh *Kāsim-i-Anwār* or *Kāsim* of Tabriz, born A.H. 757 and died 837 (see his biography on fol. 17^a, last line; A. Sprenger, Catal., pp. 33 and 532; Rieu ii. p. 625). Ff. 282^b-291^b (rrr.-rrr.).

38. *Bādd* *Fighdnī* of Shirāz, a contemporary of Jāmi; he died A.H. 925 (comp. A. Sprenger, Catal., p. 403; *Bland's* Century; and Rieu ii. p. 651). Ff. 292^b-298^b (rrr.-rrr.).

39. Abū-alḥasan *Rūdāqī*, the great Sāmānide poet. His death is fixed here in A.H. 407 (?). Ff. 299^b-300^b (rrr.-rrr.).

40. Hakīm *Kāfardn*, the teacher of Anwarī; died, according to Taḳī, A.H. 485. Ff. 300^b-303^b (rrr.-rrr.).

41. *Amīr* *Bukhārī*, a contemporary of Adīb Sābir, Anwarī, Rashid Waṭwāt, 'Abd-alwāsī Jabālī, and Sayyid Hasan Ghaznawī. Taḳī places his death in A.H. 543 (comp. A. Sprenger, Catal., p. 16). Ff. 303^b-305^a (rrr.-rrr.).

42. *Lāmī*, a native of Gurgān, and probably contemporary with the preceding poets (A. Sprenger, Catal., p. 16, calls him *Lom'y*). Ff. 305^a-307 (rrr.-rrr.).

43. *Saif Isfarang-i-Samarkandī* (i.e. Saif-al-dīn of Isfarang in Transoxania), born, as the biography states on fol. 18^b, l. 14, A.H. 581, and died 652 or 660 (comp. A. Sprenger, Catal., p. 561, and Rieu ii. p. 581 sq.). Ff. 307^b-308^b (rrr.-rrr.).

44. *Rafī*-al-dīn of Lunbān (in the district of Isfahān), a contemporary of Kamāl Isma'īl; died, according to

Takī, A. H. 603 (comp. A. Sprenger, Catal., p. 17, No. 38). Ff. 308^b-309^b (1110-1111).

45. *Iftikār* of Bukhārā. Date unknown. Ff. 309^b-311^b (1111-1112).

46. *Minā'at* Shastgallāh, a native of Damaghān, as he informs the reader in his own poems, and not of Balkh, as the biography on fol. 18^b, last line, and Daulatshāh state. He was a pupil of Abū-alfaraj of Sistān (comp. A. Sprenger, Catal., p. 483, and Kazimīrskī, *Spécimen du divan de Menoutchehri*, 1876). Ff. 311^b-312^b (1111-1112).

47. *Sharaf-aldin* of Shufurwah (near Isfahān), a contemporary of Kamāl Ismā'īl (comp. A. Sprenger, Catal., p. 17, No. 35). Ff. 312^b-315^b (1111-1112).

48. *Sirāj-aldin* Kumrī (a native of Kazwin, or as some say, of Ghazna), contemporary with Aḥmadī Kirmānī, Salmān Sāwajī, and Maulānā Muḥammad 'Aṣaf of Tabriz (the author of Mihr and Mushtari, who died A. H. 784; comp. A. Sprenger, Catal., p. 311). Ff. 315^b-316^b (1111-1112).

49. *Shihāb-aldin* of Samarkand (probably identical with the poet Shihāb-aldin in Sprenger's Catal., p. 19, No. 126, who died A. H. 881). Fol. 316^b (1112).

50, 51. *Rūḥī* Lāhijī (perhaps this or the following one in 53 is the same, who is mentioned in 'Anfī's celebrated tadhkirah 'Ishāb-ul-Albāb'; comp. Bland's paper on the earliest Persian Biography of Poets, *Journal of the Royal Asiatic Society*, ix, p. 122; for other poets of this name, see A. Sprenger, Catal., p. 20, No. 133, and p. 49) and *Zain-aldin* Sijzi. Fol. 317^b (1112).

52, 53. *Shams-aldin* Ḥaddād (or Ḥaddādī) and *Rūḥī* Shāristānī. Fol. 317^b (1112).

54, 55. *Saif-aldin* of Bākhazr (in Khurāsān), born A. H. 576, died 645, and *Diyy-aldin* of Fārs. Fol. 318^a (1112).

56, 57. *Asādī* of Tūs, the teacher of Firdausī (comp. A. Sprenger, Catal., pp. 16 and 406), and *Im Yamin*, the son of Yamin-aldin, died A. H. 745 (comp. A. Sprenger, Catal., p. 433). Fol. 318^b (1112).

58. *'Ain-alkuḍāt* of Hamadān. Ff. 319^a-320^a (1111-1112).

59, 60. *Shāh Kabūdātma* and *Hakim Nār-aldin* Muḥammad Sandūktī. Fol. 320^a (1112).

61. *Kamāl-aldin Raiḥānī*. Fol. 320^b (1112).

62, 63. *'Izz-aldin* (or according to the index Ghazāl-aldin) Shirwānī and *Hasan* of Dihlī, who died, as the biography states on fol. 20^a, l. 1, A. H. 737; others fix his death in 727, 738, or 745 (comp. A. Sprenger, Catal., p. 418, and Rieu ii, p. 618). Fol. 321^a (1112).

64, 65. *Mas'ūdī Badī'ī* and *Abū-alfaraj*-i-Ganjāh (a contemporary of Nizāmī). Fol. 321^b (1112).

66, 67. *'Imād-aldin* Shahriyārī (comp. No. 35) and *Rashid-aldin*. Fol. 322^a (1112).

68-70. *Sa'id-aldin* Harawī, or as he is called in the text, *Sa'id ibn Harawī*; died, according to Takī, A. H. 741 (comp. A. Sprenger, Catal., p. 18, No. 67). *Hasan bin 'Alī* Bākhazrī lived, according to the biography, during the reign of Jalāl-aldaulah Malikshāh bin Alp Arslān, and was put to death A. H. 467. *Nāṣir* of Bukhārā, a friend of Salmān Sāwajī, who died, according

to the biography on fol. 20^b, l. 6, A. H. 777, according to others A. H. 769 or 779 (comp. A. Sprenger, Catal., p. 555, and Rieu ii, p. 625). Fol. 322^b (1112).

71-76. *Nizārī* of Kūhistān, author of a diwān and of a *ḥikma* *dar ābāb* *ma'ashir*; died A. H. 721 or 720 (comp. A. Sprenger, Catal., p. 524). Maulānā *Fakh-r-aldin* Hindūshāh, *Humām* of Tabriz, a pupil of Nāṣir of Tūs; died A. H. 713 or 714 at Tabriz (comp. A. Sprenger, Catal., p. 17, No. 58). *Badr-aldin Shāhī*. *'Imād bin Ajāl al-abbāsī*. *Imām Shihābī Sulṭānī*. Fol. 323^a (1112).

77-81. *Shams-aldin Tūḥir Naḥḥā*. *Shaiḥ Abū Sa'id Burgush* of Shirāz. *Muḥammad Rīfī*. *Shaiḥ Khusravānī*. *Kādi Niṣām-aldin*. Fol. 323^b (1112).

82-86. *Imāmī* Harawī, a contemporary of Sa'id and Majd-i-Hamgar; died, according to Takī, A. H. 686 (comp. A. Sprenger, p. 17, No. 46, and p. 439). *'Atikī* of Tabriz, perhaps identical with Jalāl-aldin 'Atikī in Sprenger, p. 18, No. 72. *Khawājā Kirmānī*, author of *Humāyūn* and *Humāyūn*; born A. H. 657 (read 679), died 742 (read 753, and comp. Rieu ii, p. 620; A. Sprenger, Catal., p. 471 sq.; Erdmann in Z. D. M. G. ii, 205 sq.). *Kādi Humām-aldin Sā'in*. *Jalāl Tabīb*, a native of Shirāz, author of the story *Gul and Naurūz*, composed A. H. 784; he died A. H. 795 (comp. A. Sprenger, Catal., p. 18, No. 83). Fol. 324^a (1112).

87-91. *Khawājā-i-Ganjāh*. *'Abd-almajīd*. *Kātūbī*, born in the district of Tūshiz, died A. H. 839 (comp. A. Sprenger, Catal., p. 457, and Rieu ii, p. 637). *Abū-'Abdallāh Muḥammad Jildī*, the name is so according to the indices, vol. i, p. 25, and the binding of vol. ii; in the biographies the name is wanting, the text shows distinctly *Khulūdī*. *Humām-aldin Bakhshī*. Fol. 324^b (1112).

92-99. *Khawājā Nāṣir* of Tūs, born A. H. 597 and died 672 in Baghdād. *Imām Rūfī* of Kazwin. *Nāṣir-i-Ganjāh*. *Abū-'Abdallāh Muḥammad Jundī*. *'Ubaid Zakānī*, famous for his licentious wit, contemporary with Salmān Sāwajī; died according to the biography on fol. 22^b, l. 8, A. H. 705, but according to Takī 772 (comp. A. Sprenger, Catal., p. 527). *Shams Ṭabīb*, in the text *Ṭabībī* (comp. A. Sprenger, Catal., p. 17, No. 43); his diwān was highly esteemed by Sulṭān Sa'id Raisunkar. *Nāṣir Khān*. *Shaiḥ Niṣām*, according to the biography identical with Nizāmī of Ganjāh; but others say that all the kasidas and ghazals ascribed to him really belong to Nizāmī 'arūdī. Fol. 325^a (1112).

100-106. *Murshidī*. *Abū-alfaraj* of Balkh, the notice in vol. i, fol. 23, l. 11, states that he is identical with Abū-alfaraj Rūnī, comp. No. 1, but that is a mistake; the kitāb quoted here is the same, which is ascribed in all the tadhkiras to Abū-alfaraj of Sistān. *Mas'ūd Turkmānī*. *'Uluwci-Turbatt*. *Shāh Dā'ī* of Shirāz, died A. H. 915 (comp. A. Sprenger, Catal., p. 387). *Mubārakshāh Ghūrī*, the contemporary and panegyrist of the king Ghiyāth-aldin Abū-alfath Ghūrī, who died A. H. 579 (a mistake for 599). *Niṣām-aldin* of Astarābād, died A. H. 921 (comp. A. Sprenger, Catal., p. 518). Fol. 325^b (1112).

107-111. *Nāṣir* of Tūs (the same as No. 92, repeated here). *Ashharī*. *Shāh 'Alī*. *Anonymous* (أنا). *Mas'ūd bin Sa'id*, probably bin Sa'id bin Salmān (comp. No. 4). Fol. 326^a (1112).

112. Shaikh *Amin-aldin Kāsernūt*, died A. H. 745. Fol. 326^b (107).

113. Shaikh *Aḥmad-aldin Kirmāni*, died A. H. 635 (read 697) in Baghdād; he was the teacher of Shaikh Aḥmad Ṭifāḥānī (comp. A. Sprenger, Catal., p. 360, and Rieu ii. p. 619). Ff. 326^b-330^a (107-108).

114. Khwājah *Aḥmad Kāshī*. Fol. 330^a (107).

115. *ʿAin-alkuḍat* of Hamadān (comp. No. 58), in the text the name is altered into *ʿAin-alfuṣṣār* of Hamadān. Fol. 330^b (107).

Here the second volume breaks off; in the biographies are further mentioned: 116. *Zakī* of Marāgha. 117. *Shāikh Abū Saʿīd*. 118. *Sād Warrāq*. 119. *Shāikh Muḥammad Rās-i-Bahān*-alkabir, died A. H. 604 or 606. 120. *Shāikh Mahistī* (?), lived during the reign of Sulṭān Maḥmūd bin Ghīyāth-aldin Muḥammad bin Malikshāh bin Sanjar Saljūki.

The first volume, ff. 334 (the Arabic pagination begins after the index on fol. 25^b and goes down to 333); the second volume, ff. 330 (Arab. pag. 332-107). Two columns, surrounded with small gold stripes, each II. 21, and a third on the margin II. 36-38. *Nastaʿlīk*; size, 12½ in. by 6½ in. [ELLIOT 81, 82.]

367

Majālis-almuʾminin (مجالس المؤمنین).

A work on the biography of famous men among the Shīʿites, extending from the earliest time of Islām till the establishment of the Shīʿah as the state religion in Persia by the Safawī dynasty, A. H. 905 = A. D. 1499. It was composed by Nūr-aldin bin Sharīf al-Ḥusaynī al-Marāḥī al-Shūshatī between A. H. 993 and 1010; comp. Rieu i. p. 337; Goldziher, *Beiträge zur Literaturgeschichte der Shīʿah und der sunnitischen Polemik*, Wien, 1874; and Loth, *Z. D. M. G.* xxix. p. 676. He suffered for his religious opinions in the reign of Jahāngīr (A. H. 1014-1037 = A. D. 1605-1627), see H. T. Colebrooke, *Asiatic Researches*, vol. vii. p. 338.

Beginning: رحمت جانفزی لنا
که از مہبّ شمال اعتقاد الہ

It is divided into a preface and twelve chapters (مجلس):

فائزہ در تعقیب تعریف مطلق شیعیہ و شیعیہ امامیہ
(مجلس):

مجلس ۱ در ذکر بعضی از اماکن لطیفہ و مواطن شریفہ کہ
آئرا با ائمہ طاهرن شیعیہ با اخلاص ایشان اختصا خاص
حاصل است on fol. 6^a.

مجلس ۲ در بیان طائفہ چند کہ بتشیع مشہور و در
مسئلہ اہل ایمان مذکورند on fol. 30^a.

مجلس ۳ در ذکر اکابر شیعیہ از اصحاب کرم حضرت سید
الانام علیہ وآلہ السلام و افاضل العلوات والاسلام
on fol. 39^a.

مجلس ۴ در ذکر اکابر دین و افاضل مؤمنین از زمرہ
مجلس ۵ در ذکر بعضی از اکابر متکلمین و افاضل مفتبرین
و محدثین و اعظم اشراف فقہاء و مجتہدین و اعیان ترازہ و خا
و لغویین از تبع تابعین on fol. 82^b.

مجلس ۶ در ذکر جمعی از مؤلفان سانی طویۃ
on fol. 149^a.

مجلس ۷ در ذکر مشاہیر حکماء اسلام و متکلمین اعلام
کہ اکثر ایشان عالم بفرع و اصول شریعت حضرت رسول نیز
on fol. 196^a.

مجلس ۸ در ذکر ملوک نامدار و سلاطین کماکمر از فرقۃ
on fol. 211^a.

مجلس ۹ در ذکر امرای نامدار و سپہسالاران عالی تبار کہ
on fol. 250^a.

مجلس ۱۰ در ذکر وزرای عظام و کماکان کرام
on fol. 258^a.

مجلس ۱۱ در ذکر شعراء عرب کہ سند ارباب ادب اند
on fol. 272^a.

مجلس ۱۲ در ذکر شعراء عجم
on fol. 293^b.

This book furnishes most precious and ample information regarding the history of the Shīʿah confession and its famous men; it gives many extracts from the works of Shīʿah authors. For other copies, see C. Stewart, p. 25; also India Office Library. The extract given by H. T. Colebrooke is found in this MS. on ff. 38^a and 38^b. It was printed at Tahrān, A. H. 1268.

Not dated; but this copy is probably not much later than the date of its composition.

Ff. 321, II. 31; small, clear *Naskhī*; size, 13½ in. by 7 in.
[OUSELEY 366.]

368

Another copy of the same work.

The *Fātiḥah* (here called *Ab*) on fol. 2^b; *Majlis* I on fol. 8^a; II on fol. 39^a; III on fol. 49^a; IV on fol. 88^b; V on fol. 106^a; VI on fol. 195^a; VII on fol. 252^b; VIII on fol. 270^a; IX on fol. 318^b; X on fol. 327^a; XI on fol. 344^a; XII on fol. 369^a.

This copy was finished the 7th of Safar, A. H. 1102 = A. D. 1690, November 10, by Muḥammad Karīm bin ʿAin ʿAlī of Tabriz.

Ff. 398, II. 28; excellent *Nastaʿlīk*; the Arabic quotations in *Naskhī*; beautifully illuminated frontispiece; the first two pages splendidly adorned; size, 13½ in. by 8½ in. [SALE 63.]

369

The same.

The *Fātiḥah* on fol. 3^a; *Majlis* I on fol. 10^b; II on fol. 54^b; III on fol. 70^a; IV on fol. 125^b; V on fol. 149^a; VI on fol. 263^b; VII on fol. 340^b; VIII on fol. 363^b; IX on fol. 424^b; X on fol. 436^b; XI on fol. 458^b; XII on fol. 490^b.

The headings of *Majlis* VII-X are omitted.

No date.

Ff. 532, II. 25; *Nastaʿlīk*, written by two different hands; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7½ in. [MARSH 194.]

370

The same.

The *Fātiḥah* on fol. 3^a; *Majlis* I on fol. 11^a; II on fol. 52^b; III on fol. 66^b; IV on fol. 117^b; V on fol.

140^a; VI on fol. 260^b; VII on fol. 342^a; VIII on fol. 367^a; IX on fol. 434^b; X on fol. 447^b; XI on fol. 472^a; XII on fol. 507^a.

Not dated; the copyist was Ghulām Husain. The first two pages are beautifully adorned. It seems to have been collated throughout; in some places there are additions on the margin. The upper part of fol. 499 is torn off.

From a seal on the first page with this inscription, *خادم الشرع رابر جمیر*, it is evident that this MS. once belonged to Sir Robert Chambers, Chief-Justice of Bengal, who died A. D. 1803.

Ff. 550, ll. 25; clear Nasta'lik; size, 13½ in. by 8 in.

[ÜCKLEY 307.]

371

Majma'-al-shu'arā-i-Jahāngirshāhi (مجمع الشعراء
جهانگیرشاهی).

Part of a collection of biographies of Persian poets, who wrote in praise of the emperor Jahāngir (died A. H. 1037 = A. D. 1627), to whom the work is dedicated.

The title occurs on fol. 5^a, l. 2, and on fol. 5^b ult.

The biographies are 151 in number, the last of which (on ff. 121^b-127^b) treats of the author himself (جامعہ). His name is Kāfi' (قافی); see fol. 41^b, l. 6; fol. 42^a, l. 2; fol. 121^b, l. 9; fol. 122^a, l. 11; fol. 126^a, l. 8; and fol. 127^b ult. He must have been in close connection with the emperor, very likely as an officer of his court. He was an aged man when he wrote this (fol. 5^a, l. 7); his teacher or spiritual guide was Maulānā Kāsim' (fol. 125^a, l. 8). On fol. 121^b, l. 7 sq., he says, that he, unlike the poets who spent their whole life on that single art, had devoted the greatest part of his life to 'the acquisition of virtue' (یافتن). (باکتاب هنر).

This book is the 'third volume' (Daftar) of a larger one, as the author calls it himself at the beginning of the preface (fol. 5^b, l. 4).

An index of the poets is prefixed on ff. 3, 4 by a more modern hand. Title: فهرست اسمی شعرا که درین دفتر ثالث تذکره الشعرا ابرار نموده شد در مدح و مفاخر حضرت خلافت پناه علی اله نور الدین محمد جهانگیر بادشاه عادل غازی.

Beginning of the work:

با همه محتاجی و عجز و نیاز - ساختم از بسمله مفتاح از آل الخ.
On fol. 5^a is the following note, written by the same hand which wrote the whole book: درین مجمع الشعراء جهانگیرشاهی در آسمی واقع شده باشد بی وجوه نغزها بود یا از رکنزد سیادت یا از رکنزد منصب پادشاهی و عزت آن یا تأخیر الزمان یا تأخیر جامعیت هر جا تقدیم و تأخیر شده باشد شرف المکان بالکسب است بر اهل عرفان معلوم و مویذات اگر سهو کاتب یا سهوی که لازمه پیری است واقع شده باشد بذیل عفو و مرحمت خواهند پوشید و اصلاح خواهند فرمود الخ.

¹ See the article about him on ff. 40^a-42^a.

This note makes it evident that copyist (کاتب) and author are the same person, and that this copy is the author's autograph. Indeed, this note would be out of its place in any other copy but the author's autograph. The MS., though not dated, may certainly be as old as the beginning of the seventeenth century, and many additions on the margin (by the same hand) seem to represent the last finishing strokes, applied by the author to his work.

After the preface (ff. 5^b-6^b) the biographies begin. The biographical information the author gives is mostly very scanty, the poetical quotations are sometimes of considerable length. After every article, short or long, follows a prayer for the emperor, of one line or two, beginning with *اللهم*. In the arrangement of the poets we cannot recognise a certain system. Every chapter bears the title *ذکر خبر*.

The MS. is imperfect at the end; there are wanting a few leaves at the utmost, containing the rest of the article concerning the author himself.

End: قطعه در تعریف بیغم

بیغم فرمود شاه ابو الغازی حکم آن باعث سرفرازی
بیغم ساختند زلفت طبع قاطعی کرد سحر برداری

Ff. 127, ll. 13; Nasta'lik; size, 9½ in. by 6 in.

[ÜCKLEY 186.]

372

Mu'nis-alarwāh (مؤنس الارواح).

Biographies of Saints and Shaikhs of the Cīstī order in India, by Jahānīrā Begam, the daughter of the emperor Shāhjahān and sister to 'Ālamgir and prince Darā Shukūh. The illustrious authoress was herself a votary of the great Shaikh Mu'in-aldin Hasan alhusaini (so fol. 5^b, l. 4, or Mu'in-aldin Muhammad alhasan alhusaini) alajizi alcihi, with whose biography the work begins on fol. 7^b. It was completed A. H. 1049 = A. D. 1639; see Rieu i. p. 357.

Beginning of the preface: *محمد و سیاس افزون از عدد و شمار مرمغان کریمی را جل جلاله که بقدرت الخ*

رقم جهان آرا.

No date. The colophon is simply

Ff. 83, ll. 11; Nasta'lik; size, 8½ in. by 5½ in.

[FRASER 229.]

373

Tadhkirat-i-Nasrābādī (تذکره نصرآبادی).

Biographies of contemporary poets, by Muhammad Tāhir Nasrābādī (or Nasrābādī according to Rieu), who began to compile this work A. H. 1083 = A. D. 1672, 1673, and divided it into a preface, five sections (صک), and a conclusion.

Preface: Account of kings and princes (ذکر) (پادشاهان و پادشاهان زادگان), on fol. 7^a, first line.

Section I: Account of the Amirs, Khāns, and Wazīrs of Irān and Hindūstān (وزرا و کتّاب دفترخانه), in three classes, on fol. 15^a.

Section II: Account of Sayyids, noblemen, etc. (صک دوم در ذکر سادات عالمقدار و نجبا و سایر جماعت), on fol. 103^b.

Section III: Account of wise and learned men,

صف سیم در ذکر علما و فنلا) calligraphers, fakirs, etc. (on fol. 139^a).

Section IV: Account of the professional poets in Irān, Khurāsān, Transoxania, and Hindūstān, in three classes. The beginning of this principal section is not to be found in this copy; there must be a lacuna between ff. 204 and 205, or in the context itself, because fol. 204 concludes with one of the dervishes (belonging to the third class of the third section), and on fol. 205^b appears already Abū Tālib Kalin, the fourth of the professional poets; comp. A. Sprenger, Catal., p. 90.

Section V: Account of poets belonging to the author's own family (مف یمیم در ذکر اشعار اقوام کچنه و ففیر) (on fol. 426^a). The author's biography occurs on fol. 432^a.

Conclusion, containing an appendix of chronograms, logographs, riddles, etc. A heading to this part is likewise not to be found, but it begins, there is no doubt, somewhere on fol. 439^a or 439^b, where the author's biography concludes.

حمد اللہ علی افعال والمالہ والسلام علی سر سبز اشرف الملائک معتمد و اک و اصحاب اجمعی سر سبز نبال خاتم الی

An account of this work and of its author is written on the fly-leaves by Sir Gore Ouseley, but it is rather incorrect in the subdivisions; for a detailed description and a complete list of the principal poets, quoted by Nasrābādī, see Bland in the Journal of the Royal Asiatic Society, ix, pp. 137-140; A. Sprenger, Catal., pp. 88-108; and Rieu i. p. 368.

This copy is dated the first of Jumādī-althān, in the second year of Muhammadshāh's reign, A. H. 1132 = A. D. 1720, 10th of April.

Ff. 493, ll. 13; Nasta'lik; size, 8½ in. by 5 in. [OUSELEY ADD. 33.]

374

Mirāt-alkhayāl (المیرات).

Biographies of Persian poets and poetesses, styled 'The Mirror of Fancy,' by Shirkhān ibn 'Alī Ahmad-khān Lādi, who completed his work, according to the chronogram on the last page, ll. 18 and 19, A. H. 1102 = A. D. 1690, 1691; comp. Journal of the Royal Asiatic Society, ix, pp. 140-142, and Rieu i. p. 369 sq.

Contents:

Preface on fol. 1^b, beginning: ای ژوند بر زبان نطق / سخن سری را - فکر تو باعث جنون عقل گرو کشای را - / کلدست محمدت الی

(القول فی ایجاد شعر).

Introduction on fol. 6^a.

در بیان خط و اقسام آن.

در بیان حروف و الفاظ و اعراب.

Beginning of the biographies on fol. 9^b, first line; the following poets are quoted in it, with extracts from their works:

1. Abū-alhasan Rūdagi, flourished under Amir Nasrābādī ibn Ahmad Sāmāni, on fol. 9^b. 2. 'Adairi Rāzi, under Sultān Mahmūd, on fol. 9^b. 3. Asadi Tūsi,

Firdausi's teacher, on fol. 10^a. 4. Abū-alkāsim Hasan al-'Unsurī, the king of poets at Mahmūd's court, died A. H. 431, on fol. 10^b. 5. Asadi of Harāt, one of 'Unsurī's pupils, on fol. 10^b. 6. Firdausi Tūsi, with his original name Hasan bin Isahak bin Sharafshāh, on fol. 10^b. 7. Nāsir Khusrāu of Isfahān, on fol. 11^b. 8. 'Alb-alwāsī Jabālī, flourished under Sultān Sanjar, on fol. 12^a. 9. Ibrāhīm ibn 'Alī Khākāni of Shirwān, his first takhallus was Hakāiki, died A. H. 582 or 595, on fol. 12^b. 10. Aḥmad-al-din Anwari, originally of Abiward; his first takhallus was Khāwari (not Hāwī, as this copy, or Ghāzi, as Elliot 397, fol. 21^b, reads), on fol. 13^a. 11. Rashid bin 'Abd-aljalil Waṭwāt, died A. H. 578, on fol. 13^b. 12. Abū-almaḥd Majd-al-din 'Adam Sanā'i of Ghazna, born A. H. 437, on fol. 14^a. 13. Sayyid-alhusaini Hasan of Ghazna, under Sultān Bahramshāh, died A. H. 565, on fol. 14^b. 14. Farid Kātib, a pupil of Anwari, on fol. 15^a. 15. Athir-al-din Akhsakati, one of Khākāni's contemporaries, panegyrist of Kizil Arslan, on fol. 15^a. 16. Niẓām of Ganjah, on fol. 15^b. 17. Zahir-al-din Muḥammad Fāryābi, panegyrist of Kizil Arslan, died A. H. 598, on fol. 15^b. 18. Majd-al-din Hamgar of Fārs, flourished under Atābeg Sād bin Abū Bakr bin Sād, on fol. 16^a. 19. Kamāl-al-din Isma'il, son of Jamāl-al-din 'Abd-alrazzāk of Isfahān, with the epithet al-ma'nī al-ma'nī, on fol. 16^a. 20. Kādi Shams-al-din Talsi (according to Elliot 397, fol. 28^b, Calabi), was in his later years intimately acquainted with Khwājah Niẓām-almuḥ, Sultān Jalāl-al-din Malik-shāh Saljuqi's wazir of Khurāsān, on fol. 17^a. 21. Khwājah Shams-al-din Muḥammad Diwān, author of the Risāla Shamsiyya, grand wazir of Sultān Jalāl-al-din Saljuqi, killed at Tabriz, A. H. 683, by Arghūnkhan's order, on fol. 17^b. 22. Imāmī (in Elliot 397 Imām) of Harāt, contemporary with Sa'di, on fol. 17^b. 23. Shaikh Farid-al-din 'Attār of Nishāpūr, with his full name: Abū Hāmid Abū Bakr Muḥammad bin Ibrāhīm, born A. H. 513, killed 607 or 619, on fol. 17^b. 24. Maulānā Jalāl-al-din Rūmī of Balkh, died A. H. 661, or 672, on fol. 18^a. 25. Saif of Isfahān, on fol. 18^b. 26. Humām-al-din of Tabriz, contemporary with Sa'di, on fol. 18^b. 27. Muḥammad al-din Sa'di of Shirāz, died A. H. 691, on fol. 19^a. 28. Shaikh Fakhr-al-din 'Irāqi, with his genuine name: Ibrāhīm bin Shahriyār of Hamadān, a pupil of Suhrawardi, died A. H. 688 (so according to Elliot 397, fol. 34^a, last line; our copy has 608), on fol. 19^b. 29. Rukn Sāin, flourished under Tughān Tīmūrkhān, on fol. 20^a. 30. Amir Khusrāu of Dihli, born A. H. 651, died 725 (chronogram of his death: طوبی شکر مغال, on fol. 20^a). 31. Khwājah Hasan of Dihli, died A. H. 707 (?), on fol. 20^b. 32. Khwājā Kirmāni, contemporary with Sa'di, on fol. 21^a. 33. Jalāl-al-din 'Aḥd of Tabriz, a protégé of Sultān Muḥammad bin Muẓaffar, on fol. 21^b. 34. Hāfiz of Shirāz, died A. H. 791 (chronogram of his death: خات مملی), on fol. 21^b. 35. Shāpūr of Nishāpūr, a protégé of Sultān Jalāl-al-din Muḥammad Khwārizm-shāh's wazir Khwājah Nūr-al-din, on fol. 22^a. 36. Khwājah Jamāl-al-din Salmān bin Khwājah 'Alā-al-din Sāwaji, died A. H. 769, on fol. 22^b. 37. Sirāj-al-din Kamāl of Transoxania, contemporary with the preceding poet, on fol. 23^a. 38. 'Ubad Zakāni, lived at the same time, on fol. 23^a. 39. Khwājah Nāsir Bukhārī,

at the same time, on fol. 23^b. 40. Maulānā Lutf-allāh Nishāpūrī, lived in Timūr's reign, on fol. 24^a. 41. Shaikh Kamāl Khujandī, a younger contemporary of Hāfiz, on fol. 24^b. 42. Maulānā Muḥammad Shīrīn (in Elliot 397 Shirin) Maghribī, was in friendly connection with the preceding one, on fol. 25^a. 43. Sayyid 'Arif Mir Nī'mat-allāh, died in Shāhrukh's reign, A. H. 827, on fol. 25^b. 44. Khwājah Ismat-allāh of Bukhārā, flourished under Sultān Khalīl bin Mīrānshāh (bin Timūr), on fol. 25^b. 45. Ḥakīm Jamāl-aldin Abū Ishāq of Shīrāz, flourished under Sultān Sikandar bin 'Umar Shaikh, on fol. 26^a. 46. Maulānā Bahā-aldin Barandak (or Parandak, according to Elliot 397, fol. 47^a) of Samarkand, was the panegyrist of prince Baikarā ibn 'Umar Shaikh, on fol. 26^b. 47. Shāh Kāsim-i-Anwār, died A. H. 835, on fol. 27^a. 48. Manlānā Muḥammad Kātibī, died A. H. 839, on fol. 27^b. 49. Khwājah Rustam of Jūz-bīn (in the district of Bīstām), panegyrist of 'Umar ibn Mīrānshāh, on fol. 27^b. 50. Kamāl-aldin Muḥammad ibn Ghiyāth-aldin of Shīrāz, flourished under Ibrāhīm Sultān Yazd, on fol. 28^a. 51. Maulānā Sharaf-aldin 'Alī of Yazd, the author of the *Zafar-nāma* or history of Timūr, which he composed at the request of Sultān Ibrāhīm bin Shāhrukh, on fol. 28^a. 52. Shaikh Adhūrī, died A. H. 866, 82 years old, on fol. 28^b. 53. Ākā Malik bin Jamāl-aldin Amir Shāhi, died A. H. 859 at Aṭarābād, on fol. 29^a. 54. Amir Amin-aldin Tarlābādī (?), contemporary with Kātibī, on fol. 29^b. 55. Maulānā Sharīf of Balkh, panegyrist of the kings of Badakhshān, died A. H. 871, on fol. 29^b. 56. Tāhir of Bakhārā, came under Bahār to Harāt, on fol. 30^a. 57. Amir Nizām-aldin 'Alī Shīr, Sultān Husain Mirzā's famous wazīr, on fol. 30^a. 58. Maulānā 'Abī-alrahmān Jāmi, born A. H. 817, on fol. 30^b. 59. Mullā Fighānī, contemporary with Jāmi, on fol. 31^a. 60. Khwājah Āsafi, was a pupil of Jāmi and a friend of 'Alī Shīr, on fol. 31^b. 61. Mirzā Jalāl Asir, under Shāh 'Abbās, on fol. 32^a. 62. Mullā Zulālī, a pupil of the preceding one (?), on fol. 33^a. 63. Faghfur of Yazd, on fol. 34^b. 64. Mullā Zubūrī of Tarshīz, contemporary with Faizī, on fol. 35^a. 65. Abū-alfaid alfaizyādī ibn Shaikh Mubārak, with the takhallus Faizī, died A. H. 1004, on fol. 37^a. 66. Mullā 'Urfī of Shīrāz, contemporary with Faizī, on fol. 38^a. 67. Nawwāb Kāsimkhān, flourished under Jahāngīr, on fol. 38^b. 68. Maulānā Saḥabī of Najaf, contemporary with Zubūrī and Faizī, on fol. 39^b. 69. Hājī Muḥammad Jān Kūdsī of Mashhad, died a few years after A. H. 1069, on fol. 40^b. 70. Muḥammad 'Alī Sā'ib Tabrizī, the king of poets at the court of Shāh 'Abbās II, on fol. 42^a. 71. Tālib Kalīm, died A. H. 1062, on fol. 43^b. 72. Walīshī of Daulatābād, died A. H. 1063, on fol. 44^b. 73. Mullā Shaidā, contemporary with Kūdsī, on fol. 44^b. 74. Mir Ilāhī, lived at the same time, friend of Kūdsī, on fol. 57^a. 75. Mullā Munir of Lāhūr, on fol. 57^b. 76. Mullā Farrukh Ḥusain Nāzīm of Harāt, died A. H. 1068, on fol. 57^b. 77. Mullā Shāh of Badakhshān, died at Lāhūr, A. H. 1072, on fol. 61^b. 78. Caudarbhān Brahman, author of an *Inshā*, styled چار حسن, died A. H. 1073, on fol. 66^a. 79. Ḥakīm Sarmad, an Armenian, was on friendly terms with Dārā Shukūh, killed in 'Ālamgir's reign, A. H. 1072, on fol. 67^a. 80. Shāh Nī'mat-allāh of Nārnāl in India, died A. H. 1077, on fol. 68^a. 81. Mirzā Rūshan

Damīr, composed poetry in Persian, Arabic, and Hindūstānī, died A. H. 1077, on fol. 71^a. 82. Mullā Muḥammad Tāhir Ghanī of Kashmir, died A. H. 1079, on fol. 76^b. 83. Shaikh Mun'im of Lāhūr, with the takhallus Niyām, a favourite of Sultān Muḥammad Shujā' Tahadūr, on fol. 77^b. 84. Mullā Subhī of Kashmir (in Elliot 397, fol. 128^b), the same poet is called Mulhami of Kashmir, panegyrist of Sultān Shujā', on fol. 78^a. 85. 'Alī Fitrat Sultān Shādmān, died A. H. 1079, on fol. 78^b. 86. Shaikh Muḥsin Fānī of Kashmir, died A. H. 1081 under 'Ālamgir, on fol. 80^a. 87. Mir Rādī Dāniś, a favourite of Sultān Dārā Shukūh, on fol. 81^a. 88. Mir Muḥammad Mukim Fanjī of Shīrāz, a friend and companion of Bahādūr Zafarjāng, who is commonly known as Mirzā Jānbeg Shāh Shujā', on fol. 81^a. 89. Shaikh Muḥammad Sa'id Kuraishī, panegyrist of Sultān Murād-bakhsh, died A. H. 1087, on fol. 87^b. 90. Mirzā Muḥammad Sāliḥ of Kābul, on fol. 97^b. 91. Muḥammad 'Alī Māhīr, lived in Akbarābād, died A. H. 1089, on fol. 98^a. 92. Mirzā Muḥammadbeg Ḥakīkī of Transoxania (in Elliot 397 called Mirzā Aḥmadbeg of Aḥmadābād, with the takhallus Ḥakīkī), a friend of Shaikh Muḥammad Sa'id, on fol. 99^b. 93. Shaikh 'Abd-al'azīz Nu Sarfarāz (نو سرفراز) of Akbarābād, died A. H. 1091, on fol. 103^b. 94. Imām Wirdibeg Intikhābī (this takhallus is missing in Elliot 397) of Khurāsān, died very young in India, contemporary with 'Alī Sā'ib Tabrizī, on fol. 106^b. 95. Mirzā Yūsufbeg Shā'ik, died under 'Ālamgir, A. H. 1098, on fol. 107^a. 96. Mir Mu'izz Fitrat, flourished under 'Ālamgir, died A. H. 1101, on fol. 112^b. 97. Nawwāb Mir 'Askarī 'Aḳīkhān Rāzi, under 'Ālamgir, on fol. 113^a. 98. Nawwāb Shukr-allākhān, contemporary with Nāsir 'Alī, on fol. 115^a. 99. Khwājah Mu'in-aldin Shāh Ghāzī, one of the princes of Transoxania, flourished under 'Ālamgir, on fol. 119^b. 100. Mirzā Muḥammad Khalīl of Khurāsān, was still alive in India at the time when this work was compiled, on fol. 120^a. 101. Muzaffarkhān, also contemporary with the author, on fol. 122^b. 102. Mirzā 'Ajām (in Elliot 397 Muḥammad) Kullī Turkman, belonging to a Shīrāz family, born in India, lived at the same time, on fol. 124^a. 103. Mirzā Muḥammad Naḳī ibn Mirzā Muḥammad Mas'ūd of Andujān, with the takhallus Purdīl (پردل), on fol. 125^a. 104. Mir Jamīl Sūzi, belonging to a Bukhārā family, was born and flourished in India, on fol. 125^a. 105. Ḥakīm Faizī 'Alī of Mashhad, with the takhallus Ḥakīm, poet in Arabic and Persian, on fol. 125^b. 106. Mir Muḥammad Afzal Sarkhush, on fol. 142^a. 107. Aḥmad 'Ibrat, lived in Shāhjahānābād at the time of the composition of this work; he used originally as takhallus Maftūn, but assumed later on that of 'Ibrat, after the advice of Mirzā 'Abd-al-kādir, on fol. 142^b. 108. Shaikh Nāsir 'Alī, a friend of the author, on fol. 145^a. 109. Mirzā 'Abd-al-kādir Badīl, lived at the same time, on fol. 149^a. 110. Muḥammad Sa'id Fīzāz of Akbarābād, was, at the time when the author wrote, in the service of Nawwāb Mukrimkhān, the governor of Multān, on fol. 153^a. 111. Mir Muḥammad Zamān Rāsikh, originally of the Persian Trākh, but born in India, was in Sultān Muḥammad 'Azam-shāh's service, on fol. 154^a. 112. Mirzā Mubārak-allāh Wāḍiḥ, on fol. 157^a. 113. Shaikh 'Abd-al-wāḥid Wāḥid

shat, on fol. 157^b. 114. Mirzā 'Iwād beg (in the text عیونی) Na'im of Badakhshān (of Caghatāi origin), in Sultān Murād-bakhsh's service, on fol. 158^b. 115. Nawāzishkhān Lāhūrī, still alive when the author wrote, like all the preceding ones (where no date of death is given), on fol. 159^a. 116. Muḥammad Fāḍil of Dihlī, with the takhalluṣ 'Aishī, on fol. 159^b. 117. Ḥabīb-allāh of Nārnān, a friend of 'Aishī, on fol. 160^b. (114-117 are missing in Elliot 397.) 118. Mir Muḥammad Ḥusain of Andujān, with the takhalluṣ Nājī, on fol. 161^a. 119. Mirzā Muḥammad Muḥsin, contemporary with the author, on fol. 161^b. 120. Mirzā Muḥammad Ibrāhīm Inṣāf, a pupil of Tjāz, born in the Panjāb, on fol. 162^a. 121. Shaikh 'Abd-alkādir, originally of the district of Ghazna, born in India, son of Shaikh Auliya, contemporary with the author, on fol. 163^a. *Poetesses* (نذکره الشاعرات): 122. Mihr of Harāt, in the service of Nūr Jahān Begam, on fol. 174^b. 123. Nihānī, in the harem of Shāh Sulaimān's mother, on fol. 175^a. 124. Buzurg of Kashmir, under Jahān-gīr, on fol. 175^b. 125. Tūnī Atūn (تونی اتون), the wife of Mullā Bakāi, on fol. 175^b. 126. Akā Bigah Abāḥ Jalāir, lived in Harāt under Sultān Ḥusain Bahādur-khān, on fol. 175^b. 127. Ārzūi of Samarkand, on fol. 175^b. 128. Akā Bigah, her father was a native of Khurāsān, and in the service of Muḥammadkhān Turkman, on fol. 175^b. 129. Āgha Dūst, daughter of Darwish Kiyām of Salzwār, on fol. 176^a. 130. Hījābī, daughter of Khwājā Ḥādī of Astarāhād, on fol. 176^b. 131. 'Ismatī. 132. Bidlīl. 133. Nisāi of Khurāsān. 134. Khānzāda-i-Tabrizī, daughter of Amir Yādgār. 135. Sayyid Begam of Jurjān, all on fol. 176^b. 136. Sharīfah Bānd Handamī, on fol. 176^b.

The whole work is interspersed with various scientific treatises on prosody, versification, music, medicine, ethics, physics, etc. etc. The right order of ff. 151-157 is as follows: 151, 155, 156, 152-154, 157. This copy is dated the 15th of Jumādī-althānī, A. H. 1133 = A. D. 1721, 13th of April.

Ff. 177, ll. 21-23; very unequally and carelessly written, partly in Nasta'liq, partly in Shikasta; illuminated frontispiece; size, 11½ in. by 6 in. [COCKLEY ADD. 2.]

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Another copy of the same work.

Another copy of the Mirāt-alkhayāl, beginning like Ouseley Add. 2: *ای زنوند بریان آید*.

Introduction on fol. 8^b.

Copied and collated at Lucknow, A. H. 1213 = A. D. 1798, 1799.

Ff. 281, ll. 17-21; Nasta'liq, written by different hands; size, 9½ in. by 5½ in. [ELLIOT 397.]

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Safinah (سفینة).

The second volume (دفتر ثانی) of the valuable tadhkirah of Persian poets, by Khushgīr, who began this work A. H. 1137 = A. D. 1724-1725, and completed it A. H. 1147 = A. D. 1734-1735. In A. H. 1155 = A. D. 1742-1743 he gave it to his master Ārzū, who added some glosses and a preface. According to Sprenger, Catal. Oudh, p. 130 sq., this tadhkirah consists of three

volumes, the first containing 362 ancient poets in chronological order, the second 545 of the poets of the Middle Ages (شعراي متوسطين) in chronological order, and the third the modern or contemporary poets. Well, this copy represents the second volume, and gives us biographies and specimens of 811 poets (266 more than in Sprenger). It begins on fol. 7^b, like Sprenger's copy: الحمد لله والتمت که بتوفیق این تسوید دفتر اول سفینه خوشگوار فراغ حاصل شد آید.

Ff. 1-6^b contain a complete index of the whole volume in alphabetical order. We give now a full list of all the poets mentioned in this volume:

1. Maulānā 'Abd-alrahmān Jāmī, died A. H. 898 or 899, on fol. 7^b. 2. Kādī Mas'ūd-aldīn 'Isā of Sāwa, under Sultān Ya'kūb, killed A. H. 896 or 898, on fol. 11^b. 3. Bābā Fighānī of Shīrāz, whose first takhalluṣ was Sakāki, died A. H. 911 (so l), on fol. 11^b. 4. Abī Tūrānī, one of the Amīrs of Sultān Ḥusain Baikarā and pupil of Jāmī, died A. H. 902, on fol. 14^a. 5. Manlānā Darwish Dihālī of Kazwīn, contemporary with Jāmī and Mir 'Alī Shīr, on fol. 14^b. 6. Mir Ḥājī of Tūn, on fol. 15^a. 7. Mullā Maktabī, the author of *و بختون* (A. H. 895), contemporary with Jāmī, on fol. 15^a. 8. Amīr 'Alī Shīr Nawāi, died A. H. 906, the 11th of Jumādī-alawwal (others give A. H. 896 as date of his death), on fol. 15^b. 9. Amīr Abū-albarakāh, born near Samarkand, contemporary with Mir 'Alī Shīr, on fol. 16^b. 10. Amīr Nizām-aldīn Suhailī, under Sultān Ḥusain Baikarā, contemporary with Mir 'Alī Shīr, on fol. 17^a. 11. Amīr Ḥusain Jalālī Tufailī, under the same Sultān, on fol. 18^a. 12. Manlānā Āghāi of Khurāsān, under Sultān Ḥusain Mirzā, on fol. 18^a. 13. Miram Siyāh of Harāt, began to flourish under Sultān Ḥusain Baikarā, on fol. 18^b. 14. Maulānā Āhī of Harāt, died A. H. 901, on fol. 19^b. 15. Khwājā Shihāb-aldīn 'Abdallāh Marwārid Bayānī of Kirmān, a protégé of Sultān Ḥusain Mirzā, author of a diwān, styled *الاحباب* *تاریخ*, *مؤنس الاحباب* *تاریخ*, and *خسرو و شیرین*, on fol. 19^b. 16. Maulānā Nizām of Astarāhād, one of the court poets of Sultān Ḥusain Baikarā, on fol. 20^a. 17. Maulānā Shānkī of Yazd, became renowned under Ḥusain Mirzā, on fol. 20^b. 18. Maulānā Yārī of Shīrāz, at the same time, on fol. 20^b. 19. Mirzā Ibrāhīm of Harāt, at the same time too, author of *تاریخ امیر المومنین علی* (math-nawī), etc., on fol. 21^a. 20. Mullā Muhyī 'Alī, on fol. 21^a. 21. Maulānā Khākī, contemporary with Jāmī and one of his rivals, on fol. 21^a. 22. Maulānā Bikāsh of Shūshār, on fol. 21^a. 23. Sifī 'Arūdī of Bukhārā, friend of 'Alī Shīr, author of the *رسالة عروض*, on fol. 21^b. 24. Maulānā 'Abd-alqasam of Tūs, Jāmī's secretary and copyist, on fol. 21^b. 25. Mullā Riyāḍī of Turbat, under Ḥusain Mirzā, on fol. 22^a. 26. Anīsī of Khwārizm, in Sultān Ya'kūb's service, died A. H. 910, on fol. 22^a. 27. Fakhr-aldīn As'ad of Astarāhād, the author of *دیس ورامین* (usually designated as Fakhr-aldīn As'ad of Jurjān), on fol. 22^a. 28. Maulānā Shāhidī of Kāmm, in Sultān Ya'kūb's service, on fol. 22^b. 29. Gulkhanī of Kāmm, a nephew of the preceding poet, lived under Ḥusain Mirzā, on fol. 22^b.

30. Maulānā Mu'ini of Shirāz, one of Ḥusain Mirzā's poets, on fol. 23^a. 31. Maulānā Mawālī of Lār, an enthusiastic admirer of Ḥāfiẓ, whose diwān he was continually reading, on fol. 23^a. 32. Ḥarīfī, son of the preceding poet, on fol. 23^a. 33. Lāmī'ī of Astārābād, under Sulṭān Ya'qūh, on fol. 23^a. 34. Khwājah Ḥasāfi of Kūhistan, a pupil of Jāmī, a protégé of Mir 'Alī Shīr, died a. h. 923, on fol. 23^a. 35. Maulānā Bannāfi of Harāt, was for some time on friendly terms with Sulṭān Ya'qūh, lived afterwards in Transoxania, died a. h. 918, on fol. 24^a. 36. Ibn Jalāl of Nishāpūr, contemporary with Jāmī, on fol. 24^a. 37. Mirzā Aghar of Tūs, a pupil of Jāmī's, on fol. 25^a. 38. Maulānā Māni of Tūs, a favourite of Abū-alḥasan Mirzā ibn Sulṭān Ḥusain Baikarā, on fol. 25^a. 39. Amir Ḥumāyūn of Asfarā'in, contemporary with Jāmī, a protégé of Sulṭān Ya'qūh, on fol. 25^a. 40. Mullā 'Izz-al-dīn Rāfi'ī of Asfarā'in, on fol. 26^a. 41. Shāh Karam of Khwandār (خوندسار), on fol. 26^a. 42. Khwājah Mas'ūd of Kūmm, came under Sulṭān Ḥusain Mirzā to Harāt, celebrated his exploits in a poem of 10,000 baits, and is besides the author of several Munāẓarāt, for instance, *و تبغ و قلم* and *شمس و قمر*, also of a diwān of ghazals, on fol. 26^a. 43. Mullā Jamālī Kanbū of Dihlī, contemporary with Jāmī, went to Khurāsān under Ḥusain Mirzā; his first takhalluṣ was Jalālī, died a. h. 925, on fol. 26^a. 44. Majd-al-dīn Bābār, one of Sulṭān Sikandar Lādī's poets, author of a *shamsa*, which sings the exploits of the Khwārizmshāhs, on fol. 27^b. 45. Maulānā 'Abdallāh Ḥatīfī, Jāmī's nephew, died a. h. 927 or 928, on fol. 27^b. 46. Jauharī of Samarkand, one of Mir 'Alī Shīr's poets, brought the *سير النبی* into verse, on fol. 28^a. 47. Maulānā Umidī of Rai, went a. h. 923 to Khurāsān, and was killed a. h. 925, just after having returned to Rai, on fol. 28^a. 48. Sayyid Ja'far, eldest son of Sayyid Muḥammad Nūrbaḥsh of Rai, went to Harāt under Ḥusain Mirzā, on fol. 29^a. 49. Amir Sayyid Muḥammad ibn Shāh Kāsim ibn Sayyid Nūrbaḥsh of Rai, died very young, on fol. 29^b. 50. Shāh Kiwām-al-dīn Muḥammad bin Shāh Shams-al-dīn bin Shāh Kāsim bin Sayyid Nūrbaḥsh of Rai, who pnt Umidī (see No. 47) to death, on fol. 29^b. 51. Shāh Ṣafī-al-dīn Muḥammad Ṣafī, brother to the preceding poet, on fol. 30^a. 52. Amir Ḥijāth-al-dīn Khulki (خلکی) bin Amir Yūsuf of Shīrīk near Damāwand, contemporary with Shāh Isma'īl Ṣafawī, on fol. 30^a. 53. Bābā Naṣībī of Gilān, a favourite of Sulṭān Ya'qūh, on fol. 30^b. 54. Mullā Riyādī of Samarkand, became very old and went at the end of his life to India, on fol. 31^a. 55. Mir Kuraishi of Samarkand, on fol. 31^a. 56. Ḥijāi Muḥammad of Samarkand, on fol. 31^a. 57. Amir Aḥmad Ḥijāi of Irān, was some years governor of Harāt under Ḥusain Mirzā, died under Shāh Tahmāsp a. h. 940, on fol. 31^a. 58. Sām Mirzā Sāmī, son of Shāh Isma'īl Ṣafawī, died young a. h. 930; he is the author of the *تذکره سامی*, on fol. 31^b. 59. Khwājah Muḥammad Mu'min ibn Khwājah 'Abdallāh Marwārid Bayātī, the teacher of Sām Mirzā; afterwards, being insulted by Shāh Tahmāsp, he went to India, on fol. 31^b. 60. Maulānā Hīlālī, born at Astārābād, of Turkish extraction, author of the *شاه و کلاه* and *صدات العاشقین*, put to death a. h. 936 (so i), on fol.

31^b. 61. Mullā Nargisī of Abhar, contemporary with Hīlālī, with whom he had many poetical contests, on fol. 32^b. 62. Jamāl-al-dīn of Abhar, on fol. 33^a. 63. Sa'd-al-dīn Mas'ūd Daulat'yār of Bukhārā, son of a Parsee, on fol. 33^a. 64. Malik-al-kalām Bahā-al-dīn of Andujūn, on fol. 33^a. 65. Maulānā 'Ajībī of Khujand, on fol. 33^b. 66. Shihābī Ghazālī of Khujand, on fol. 33^b. 67. Mullā Janūbī of Badakhshān, contemporary with the emperor Ḥumāyūn, on whose conquest of Badakhshān (a. h. 927) he composed a chronogram, viz. *محمد و همایون شاه بحر و بر*, on fol. 33^b. 68. Shaikh Zain-al-dīn Khwāfī, with the takhalluṣ Wafāi, under Bābar, translator of the Turkish original of the *فتوح هندوستان*, author also of another historical work: *شرح غرائب آں*, died a. h. 940, on fol. 33^b. 69. Shaikh 'Abd-alwāḥid Fāriḡhī of Harāt, great friend of the preceding poet, died in the same year 940, on fol. 34^a. 70. Shāh Ṭāhir Dakhānī, went to Hindūstān a. h. 923, and entered into Burhān Niẓāmshāh of the Dakhān's service, on fol. 34^b. 71. Zahir-al-dīn Muḥammad Bābar Pādīshāh bin Mirzā 'Umar Shaikh bin Mirzā Abū Sa'id bin Mirzā Sulṭān Muḥammad bin Mirzā Mirānshāh bin Amir Timūr Gurgān, born a. h. 888, died 937. Here is mentioned the other translator of the memoirs, viz. Nawwāb (read *Ibn*) Bairamkhan, on fol. 35^a. 72. Mir Abū of Shirāz (originally of Tarabiz), under Ḥusain Mirzā and Shāh Isma'īl, died a. h. 942, on fol. 36^b. 73. Mir Muḥammad 'Alī Silik, grandson of Abū Shīrāz, on fol. 38^a. 74. Amir Muḥammad Ḥusain Kāndī, began to flourish under Tahmāsp Ṣafawī, had poetical contests with Hīlālī and Nargisī, on fol. 38^a. 75. Maulānā Abū of Irān, under Tahmāsp, on fol. 38^b. 76. Maulānā Ḍamīrī of Isfahān, whose first takhalluṣ was Bāghshāh (باغبان), gardener, under Tahmāsp, on fol. 39^a. 77. Maulānā Dālī, the son of the preceding poet, on fol. 40^a. 78. Anūshīrwān bin Amir Abū Sa'id bin 'Alī-almulk, governor of Lār, killed a. h. 948, on fol. 40^a. 79. Sulṭān 'Abd-alraḥīdikhān, with the takhalluṣ Rashīd, one of the rulers of Khotan, ascended the throne a. h. 950, on fol. 40^b. 80. Mirzā Kāsim Kāsimī of Gūnābād, composed a *shamsa* on Shāh Isma'īl Ṣafawī's exploits, on fol. 40^b. 81. Maulānā Māni of Shirāz, under Shāh Isma'īl, on fol. 41^a. 82. Khwājah Ayyūb Fīrākī, second son of Amir Abū-albarakah, used also Ayyūb sometimes as takhalluṣ, lived for the greater part of his life in Kābul and Hindūstān, but went afterwards to Gūjarāt and the Dakhān, on fol. 41^b. 83. Maulānā Sharaf-al-dīn 'Alī Yāfī'ī of Yazd, panegyrist of Shāh Tahmāsp, on fol. 42^a. 84. Maulānā Muḥammad Sharī'ī of Yazd, a relation of the preceding poet, wakīl of Shāh Nūr-al-dīn Nīmat-allāh II, on fol. 42^a. 85. Mullā Hayatī, originally of Bukhārā, poisoned a. h. 956, on fol. 42^a. 86. Mir Shams-al-dīn Muḥammad Hanafī Kirmānī, with the takhalluṣ Fahmī, under Shāh Tahmāsp, died a. h. 956, on fol. 42^b. 87. Maulānā Nisbatī of Mashhad, under Shāh Isma'īl, lived usually at Tabriz, on fol. 43^a. 88. Khalīfah Asad-allāh of Isfahān, on fol. 43^a. 89. Amir Shujā'-al-dīn Maḥmūd, ibn Khalīfah Sayyid 'Alī (who got the epithet of *خلیفه طلانی* under Shāh Tahmāsp), grandson of the preceding poet, on fol. 43^a. 90. Mir Rukn-al-dīn of Rai, on fol. 43^b. 91. Amir Jalāl-al-dīn Ṣālī'ī

of Isfahān, had poetical contests with Majd-al-din Kausi of Shūshtar, on fol. 43^b. 92. Mir Haidar of Tūn, in Humāyūn's service, on fol. 44^a. 93. Kādi Aḥmad Figārī of Asfārā'in, on fol. 44^a. 94. Kādi 'Abdallāh Yaḳīnī of Gilān, nephew of Shaikh Aḥmad Lāhijī, on fol. 44^b. 95. Kādi Yahyā of Gilān, nephew of the preceding, on fol. 44^b. 96. Maulānā Muḥammad of Rustamdār, lectured many years in Mashhad, on fol. 45^a. 97. Maulānā Kurbi of Damāvand, on fol. 45^a. 98. Khwājah Muḥammad Tāhir ibn Maulānā Umidī of Rai, on fol. 45^a. 99. Maulānā Afdal Nāmi of Rai, was for his whole life Umidī's pupil, on fol. 45^a. 100. Mullā Nithārī of Tabriz, on fol. 45^b. 101. Haidarbeg Anīs of Tabriz, one of Shāh Tāhmāsp's friends, on fol. 46^a. 102. Hasanbeg Shukr 'Alī of Tabriz, great-grandson of 'Alī Shukr, on fol. 46^a. 103. Amir Mu'in-al-din Ashraf, under Shāh Isma'īl, died as kādī of Makkah, on fol. 46^a. 104. Maulānā Mu'in Ladh-dhat of Astarābād, on fol. 46^b. 105. Maulānā Sahābī Najafī, was originally of Astarābād, on fol. 46^b. 106. Maulānā Sulṭān Muḥammad Sīdī of Astarābād, lived a long time in Kāshān, on fol. 48^a. 107. Khwājah Hasan of Kandahār, on fol. 48^b. 108. Maulānā Khātimī of Harāt, on fol. 48^b. 109. Malik Jalāl-al-din, one of the kings of Nirmūz, on fol. 48^b. 110. Šadr-al-din Muḥammad Kālāmī of Lār, on fol. 48^b. 111. Shams-al-din Muḥammad of Lār, brother to the preceding poet, on fol. 49^a. 112. Mir Muḥammad Bākīr of Yazd, on fol. 49^a. 113. Maulānā 'Abdī of Abarākūh, on fol. 49^a. 114. Amir Shāh Ridāī of Rai, on fol. 49^a. 115. Mullā Fikrī of Rai, went to Shāh Tāhir in the Dakhan, on fol. 49^b. 116. Mirzā Salmān of Isfahān, under Shāh Tāhmāsp, on fol. 49^b. 117. Mirzā 'Abdallāh, son of the preceding poet, on fol. 50^a. 118. Shāh Jahāngīr Hāshimī of Kirmān, a descendant of Kāsim-i-Anwār as well as of Shāh Nī'mat-allāh Nūrbaḳsh, was some years in Sind, and the ruler of that country, Shāh Husain, paid him great honours. He was killed by robbers on the way back from Sind; his mathnawī *مظهر آں* is an imitation of the *Makhzan-al-asrār*, on fol. 50^a. 119. Maulānā Nūrī, one of Maulānā Hasan Shāh of Harāt's grandsons, on fol. 50^b. 120. Khwājah Faḍl-al-din Muḥammad of Isfahān, pupil of Maulānā Abū-alhasan in Kāshān, became afterwards a protégé of Shāh Tāhmāsp, on fol. 50^b. 121. Maulānā Fuḍlī of Baghdād, who wrote in Persian and Turkish, and composed a *diwān* in each of these two languages, lived under Shāh Isma'īl and Shāh Tāhmāsp, on fol. 51^a. 122. Hidayat-allāh, under Shāh Tāhmāsp, on fol. 51^a. 123. Shaikh Shihab-al-din 'Alī of Rai, on fol. 51^b. 124. Shaikh Abū-alkāsim, the son of the preceding poet, on fol. 51^b. 125. Muḥammad Mirak Šālihī, brother of Aḥmad Mirak Šālihī of Tūs, under Shāh Tāhmāsp; he was a descendant of Nizām-al-mulk, the famous wazīr of Malikshāh, on fol. 51^b. 126. Aḥmad Mirak Šālihī, brother of Muḥammad Mirak, also in Tāhmāsp's service, on fol. 52^a. 127. Amir Ghiyāth-allāh of Rai, on fol. 52^a. 128. Amir Nūr-allāh of Rai, a relation of the preceding poet, on fol. 52^b. 129. Khwājah Nizām-al-mulk of Rai, on fol. 52^b. 130. Khwājah Ja'far of Rai, on fol. 52^b. 131. Maulānā Ghafūrī of Itāi, on fol. 52^b. 132. Maulānā Hājī of Rai, on fol. 53^a. 133. Mir Dūst Tāramī (طاری) of Tāram,

a favourite of the emperor Humāyūn, on fol. 53^a. 134. Amir Kamāl-al-din Amirī, one of the wākils of the kings of Sistān, on fol. 53^a. 135. Kādi Aḥmad Lāghar (غری) of Nirmūz or Sistān, on fol. 53^a. 136. Kādi Basir, brother of the preceding poet, on fol. 53^a. 137. Amir Husain of Sabzwār, with the takhalluṣ Karbalāi, became greatly renowned at Harāt, on fol. 53^b. 138. Mir 'Alī 'Arab Fikrī of Sabzwār, brother of the preceding poet, on fol. 53^b. 139. Amir Nawāi of Sabzwār, nephew of Mir Husain Karbalāi, went very young to India, on fol. 53^b. 140. Mir Figārī of Sabzwār, also a nephew of Mir Husain by his sister, on fol. 53^b. 141. Amir Shams-al-din Hāshimī of Isfahān, went afterwards to Bijāpūr in the Dakhan, on fol. 53^b. 142. Zafar-alislām Sa'īdī of Isfahān, on fol. 54^a. 143. Mullā Nikī of Isfahān, on fol. 54^a. 144. Harfī of Isfahān, nephew and pupil of the preceding poet, on fol. 54^a. 145. Wafai Kūr (the blind) of Isfahān, on fol. 54^a. 146. Mir 'Alī Tajār (جاری) of Isfahān, on fol. 54^a. 147. Abū-alkāsim Āmirī of Isfahān, was blinded by Shāh Tāhmāsp's order, on fol. 54^b. 148. Siḥrī (حسری) of Kumm, on fol. 54^b. 149. Ghadanfar (غصنفر) of Kumm, author of a mathnawī *و بحر و جوان*, on fol. 54^b. 150. Maulānā Kamāl-al-din of Kāshān, on fol. 55^a. 151. Mir Muḥammad Taḳī Marwārīd of Kāshān, a descendant of 'Abdallāh Marwārīd Bayānī, on fol. 55^a. 152. Maulānā Diyā-al-din of Kāshān, on fol. 55^b. 153. Shāh Tāhī of Khwandsār, a dervish, on fol. 55^b. 154. Tasmīf of Khwandsār, on fol. 55^b. 155. Mullā Sarūdī of Khwandsār, on fol. 55^b. 156. Bābā Shauḳhī of Khwandsār, on fol. 55^b. 157. Shāh Murād of Khwandsār, on fol. 56^a. 158. Sharīf of Tabriz, under Shāh Tāhmāsp, on fol. 56^a. 159. Kādi 'Alā of Kumm, on fol. 57^a. 160. Mullā Maḳṣūdī of Siwa, flourished at the courts of Shāh Isma'īl and Shāh Tāhmāsp, on fol. 57^a. 161. Mullā 'Abdī of Siwa, on fol. 57^a. 162. Damīrī of Hamadān, son of the poet Hairāt, the author of three mathnawīs, viz. *و نامید و بهرام*, *آسمان و زمین*, and *بروانه*, flourished under the Sāfawīs, on fol. 57^a. 163. Ashkī of Hamadān, on fol. 57^b. 164. Khwājah Ākā Mir of Hamadān, on fol. 57^b. 165. Maulānā Shams of Yazd, on fol. 57^b. 166. Mullā 'Ibrahīm of Yazd, on fol. 57^b. 167. Mir Murṭadā Sharīfī of Shirāz, went to India and died there, author of a *diwān* and a *diwān* of ghazals, on fol. 57^b. 168. Abdlbeg of Shirāz, author of a *khamseh* and a *diwān* of more than 2000 *beits*, on fol. 58^a. 169. Malik Kāsim Nakāsh (the painter) of Shirāz, on fol. 58^a. 170. Amir Šāfi of Kirmān, a cousin of Amir Faḍlī (one of Akbar's poets), was killed by the Tūrānīan conquerors of Khurāsān, on fol. 58^a. 171. Mullā 'Alī Šairafī of Kashmīr, father of Muḥammad Amin Mustagīnī (who lived under Akbar), on fol. 58^b. 172. Muḥammad Kāsimkhān Majlī of Badakhshān, a protégé of Humāyūn, and author of a mathnawī, on fol. 58^b. 173. Shuhūdī of Sabzwār, on fol. 58^b. 174. Maulānā Kamālī of Sabzwār, on fol. 59^a. 175. Mir 'Abd-alḳāṭī of Gūnābād, on fol. 59^a. 176. Maulānā 'Alīmī of Dārābārd near Isfahār, a contemporary of Ghazālī of Mashhad, on fol. 59^a. 177. Amir Zāhir-al-din Ibrāhīm Waḳfī (وهمی) of Rai, on fol. 59^b. 178. Amir Majd-al-din Isma'īl, with

the takhallus Majdl, son of the preceding poet, on fol. 59^b. 179. Mirzā Sharafjāhān of Kazwīn, a friend of Maulānā Dāmīrī, born the 18th of Rabīʾ-alakbar, A. H. 902, died the 7th of Dhū-alka'dah, A. H. 962, 60 years old (ta'rikh: شرف از جهان شد), on fol. 59^b. 180. Kādl Rūb-Allah, the uncle of Sharafjāhān, lived in Kazwīn, on fol. 60^a. 181. Nasir-aldin Muḥammad Humāyūn Padīshāh, Bāhar's son, born A. H. 913, ascended the throne 937, died 963, on fol. 60^a. 182. Mirzā Kāmīn, brother of the emperor Humāyūn, was blinded by his brother's command; died, during his pilgrimage, A. H. 964; his son, Mirzā Abū-alkāsim, with the takhallus Shaukatī, was likewise a good poet, died A. H. 974, as a prisoner in the fortress of Gwāliyar, on fol. 61^a. 183. Mirzā Mahdī, second brother of Humāyūn, left a diwān, on fol. 61^b. 184. Mirzā Ibrāhīm of Badakhshān, son of the governor of Badakhshān Mirzā Sulaimān, born A. H. 941, died, only 26 years old, A. H. 967, on fol. 62^a. 185. Mullā Raunakī of Bukhārā, was at first in Mirzā Kāmīn's service, afterwards in Mirzā Ibrāhīm's, died A. H. 964, on fol. 62^a. 186. Maulānā Nādirī of Samarkand (not of Mashhad, as the Haft Iklim say, nor of Tarshiz), went in later years to Hindūstān, praised Humāyūn in a qaṣīdah, died A. H. 966, in the early part of Akbar's reign, on fol. 62^a. 187. Mir Muḥammad Mu'nin of Astarābād, went to the Dakhan, and entered the service of Ibrāhīm Kutubshāh, afterwards of Muḥammad Kull Kutubshāh, on fol. 62^b. 188. Maulānā Sā'il of Ah, near Damāwānd, went in his youth to Hamadān and died there, had poetical disputations with Hairatī, on fol. 63^a. 189. Khwājah Hijrī of Farḡhānā, was, during the last years of his life, in Akbar's service, on fol. 63^b. 190. Khwājah Muḥammad Sharif Hijrī of Rai, was, under Shāh Tahmāsp, wazīr of Yazd and afterwards of Isfahān, on fol. 63^b. 191. Khwājah Muḥammad Tāhir Wasil, son of the preceding poet, on fol. 64^a. 192. Khwājah Mirzā Aḥmad, the younger brother of Sharif Hijrī of Rai, on fol. 64^a. 193. Khwājah Khwājagī, also a brother of Sharif Hijrī, on fol. 64^a. 194. Khwājah Shāpūr, son of the preceding poet, and nephew of Sharif Hijrī, went to Hindūstān in Akbar's time, author of a mathnawī و خسرو, on fol. 64^b. 195. Mullā Sādiq Halwāi of Samarkand, was some time in Lāhūr, went back to Samarkand and died there, on fol. 66^b. 196. Saudai Kalandar of Gujārat, in the beginning of Akbar's reign, on fol. 66^b. 197. Ra'is Nūr-aldin, with the takhallus Nūrī of Hurmuz, in the beginning of Akbar's reign, on fol. 66^b. 198. Maulānā Wahshī Yāfi' (no!) of Yazd, came to Sind in the beginning of Akbar's reign, author of a mathnawī و خسرو, and of another, خلد برین, on fol. 66^b. 199. Nawwāb Muḥammad Bairāmkhān bin Saif 'Alibeg bin Yār 'Alibeg bin Fir 'Alibeg bin 'Alī Shukrbeg Bahārī, born in Badakhshān, came to Balkh and entered, sixteen years old, Humāyūn's service, became governor of Kandahār after that emperor's return to power, and died A. H. 968, in Akbar's time. He was the father of Mirzā 'Abd-alrahīm, who was four years old at his father's death, and translated the *Bayān* into Persian, on fol. 68^a. 200. Muḥammad Shāh 'Unst of Kandahār, went with Bālor to India, was afterwards in

Humāyūn's service, and died A. H. 973, on fol. 69^b. 201. Šabūhl of Caghatāi extraction, lived in Kābul, died A. H. 972 or 973 at Āgra, on fol. 70^a. 202. Maulānā Bikasī of Sajāwand near Ghazna, frequented at Kābul the majlis of Muḥammad Ḥakīm Mirzā, the second son of Humāyūn, went afterwards to India, and became one of Akbar's Amīrs; he died A. H. 973, on fol. 70^b. 203. Sāki Bairāmkhān (so called because he was the *malik* of Bairāmkhān), died A. H. 974, on fol. 70^b. 204. Kādl Aḥmad Ghaffārī of Kazwīn, author of the *نگارستان* and the *تاریخ جهان آرا*, died A. H. 975, on fol. 71^a. 205. Mullā Tadrāwī or Tadrāwī of Abhar, nephew of Nargis, went to India into Bairāmkhān's service, author of the *جواب ده نامه ابن عماد* and of the mathnawī *حسن بسف*, dedicated to Yūsuf Muḥammadkhān, died A. H. 975, on fol. 71^a. 206. Kādl Muḥammad of Rai, under the Safawis, particularly Shāh Tahmāsp, renowned for his chronograms and impromptus, on fol. 71^b. 207. Kādl 'Atā-Allah, brother of Kādl Muḥammad, at the same time, also renowned for his ta'rikhāt, on fol. 72^a. 208. Kādl 'Abdallāh, son of Muḥammad of Rai, good poet and musician, on fol. 72^a. 209. Mir Muḥammad Kāsim of Rai, under Shāh Tahmāsp, went to India and lived with 'Abd-almajjid Āsafkhān, on fol. 72^b. 210. Mirzā Khanjarbeg of Caghatāi extraction, one of Humāyūn's Amīrs, on fol. 72^b. 211, 212. 'Alī Kulikhān Khānzamān Sultān and Muḥammad Sa'id Bahādurkhān, sons of Ḥaidar Sultān Uzbek, both killed by Akbar, A. H. 974, on fol. 73^a. 213. Shāh Nāsir Khwājah of Tirmidhī, went to India in the beginning of Akbar's reign, on fol. 73^b. 214. Sultān Muḥammad, with the takhallus Sultān, of Salak near Kandahār, composed a qaṣīdah in honour of Khānzamān Sultān, on fol. 73^b. 215. Mirzā Sipāhlī, grandson of Khwājah Kalānbug, died at Āgra A. H. 973, on fol. 74^a. 216. Amir Niyāzi of Bukhārā, entered, after many adventures, Akbar's service, on fol. 74^a. 217. Mirzābeg Sipihri of Tūrān, nephew of Khwājah Amin-aldin Mahmūd, who was known under the name of Khwājah Jahān in Akbar's time, died A. H. 979, on fol. 75^a. 218. Maulānā Yahyājān, son of Aḥmad Tabib of Gilān, went A. H. 967 from Gilān to Kazwīn as envoy of Khān Aḥmad, on fol. 75^a. 219. Mullā Shaikh Aḥmad Fanāi, was in the service of Amir Ghiyāth-aldin Manṣūr, of Maulānā Aḥmad of Abiward, of Shams-aldin Muḥammad Khidri, and of Kamāl-aldin Husain Lārī, died A. H. 975, on fol. 75^a. 220. Shaikh Manzūn Nāgūri, under Akbar, on fol. 75^b. 221. Darwīsh Bahrām Bakḡā of Turkish extraction, became a Sūfi, was highly favoured by Akbar, and died during a journey to Sarāndīb, on fol. 75^b. 222. Bayādlī of Āgra, in the beginning of Akbar's reign, on fol. 76^a. 223. Khwājagī Sharif of Shirāz, under Akbar, on fol. 76^a. 224. Shaikh Aḥmad of Shirāz, brother of the preceding poet, on fol. 76^b. 225. Amir Faḍl of Kirmān, in the beginning of Akbar's reign, on fol. 76^b. 226. Khwājahzāda of Kābul, in the beginning of Akbar's reign, on fol. 76^b. 227. Maulānā Nāmi of Kashmīr, one of Humāyūn's and Akbar's poets, on fol. 76^b. 228. Mahīrī of Kashmīr, under Akbar, on fol. 77^a. 229. Hājī Muḥammad of Kābul, under Humāyūn and Akbar, on fol. 77^a.

230. Muḥammad Ridā of Mashhad, under Akbar, on fol. 77^a. 231. Akḡasī of Mashhad, under Akbar, on fol. 77^a. 232. Mullā Shitābī of Gūnābād, at the same time, on fol. 77^b. 233. Mullā Nuzhatī, contemporaneous with Mullā Aḡhari, at the same time, on fol. 77^b. 234. Maulānā 'Alī Rīdāī Ghazālī of Mashhad, the king of poets at Akbar's court, the predecessor of Faiḡi, author of a *diwān*, a *mathnawī* *بديع نفس*, several prose works, viz. *رسالت لخمیو*, *اسرار مکتوب* (on Sūfism), *مبرات الکائنات*, etc., died at Ahmādābād in Gujarrāt A. H. 980, on fol. 77^b. 235. Mullā Raughani of Astarābād, went to India, died A. H. 980, during a journey to Gujarrāt, on fol. 80^b. 236. Ilāhi, lived under Bābar, Humāyūn, and died in the early part of Akbar's reign, on fol. 80^b. 237. Yādgarbeg Hālatī, Ilāhi's son, on fol. 80^b. 238. Līkāī, son of the preceding poet Hālatī, on fol. 81^a. 239. Maulānā Saif-almulūk Shujā'ī of Damāvand, on fol. 81^a. 240. Amīr Kādī, with the takhalluṣ Amīrī of Rai, pupil of Kādī Mas'ūd, went to India, became a *Naṣuk* under Akbar, and died A. H. 982, on fol. 81^b. 241. Amīr Abū Turāb of Rai, brother of the preceding poet, on fol. 81^b. 242. Mirzā Kulī Maillī of Tārānīan birth, went to India in the beginning of Akbar's reign, died A. H. 984, on fol. 81^b. 243. Mullā 'Alī, with the takhalluṣ Tārānī (because he was of Tārān near Samarkand), under Humāyūn and Akbar, died A. H. 981, on fol. 83^a. 244. Khwājāḥ Ḥusain of Marw, a pupil of Maulānā 'Iṣām-aldīn Ibrāhīm and of Shaikh Ibn Hījir Muftī (who died A. H. 973), tutor of Faiḡi and Abū-alfadī, lived under Humāyūn and Akbar, is mentioned in the Akbarnāma, was a great composer of chronograms, left India A. H. 989 for his native country, and died on the way near Kābul, on fol. 83^a. 245. Sayyid Muḥammad Jāmabādī Fikrī of Harāt, went A. H. 969 to India, on fol. 83^b. 246. Maulānā Kāsim, with the takhalluṣ Kāhī, of Samarqand, with his full name Najm-aldīn Abū-alkāsim; came, fifteen years old, into the service of Jāmī, went to India in the early part of Akbar's reign, died A. H. 968, 110 (or, according to others, even 120) years old, in Agra, on fol. 84^a. 247. Ohayūrī of Kābul (*غیوری کابلی*), was at first in the service of Akbar's younger brother, Muḥammad Ḥakīm Mirzā, afterwards in that of Akbar himself, on fol. 85^a. 248. Khwājāḥ Muḥammad Raḥīm of Rai, with the takhalluṣ 'Aḡdī, under Akbar, on fol. 85^b. 249. Maulānā 'Auḡi of Ahmādābād in Gujarrāt, under Akbar (the statement of the author of the *Safī-nāsh* that this 'Auḡi wrote a *tadhkirah* is an error; he mistook him probably for the older 'Auḡi, who lived about A. H. 600), on fol. 85^b. 250. Mir Amānī of Harāt, used to live in Kābul, fell from horseback in Jaunpūr, and died A. H. 981, on fol. 85^b. 251. Amīr Sayyid 'Alī Muṣawwir (the artist), with the takhalluṣ Judā'ī, son of Fīr Mangīr of Tirmīdh, under Humāyūn and Akbar, illustrator of the story of *Hamzah* (*قصه امری حمزه*), on fol. 86^a. 252. Shujā'ī of Kāshān, under Shāh Ṭahmāsp and Isma'īl II, fled later on to Isfahān, in consequence of a libel directed against the governor of Kāshān, and died there, A. H. 987, on fol. 86^a. 253. Maulānā Muḥammad Taqī-aldīn Hīrātī, of Tūn, under Shāh Ṭahmāsp, author of a *diwān* and a *mathnawī*,

died on a journey to Kashmīr in Akbar's reign, A. H. 989, on fol. 86^b. 254. Shaikh Ḥusain Kurnāshī, a friend of Faiḡi, lived from Bābar's time to the middle of Akbar's reign, and died A. H. 989, on fol. 88^b. 255. Šabūrī, son of Karābeg, the goldsmith of Tabriz, on fol. 89^a. 256. Shāh Ghīyāth-aldīn 'Abd-al'ālī, an offspring of Amīr Ṭāhir-aldīn Muḥammad Shahīd of Kirmān, lived under Shāh Ṭahmāsp, on fol. 89^a. 257. Saif-aldīn Maḥmūd, with the takhalluṣ Rajāī of Isfahān, died in Shāh 'Abbās' reign, on fol. 89^b. 258. Khān Aḡmad of Glīlān, one of the rulers of Glīlān, was imprisoned for twelve years by Shāh Ṭahmāsp in A. H. 974, on fol. 89^b. 259. Amīr Ḥudūrī of Kumm, lived about thirty years in Mashhad, flourished during the reigns of Shāh Ṭahmāsp and Isma'īl, on fol. 90^a. 260. Mir Aḡhī of Kumm, brother of the preceding poet, on fol. 90^b. 261. Maulānā Lisānī of Shīrāz, died A. H. 991, on fol. 90^b. 262. Hājī Ḥaidarī of Tabriz, Lisānī's pupil, went to India and entered Akbar's service, on fol. 91^a. 263. Mullā Shīrī, enjoyed Akbar's favour, on fol. 92^a. 264. Muḥammad Amīn Mustaghni, son of 'Alī Saifrafi of Kashmīr, under Akbar, on fol. 92^b. 265. Kāsim Arslan of Mashhad, a descendant of Maḥmūd of Ghazna's Amīr Arslan Jādīdh, came from Transoxania to India, entered Akbar's service, and died A. H. 995, on fol. 92^b. 266. Maulānā Taqī-aldīn, with the takhalluṣ Ḥuznī of Isfahān, died in India, under Akbar, A. H. 995, on fol. 93^a. 267. Khwājāḥ 'Abd-al-rīdā of Rai, nephew of Khwājāḥ Sharīf Hījirī, famous especially for his chronograms, on fol. 93^b. 268. Khwājāḥ Muḥsin of Rai, nephew of the preceding poet, on fol. 94^a. 269. Shāh Du'āī, a dervish, under Akbar, on fol. 94^a. 270. Maulānā Muḥtasham Kāshī, under Shāh Ṭahmāsp and 'Abbās, on fol. 94^b. 271. Khwājāḥ Ḥusain Thanāī, probably of Mashhad (not of Nīshāpūr, as the *Haft Ikhlām* state), author of a *diwān* and two *mathnawīs*, *سکندر و باغ ارم*, died A. H. 996, buried in Lāhūr, on fol. 96^a. 272. Sulṭān Ibrāhīm Mirzā Jāhī, one of the *Safawī* Sulṭāns, in whose service Thanāī spent some time, author of the *فرهنگ ابراهیمی*, on fol. 97^b. 273. Maulānā Sayyidī Muḥammad, with the takhalluṣ 'Urḡī, son of Khwājāḥ Zāin-aldīn 'Alī bin Jamāl-aldīn of Shīrāz, completed his *diwān* A. H. 996, wrote imitations (of the *اسرار* and the *شیرین خسرو* (not complete)—and a prose treatise on Sūfism, styled *نصبت*, died in Shawwāl A. H. 999, on fol. 98^a. 274. Amīr 'Urḡī of Mashhad, under Akbar, on fol. 101^b. 275. Maulānā 'Urḡī Kamāngar (the bow-maker) of Tabriz, panegyrist of Shāh Ṭahmāsp, on fol. 101^b. 276. Maulānā Luṭfī, son of the preceding poet, on fol. 101^b. 277. Mullā Taḡfī of Tabriz, on fol. 101^b. 278. Khwājāḥ Fānī of Tabriz, on fol. 102^a. 279. Ḥakīrī of Tabriz, on fol. 102^a. 280. Fakīrī of Tabriz, on fol. 102^a. 281. Saḡwī of Tabriz, on fol. 102^a. 282. Naẓmī of Tabriz, on fol. 102^a. 283. Ja'fārī of Tabriz, great connoisseur of *رمل*, on fol. 102^a. 284. Zarīfī of Tabriz, on fol. 102^a. 285. Wuḡū'ī of Tabriz, on fol. 102^a. 286. Faḡhī of Tabriz, on fol. 102^b. 287. Mas'ūd, on fol. 102^b. 288. Maulānā Fahmī of Rai, went to India under Akbar, on fol. 102^b. 289. Mullā Fahmī of Hurmuz, contemporary with the preceding poet, on fol. 103^a. 290. Maulānā Fahmī of Kāshān, never went to

India, on fol. 103^b. 291. Mullā Muḥammad Saif of Rai, cousin of Fahmī of Rai, went to India under Akbar, on fol. 103^a. 292. Amir Muḥammad Sharif Wukūl of Nishāpūr, son of Rashīd Ghiyāth-al-dīn Ishāk-ābdī, became, when he went to India, first attached to Shihāb-al-dīn Aḥmadkhān, afterwards entered the imperial service, and at last retired from the world altogether; he was a friend of Thanā'ī's, and died A. H. 1002, on fol. 103^b. 293. Shaikh Ya'qūb Ṣarfī of Kashmīr, successor to Husain of Khwāzīm in the spiritual leadership, teacher of Shaikh Muḥsin Fānī, patronised by Humāyūn, died the 12th of Dhū-alka'dah, A. H. 1003, on fol. 104^b. 294. Manlānā Salāh-al-dīn Sarfī of Sāwa, contemporary with Manlānā 'Aḥdī, Tarīkī of Sāwa, and others, pupil of Muḥtasham Kāshī, enjoyed for a long time the guidance of Mir Haidar Mu'ammā, with the takhallus Ra'fī; went twice to India, and was in close connection with 'Urī and Faīdī, on fol. 105^a. 295. Maulānā Muḥammad Ma'mūn Husain of Yazd, under Shāh Isma'īl II and Shāh 'Abbās, great rubā'ī writer, on fol. 107^a. 296. Maulānā 'Idī of Gūnābād, wrote a mathnawī in imitation of the *مخزن الاسرار*, flourished under the same two Shāhs, on fol. 107^b. 297. Manlānā Ridā'ī of Kāshān, on fol. 107^b. 298. Ghiyāth-allāh of Shīrāz, a great favourite of Akbar, librarian of the imperial library (کتابخانه هابون), on fol. 108^a. 299. Musallimī (مسلمی) of Shīrāz, under Akbar, on fol. 108^a. 300. Arshad of Shīrāz, on fol. 108^a. 301. Izādī of Shīrāz, at the same time, on fol. 108^b. 302. Fatāḥā'ī of Shīrāz, went to India under Akbar, on fol. 108^b. 303. Najatī of Shīrāz, on fol. 108^b. 304. Hamdamī of Shīrāz, a schoolmaster, lived in Akbar's time, on fol. 108^b. 305. Partawī of Shīrāz, on fol. 108^b. 306. Manlānā 'Abd-al'allī Najatī of Mashhad, at the same time as all the preceding poets, on fol. 108^b. 307. Manlānā Darwishī Husain of Shīrāz, went to India under Akbar, on fol. 108^b. 308. Ashrafkhān of Mashhad, Mir-munshī under Akbar, on fol. 109^a. 309. Maulānā Shafī'ī of Bukhārā, at the same time, on fol. 109^a. 310. Mullā Mushfī'ī of Bukhārā, went to India under Akbar, on fol. 109^b. 311. Malik Mahmūd, a descendant of the kings of Gharjāt, died at Aḥmadābād A. H. 1000, on fol. 109^b. 312. Mir Wāliḥī of Kāshān, a good musician, on fol. 109^b. 313. Ḥashīm of Kandahār, associated with Bairamkhān, on fol. 110^a. 314. Haidarī of Hamadān, went to India under Akbar, attached to Mir Muḥammadkhān, on fol. 110^a. 315. Mirzā Rustam Fidā'ī of Gilān, lived and died in Shīrāz, on fol. 110^a. 316. Kurbī of Gilān, on fol. 110^a. 317. Shaikh Abū-alfadī Faīdī Fayyādī, the great poet, and brother of Abū-alfadī, died A. H. 1004; among his numerous works in prose and verse, in Arabic and Persian, there are mentioned here, *موارد* (a commentary on the *الکلم*), *در علم اخلاق* (dated A. H. 993); a Persian translation of two fāna (or parwa) of the Mahābhārata; and a translation of Līlāwātī; besides five mathnawīs, *مرکز ادوار*, imitation of Nizāmī's *Makhzan-alarṣād*; *بلندمن*, in the metre of the same poet's *Laila* and *Majnun*; *سليمان و بلقيس*, in imitation of Shīrīn and Khusrāu; *هفت اکبر نامه*, in imitation of *Haft Paikar*; and the *اکبر نامه*

in imitation of the *Sikandar-nāma*; all incomplete except the first two, and the well-known *diwān*, on fol. 110^a. Added to Faīdī's biography is that of his brother Abū-alfadī, the prime minister of Akbar, and author of the *تاریخ تکرینامه*, which is commonly called *تاریخ اکبری*, with its third volume, *تاریخ اکبری*; murdered A. H. 1011, on fol. 114^a. 318. Nūr-al-dīn Muḥammad Karārī, second son of Maulānā 'Abd-alrazaq Gilānī, and brother to Ḥakīm Abū-alfatḥ Gilānī (the eldest son) and Ḥakīm Humām (the youngest), on fol. 115^b. 319. Mir Sayyid Muḥammad 'Itābī of Najaf, was first in the service of Mir Ḥudūrī of Kūmm, then went to India, was employed at the court of the 'Adil-shāhs of the Dakhan, afterwards at that of Akbar, was imprisoned in the fortress of Gwāliyar, released by the emperor's pardon, joined in Ahmadnagar Barhān-al-mulk, and died there, on fol. 116^a. 320. Mullā Ghairatī of Shīrāz, went to India under Akbar, on fol. 116^b. 321. Manlānā 'Abd-alḥakḥ Ḥakḥī, under Akbar, on fol. 116^b. 322. Ḥakīm 'Ain-al-mulk Dawa'ī of Shīrāz, under Akbar, died A. H. 1004, on fol. 117^a. 323. Shaikhzāda Fidā'ī, son of Shaikh Muḥammad Lābiḥī (the author of a commentary on the *گلشن راز*), on fol. 117^a. 324. Maulānā Ḥatīm of Kāshān, on fol. 117^b. 325. Mir Rūzbahān Sabrī, lived mostly in Isfahān, in Shāh 'Abbās' time, on fol. 117^b. 326. Ghanibeg, with the takhallus Ghani of Hamadān, under 'Abbās, went afterwards to India, came to Kashmīr A. H. 1000, was imprisoned after the conquest of that country for two years, and killed, A. H. 1008, in Barhānāpur, on fol. 118^b. 327. Manlānā Maḥzarī of Kashmīr, went to Harāt, Mashhad, Kāzwīn, in the time of Sulṭān Muḥammad, son of Tāhmāsp, and of poets like Muḥtasham Kāshī, Waḥshī, and others; went afterwards to India, and gained great favour with Akbar and Faīdī; retired at last to Kashmīr, and died there, on fol. 119^b. 328. Mir Muḥammad Kāsim Asr of Warāmln near Rai, flourished under the Shāhs Tāhmāsp and 'Abbās, went also to India, on fol. 120^b. 329. Mir 'Abd-alghani, with the takhallus Ghani of نعرین (that is, نعرین Tāfirish in Kāshān, see Barbier de Meynard, *Dictionnaire géographique*, etc., p. 140), a pupil of Abū-alkāsim Kāzrūnī, under Shāh 'Abbās, never went to India, on fol. 121^b. 330. Hājī of Shīrāz, brother of Manlānā Rashkī of Hamadān, began to flourish A. H. 999, left his home for Hamadān A. H. 1001, and went four times to and from the Dakhan, on fol. 122^b. 331. Mullā (or Mir) Abū Muḥammad Nusratī of Isfahān, went to India and entered Faīdī's service, on fol. 123^b. 332. Mir 'Aziz, with the takhallus 'Aziz of Kāzwīn, went to India under Akbar, wrote besides lyrical poems several other works, viz. *صحيفة العقیان*, *دوحة القناعت*, *گل و مل*, *شهر آشوب*, and a *رساله در علم رمل*, on fol. 123^b. 333. Mirzā Hīsābī of Nāzār (از ولایت ناز), good poet and musician, relative of Khwājah Kāsim Mustaufī, on fol. 124^a. 334. Mir Muntabā of Zawāra (از ولایت زوار), on fol. 124^a. 335. Manlānā Saḥyā'ī of Isfahān, contemporary with the author of the *Haft Iklim*, on fol. 124^a. 336. Ghiyāth of Isfahān, with the takhallus Munshī (or Manṣaf), on fol. 124^b. 337. Ākā Shāhaktī

(شاهکی), on fol. 124^b. 338. Maulānā Bābāshāh of Isfahān, on fol. 124^b. 339. Bābā 'Aidl of Gilān, a Šūfi, on fol. 124^b. 340. Mir Hālāt of Gilān, on fol. 125^a. 341. Mullā 'Akif of Gilān, a good astronomer, on fol. 125^a. 342. Kābil of Gilān, went to India under Akbar, on fol. 125^a. 343. 'Ināyat Zargār (the goldsmith) of Gilān, on fol. 125^a. 344. Maulānā Adham of Kazwīn, on fol. 125^a. 345. Maulānā Hilāl of Kazwīn, on fol. 125^a. 346. Maulānā Hālākī of Hamadān, was first in the service of Sultān Husain Mirzā bin Bahrām Mirzā Šafawī, and retired afterwards from the world, on fol. 125^b. 347. Mullā Junūmi of Kandahār, on fol. 126^a. 348. Jauhari of Kandahār, on fol. 126^a. 349. 'Abdallāh of Kandahār, lived at Akbar's court, on fol. 126^a. 350. Waḥshatī Hindi of Āgra, on fol. 126^a. 351. Sarāhi Hindi (not identical with Sarāhi Shāhjāhāni), in Akbar's reign, on fol. 126^a. 352. Sayyid Shāhi of Lucknow, at the same time, on fol. 126^a. 353. Shaikh Abū Sa'id of Kābul, at the same time, on fol. 126^a. 354. Darwish Maḥsūd Tīrgar (the arrow-maker), went to India under Akbar, on fol. 126^b. 355. Shaikh Rubā'ī of Mashhad, at the same time, on fol. 126^b. 356. Maulānā Walī of Dasht-i-Bayāḍ in Kūhistan, flourished in the time of Shāh Tahmāsp and Shāh 'Abbās, lived in Kazwīn and Khurāsān, was a friend of Maulānā Ḍamīrī, and killed at last by order of Sultān Uzbek, A.H. 1012, on fol. 127^a. 357. Maulānā Hāidar, with the takhallus Dhiḥni of Kāshān, went to Bijāpūr and entered there the service of Ibrāhīm 'Adilshāh; Zuhūrī praises him in the *حلیه خزان*, on fol. 128^a. 358. Mullā Ānī of Kashmir, under Akbar, lived 60 years, on fol. 128^b. 359. Mullā Anjī of Kashmir, at the same time, on fol. 128^b. 360. Kāsimi Jund of Khwāf, lived at Harāt under Shāh 'Abbās, spent his later years in India, on fol. 128^b. 361. Mullā Hāmīdī, on fol. 129^a. 362. Mullā Maḥsharī of Khwandāsār, a dervish, under Shāh Tahmāsp and Shāh 'Abbās, died 90 years old; Mullā Naḍrī of Nishāpūr was one of his pupils, on fol. 129^a. 363. Mullā Karamī, a Turk, but a good Persian poet, renowned in Kāshān, on fol. 129^a. 364. Mir Taqī-aldīn Aḥḥādī, with the takhallus Taqī of Isfahān, author of a rare and little known *tadhkirah* of Persian poets, of a mathnawī *و یعقوب و یوسف*, and a *Sākīnāma*, styled *نصائح* (501 comp. A. Sprenger, p. 95), friend of Mullā Waḥshī Yāfi' (50), and Muḥtasham Kāshī, both of whom he survived, on fol. 129^b. 365. Mullā Aḥsanī of Khwandāsār, on fol. 130^a. 366. Mir Muḥammad Hāshim, with the takhallus Sanjar, son of Mir Hāidar Raḥfī Mu'ammāi of Kāshān, followed his father to India A.H. 1000, where Akbar bestowed upon him the takhallus Farāghī (which he uses in some ghazals), served for a time Sultān Khusrāw bin Jahāngīrshāh, then went to Bijāpūr in the Dakhan and died there, on fol. 130^a. 367. Muḥammad Yūsuf, in Akbar's service, on fol. 134^a. 368. Maulānā 'Aishī, known as Miḥnātī, which was his first takhallus, and changed into 'Aishī at Akbar's suggestion; he spent many years in Sirhind, on fol. 134^b. 369. Khusrāwī of Kā'in in Kūhistan, went to India under Akbar and served prince Salīm, on fol. 134^b. 370. Yūsuf Taḥṭī, under Shāh Tahmāsp and Shāh 'Abbās, on fol. 135^a. 371. The emperor Akbar, on fol. 135^a. 372. Muḥammad Kuṭlī Koṭṭelshāh, ruler of the Dakhan and contemporary with

Akbar, on fol. 136^a. 373. Maulānā Kāmil of Sabzwār, went to India, contemporary with 'Urfī, Anīsī, Na'fī, Shikhi, etc., on fol. 136^a. 374. Yūlkullibeg Anīsī, died A.H. 1014 or 1015 in Burhānpūr (see A. Sprenger, p. 333), on fol. 137^b. 375. Mullā Zamānī of Yazd, under Shāh 'Abbās, went to India A.H. 1010, was killed by 'Abbās' order A.H. 1015, on fol. 140^a. 376. Maulānā Bakāi of Bahārād (بهرآباد) near Asfārā'in, killed in Shamsābād A.H. 1015, on fol. 140^b. 377. Mir Husain, with the takhallus Kufri of Turbat in Khurāsān, went to India, served Nawwāb Sayyid Yūsuf Khān of Mashhad, and together with Nau'ī, Akbar's second son, prince Daniel, died A.H. 1016, on fol. 142^a. 378. Rāi Manūhar, with the takhallus Tausant, of a Rājput family, pupil of Faizī and highly patronised by Akbar, on fol. 142^b. 379. Maulānā Darwish Gunāshī, flourished in India under Akbar, died A.H. 1015, on fol. 143^a. 380. Mullā Khulḍī, lived at the same time and died in the same year A.H. 1015, on fol. 143^a. 381. Mir Mughith Mahwī, came in his twelfth year to Ardābil, lived eight years in Najaf and Karbalā, went to Mashhad and Harāt, where Mullā Shikhi and Yūlkullibeg Anīsī became his pupils, afterwards to India, where he found favour with Akbar, and died A.H. 1015 or 1016 in his native place, Asadābād near Hamadān, on fol. 143^a. 382. Ḥakīm Zulālī of Khwandāsār, author of the seven mathnawīs (سبعه مثنوی) composed between A.H. 1001 and 1014, his death is fixed here in A.H. 1016, on fol. 145^a. 383. Khwājāb Sharif Fārsī, son of Khwājāb 'Abd-alqasim Shīrīnkalam, Akbar's chief painter, was always with Jahāngīr, and rose in his reign to the rank of Amīr-alumārā and privy-councillor, died A.H. 1017, on fol. 148^a. 384. Sharif Muḥammad, with the takhallus Sarmad of Isfahān, whose first takhallus was Faizī, flourished under Akbar and Jahāngīr, on fol. 148^b. 385. Bābā Ṭalīb of Isfahān, under Akbar and Jahāngīr, died 90 years old, in the reign of the latter emperor, in Kashmir; left, like the preceding poet, a *diwān* and a mathnawī, on fol. 149^a. 386. Mullā Ziwarī, author of a mathnawī *و خسرو شیرین*, died in the beginning of Jahāngīr's reign, on fol. 149^b. 387. Mir 'Alī Akbar of Kāshān, with the takhallus Tasbīhi, flourished under Akbar, died, in the beginning of Jahāngīr's reign, at Lāhūr, author of a mathnawī *دستور*, on fol. 149^b. 388. 'Abd-alrazzāk Rasmi, came to India at the end of Akbar's reign, and went about there as Kalandārī monk for 20 years, on fol. 150^b. 389. Sāmīrī, son of Haidarī of Tabriz, went to India at the beginning of Jahāngīr's reign, on fol. 150^b. 390. Kādī Nūrī of Isfahān, died A.H. 1018, under Jahāngīr, on fol. 150^b. 391. Maulānā Muḥammad Ridā Nau'ī of Khabūshān near Mashhad (see A. Sprenger, Catal., p. 516, and Rieu ii. p. 674), went to India under Akbar, died A.H. 1019 at Burhānpūr; author of the famous mathnawī *ساقی نامہ* of 700 baits, on fol. 152^a. 392. Manlānā 'Alī Ahmad Muhrkan (the seal-engraver) of Dihlī, with the takhallus Nishānī, son of Shaikh Husain Nakshī, Jahāngīr's teacher, died A.H. 1019 at Dihlī, on fol. 156^a. 393. Mullā Ghulām 'Alī Cīstī of Lāhūr, under Akbar, on fol. 157^a. 394. Mir Raḥfī-aldīn Hāidar Raḥfī Mu'ammāi of Kāshān, the great writer of riddles and chronograms, lived under Tahmāsp

and Isma'il, went to India A. H. 999, made extensive journeys, for instance, to Hijāz, where he spent four years in Makkah and Madīnah, and gained afterwards Shāh 'Abbās' favour; Badī'ūnī fixes his death in A. H. 1032, on fol. 157^a. 395. Mir Ma'sūm of Kāshān, second son of the preceding poet and younger brother to Mir Hāshim Sanjār, at first in favour with Hasankhān Shāmīl, governor of Harāt, went twice to India, and died there in Jahāngir's reign, on fol. 158^b. 396. 'Abd-al-salām Pa-yāmī, of Arabic extraction, visited the holy cities in Hijāz during Akbar's reign, and died in the Dakhān, on fol. 161^a. 397. Maulānā Dakhli of Isfahān, one of Akbar's court poets, on fol. 161^a. 398. Shaikh Sa'id-al-din, with the takhallus Rahā'i, spent his whole life in Akbar's service and imitated Nizāmī's five mathnawis, on fol. 161^b. 399. Wafai thāni (the second) of Isfahān, went to India under Akbar, on fol. 162^a. 400. Shaikh Sāki 'Arab, a dervish, son of Shaikh Ibrāhīm Fakīhī, born in Mashhad, went to India under Akbar, on fol. 162^a. 401. Mullā Kaḍi of Shirāz, went to India under Akbar, on fol. 162^a. 402. Mir Dauri Sultān Bāyazīd, was Kātib-al-mulk under Akbar, died in Hijāz; author of a diwān and a mathnawī, on fol. 162^b. 403. Maulānā Sahmī of Bukhārā, on fol. 162^b. 404. Mullā Nawidī of Turbat (or, according to others, of Nishāpūr), one of Akbar's court poets, on fol. 163^a. 405. Mullā Luṭfi, under Akbar, on fol. 163^a. 406. Mir Fāriḡh of Shirāz, brother of Fath-allāh Shirāzī, at the same time, on fol. 163^b. 407. Muḥammad Sālih Diwāna Fāriḡh, son of Humāyūn's librarian, lived under Akbar, died in Kābul, where he enjoyed his pension, on fol. 163^b. 408. Amir 'Alī Aqshar, son of Mir Fāriḡh of Shirāz, on fol. 163^b. 409. Mir Husain Farid of Karbalā, flourished under Akbar, imitated the Makhdzān-al-asār in a mathnawī, on fol. 163^b. 410. Maulānā Farīdī of Sāwa, spent fifteen years in Akbar's service, and died in Hijāz; he left a diwān and a mathnawī, on fol. 164^a. 411. Manlānā Gharībī of Bukhārā, came to Akbar's court, returned afterwards to his native place, on fol. 164^a. 412. Ulfatī of Yazd, one of Akbar's court poets, on fol. 164^a. 413. Nawwāh Kilijkhān, also with the takhallus Ulfatī, under Akbar and Jahāngir, on fol. 164^b. 414. Ulfatī of Mashhad, at the same time, on fol. 164^b. 415. Mullā Dānāl of Dāmāh in the district of Nishāpūr, went to India under Akbar, wrote poems in the peasants' dialect of Khurāsān, on fol. 164^b. 416. Mullā Khidrī of Kazwin, on fol. 165^a. 417. Khidrī of Khwānsār, on fol. 165^a. 418. Khidrī Lāri, contemporary with the two preceding poets, spent many years in the service of Imām Kulikhān, governor of Fārs, on fol. 165^a. 419. Mullā Jadhī of Kazwin, on fol. 165^b. 420. Maulānā Sharmī of Kazwin, on fol. 165^b. 421. Khwājagī Bayānī of Kazwin, on fol. 165^b. 422. Asadbeg of Kazwin, on fol. 166^a. 423. Maulānā Murād of Kazwin, a dervish, on fol. 166^a. 424. Mir Muḥammad Kar of Kazwin, on fol. 166^a. 425. Mir 'Imād-al-din of Kazwin, usually called Mir 'Imād, lived the greater part of his life in Isfahān, under Shāh 'Abbās, on fol. 166^b. 426. Maulānā Furūḡh of Kazwin, on fol. 166^b. 427. Sag-i-lawād (سگ لوند, the lazy dog) of Kazwin (according to the Haft Ikhlām), of Turkish extraction (according to Naṣrābādīs tadlikirah), under 'Abbās, on fol. 167^a.

428. Nizām Kalāgh of Kazwin, on fol. 167^a. 429. Maulānā Mukārim of Kazwin, on fol. 167^a. 430. 'Allāmah Calālibeg, with the three takhalluses of 'Allāmah, Sayyid, and Fāriḡh, of Tabriz, son of Mirzā 'Alibeg, who in Shāh Tahmāsp's reign was prefect of Tabriz, but settled afterwards in Kandahār; he wrote ḡazals in praise of Akbar and a much-esteemed *ṣaḡīr* در علم نیکو, on fol. 167^a. 431. Maḥmūd beg, with the takhallus Fūsūnī of Shirāz, brother-in-law of the preceding poet, flourished at first in Tabriz, went afterwards to India and rose there to high honours; he died in Jahāngir's reign, and left, besides poems, a much-esteemed *ṣaḡīr* در علم حساب, on fol. 168^a. 432. Kāsimī of Ardastān, often confounded with Kāsimī Sairafī, a contemporary poet, on fol. 168^b. 433. Mir Taifūr of Anjudān in Kāshān, panegyrist of the Safawī prince Mirzā Sultān Mustafā, on fol. 169^a. 434. Maulānā Ghubārī of Ardastān, on fol. 169^a. 435. Mullā Shāhī of Shirāz, on fol. 169^b. 436. Mir Ghāzi Asrī, son of the preceding poet, was in Akbar's army, on fol. 169^b. 437. Kāḍī Hasan of Kazwin, at the same time, on fol. 169^b. 438. Maulānā Isma'il Bakhshī of Kazwin, on fol. 169^b. 439. Rūst of Aharūh, on fol. 169^b. 440. Mirzā Ja'far, called Āṣafkhān, with the two takhalluses Ja'far and Ja'fari, of Kazwin, went young to India, and came through his uncle, Mirzā Ghiyāth-al-din, the father of Nūrjāhān Begam, into Akbar's service, but not being satisfied with it, he was sent for punishment's sake to Baṅgālā; afterwards he gained new favour, became Mirabkhashī, received the title of Āṣafkhān, and rose in Jahāngir's reign even to the post of wazīr; he died A. H. 1021, and is buried at Burhānpūr; he is author of a mathnawī *عبد شیرین و خسرو*, on fol. 169^b. 441. Mirzā Zain-al-'ābidīn, with the takhallus Dānish, son of the preceding poet, on fol. 171^b. 442. Mirzā Šādiq, nephew of Mirzā Kāfi of Ardūbār, went to the Dakhān and was slain there; he was a friend of Maulānā Zuhūrī, on fol. 171^b. 443. Kāḍī Muḥammad Naṣrī of Ardūbār, on fol. 172^a. 444. Sayyid Hasan Wā'iz of Shirwān, on fol. 172^a. 445. Mullā 'Abdī of Shirwān, on fol. 172^a. 446. Fīḡrī of Samarkand, lived in his native place from the time of 'Ubayd-allāhkhān to that of 'Abdallāhkhān and 'Abd-al-mu'minkhān, on fol. 172^a. 447. Manzārī of Samarkand, patronised by Nawwāb Muḥammad Bairāmkhān, on fol. 172^a. 448. Sālih Nidāi of Samarkand, he composed a mathnawī *عبد اللّٰحٰن نام*, which, however, met with no favour, on fol. 172^a. 449. Mir Muḥammad Hāshim, with the takhallus Muḡtaram, commonly called Kīṣakhwān (story-teller) of Samarkand; he knew by heart the whole Maḡhāshirāt, translated at that time by Naḡibkhān at Akbar's request, on fol. 172^b. 450. Ranaqī of Bukhārā, on fol. 172^b. 451. Majd-al-din Fahmī of Bukhārā, on fol. 172^b. 452. Raḥmī of Bukhārā, on fol. 172^b. 453. Kāḍī Ghudānfarshāhī, on fol. 173^a. 454. Hazīnī of Shāsh, a pupil of Mullā Kāsim Kāhī, on fol. 173^a. 455. Mir Ja'far of Harāt, under Akbar, on fol. 173^a. 456. Mullā Sairī of Ghazna, came to India under Akbar, went afterwards to Hijāz, an expert in metrical art and riddles, on fol. 173^a. 457. Mullā Shu'ūrī of Tabriz, on fol. 173^a. 458. Mullā Sabūrī of Hamadān, was in the service of 'Alī Qulī Khānzamān Sultān,

after whose fall he was imprisoned for a while and then pardoned, on fol. 173^b. 459. Kāsim of Māzandarān, under Akbar, on fol. 173^b. 460. Muḥammad Ma'sūm, with the takhalluṣ Nāmī of Bakur, under Akbar, on fol. 173^b. 461. Bakā'ī of Jaunpūr, lived, like the preceding poet, a long time with Niẓām-aldin Aḥmad Bakshi, on fol. 173^b. 462. Mullā Hālī of Gujārāt, friend of the same Niẓām-aldin, on fol. 173^b. 463. Mullā Amīn of India, a friend of the same, on fol. 174^a. 464. Maulānā Ibn 'Alī Wākīfī of Mashhad, under Akbar, on fol. 174^a. 465. Muḥammad Ridā, at the same time, on fol. 174^a. 466. Ma'sūm, son of Kādī Abū-alma'ālī, known as Ziyārātghā, at the same time, on fol. 174^a. 467. Fanāi Zargār (the goldsmith), a nawkar of Mir 'Askarī, the brother of Humāyūn, in high favour with Akbar, on fol. 174^a. 468. Kurārī of India, a pupil of Mullā Kāsim Kāhī, on fol. 174^a. 469. Ghayūrī of India, in Akbar's service, on fol. 174^b. 470. Khwājāh Jān, with the takhalluṣ Ṭahī, at the same time, on fol. 174^b. 471. Muḥammad Mu'minlang of Nishāpūr, on fol. 174^b. 472. Mirzā Jānī, known as Mirzā Ghāzī, with the two takhalluṣes (ḥazālī and Wakārī), a descendant of the old rulers of Sind, was expelled from his realm by Akbar, afterwards again installed; in Jahāngīr's time he was for a short while governor of Kandahār, died A. H. 1021, only 25 years old, on fol. 175^a. 473. Khān'ālam, under Akbar and Jahāngīr; the latter sent him as envoy to Shāh 'Abbās, on fol. 175^b. 474. Amirbeg Pāirawī of Sāwa, on fol. 176^a. 475. Mullā Nishātī of Shūshtar, under Akbar, on fol. 176^a. 476. Mullā Nithārī of Shūshtar, at the same time, on fol. 176^a. 477. Najmāi of Shūshtar, on fol. 176^a. 478. Wajīd of Kirmān, on fol. 176^a. 479. Hāfiz of Kirmān, under Akbar, on fol. 176^a. 480. 'Ashīkī of Sistān, at the same time, on fol. 176^a. 481. Imām Sharaf-aldin Muḥammad Farāhī, on fol. 176^b. 482. Mirzā Tamar Farāhī, under Akbar, on fol. 176^b. 483. Mullā Bikhūdī Farāhī, on fol. 176^b. 484. Mir Muḥammadkhān of Sajāwānd near Ghazna, one of Akbar's Atābegs, left a Turkish and a Persian diwān, on fol. 176^b. 485. Mirzā 'Azīz Kokaltash, son of the preceding poet, in high favour with Akbar and the prince Jahāngīr, on fol. 176^b. 486. Maulānā Safāi of Sirhind, at the same time, on fol. 177^a. 487. Zain-khān Kokaltash, lived in Kābul under Akbar, on fol. 177^a. 488. 'Ishkikhān, a descendant of Isma'īl Tash the Turkman, under Akbar, on fol. 177^a. 489. 490. Hamdam and Murād, Kāmrān's foster-brothers, on fol. 177^a. 491. Mullā Faṭhī, of the fortress of Shād-mān, under Akbar, on fol. 177^a. 492. Maulānā Bākī of Khutlān (مُحْتَلَان) at the same time, on fol. 177^a. 493. Maulānā Shams-aldin of Badakhshān, at the same time, on fol. 177^b. 494. Hāfiz Khāṭib of Badakhshān, at the same time, on fol. 177^b. 495. Maulānā Abtarī (ابترى) of Badakhshān, at the same time, on fol. 177^b. 496. Maulānā Badakhshī, at the same time, on fol. 177^b. 497. Mullā Nadīmī of Badakhshān, at the same time, on fol. 177^b. 498. Maulānā 'Alīm of Kābul, came at the end of his life to Akbar's court, on fol. 177^b. 499. Darwīsh Wājilī, at the same time, on fol. 178^a. 500. Gharībjang of Harāt, also one of Akbar's poets, on fol. 178^a. 501. Maulānā Fath-allāh of Harāt, under Akbar, the poetical rival of Mullā Muṣṭafī of Bukhārā, on fol. 178^a. 502.

Maulānā Farkī of Harāt, under Akbar, on fol. 178^a. 503. Shādī Rammāl of Harāt, at the same time, on fol. 178^a. 504. Ismī of Harāt, on fol. 178^a. 505. Khwājāh Majd-aldin of Khwāf, flourished, like the preceding poet, under Akbar, on fol. 178^b. 506. Darwīsh Niẓām of Mashhad, on fol. 178^b. 507. Muḥammad Ḥashīm of Mashhad, also at the same time, on fol. 178^b. 508. Mir 'Arab Badīhī of Mashhad, under Akbar, on fol. 178^b. 509. Mirzā Jān of Nishāpūr, one of the Amīrs of Akbar's reign, on fol. 178^b. 510. Mir Saṭī of Nishāpūr, on fol. 179^a. 511. 'Āfātī of Tān, in Akbar's time, left a diwān and a mathnawī, on fol. 179^a. 512. Mir Amānī of Isfahān, was an opium-eater for fifty years, on fol. 179^a. 513. 'Ashūbī of Naẓār, on fol. 179^a. 514. Maulānā Nuẓlī (نُزْلِي) of Isfahān, on fol. 179^a. 515. Mir Husain Kāshī, nephew and pupil of Mir Ḥaidar Rāfi' Mu'ammāl, on fol. 179^a. 516. Mir Rāfi'-aldin Kāshī, on fol. 179^a. 517. Maḥṣūd of Kāshān, on fol. 179^b. 518. Adham of Kāshān, on fol. 179^b. 519. Maulānā Bahārī of Kūm, on fol. 179^b. 520. Malik Tā'i Sarkānī of Hamadān, on fol. 179^b. 521. Kaṣīrī of Hamadān, on fol. 179^b. 522. Barmī of Hamadān, on fol. 179^b. 523. Mashraḥī of Hamadān, on fol. 180^a. 524. Panāhī of Hamadān, on fol. 180^a. 525. Yamīnī of Simnān, on fol. 180^a. 526. Amir Sayyid 'Alī of Simnān, wrote the تاريخ دکن at Akbar's request, on fol. 180^a. 527. Karībī of Simnān, on fol. 180^a. 528. Maulānā 'Alī Kal (کَل) of Astarābād, was in the service of the kings of the Dakhān, on fol. 180^a. 529. Sayyid 'Abd-allāḥ of Astarābād, on fol. 180^a. 530. Mir Murādī of Astarābād, on fol. 180^a. 531. Maulānā Nāṭikī of Astarābād, died on his way to India in his old age, on fol. 180^a. 532. Nasīm of Astarābād, on fol. 180^b. 533. Muḥammad Muḥim, son of Sayyid Muḥammad Dāniyāl of Astarābād, in Akbar's service, on fol. 180^b. 534. Kismatī of Astarābād, lived with Husain Thanā'i, on fol. 180^b. 535. Rāfi' (or Rafīkī, the index has Rafī') of Māzandarān, on fol. 180^b. 536. Sayyid Nūr-allāh of Kāzwin, on fol. 180^b. 537. Badī'ī of Tabriz, on fol. 181^a. 538. Khwājāh Ghīyāth-aldin of Tabriz, on fol. 181^a. 539. Malik Maḥmūd of Tabriz, on fol. 181^a. 540. Maulānā Muḥammad 'Alī, son of 'Ināyat-allāh of Tabriz, who was some time Shaikh-alislām of Adharbāijān; after his father's death Muḥammad 'Alī became Shaikh-alislām himself, on fol. 181^a. 541. Mullā Muḥammad Husain, second son of 'Ināyat-allāh, on fol. 181^a. 542. Mir 'Abd-allāḥ of Tabriz, a pupil of Maulānā Mirzā Jān, went to India, on fol. 181^b. 543. Maulānā Husain of Ardabil, in high favour with Sultān Ḥaidar Ṣafawī, died in Shāh 'Abbās' time, more than 100 years old, on fol. 181^b. 544. Khān Mirzā, son of Ma'sūmbeḡ of Ardabil, was the Wakil-i-Mutlak of Shāh Tahmāsp, on fol. 181^b. 545. Wārithī of Ardabil, on fol. 181^b. 547. Fardī of Ardabil, on fol. 182^a. 548. Nāmī (in the same line he is called Imāmī) of Ardabil, on fol. 182^a. 549. Shaikh 'Alī Naḳī of Kamarah, panegyrist of Ḥātimbeḡ I'timād-alawlah (who died A. H. 1023), flourished in 'Abbās' time, on fol. 182^a. 550. Ulfatī, a younger brother of the preceding poet, on fol. 183^a. 551. Maulānā Muḥammad Ridā Shikībī, son of Zāhir-aldin 'Abdallāh Imāmī of Isfahān,

lived in Mashhad, Harât, Shirâz, then went to India, and died A. H. 1023, in Jahângir's reign, as prefect of Dihli; he left a *Sâkinâma*, entitled *آباد عشرت*, and a mathnawi in the metre of Shîrin and Khusrâu, besides a *diwân*, on fol. 183^a. 552. Maulânâ Muḥammad Ḥusain Nazîrî of Nishâpûr, under Akbar and Jahângir, lived some time in Kâshân, then went to India, made a pilgrimage to Makkah A. H. 1012, and died, according to the *Tabakât-i-Shâhjahânî*, A. H. 1019; according to others (and that appears to be more correct) A. H. 1023, in Gujârât, on fol. 186^b. 553. Mirzâ Muḥammad Majdhûb of Isfahân, author of three mathnawîs, one entitled *شاهزادہ نجات* (composed A. H. 1006), the others in the metre of the *Shâhnâma* and the Mathnawî, on fol. 189^a. 554. Mirzâ Ahmadbeg, brother of the preceding poet, on fol. 189^b. 555. Kâkâi of Kazwin, on fol. 189^b. 556. Maulânâ Majid-aldin Kaust of Shûshîr, on fol. 190^a. 557. Mir Mustarî, on fol. 190^a. 558. Muhammad 'Akîl Ghairat of India, on fol. 190^a (part of fol. 190^b, and the whole of ff. 191, 192 left blank). 559. Maulânâ Nûr-aldin Muḥammad Zuhûrî of Tarshîz, born in Khujând near Tarshîz, was in the service of Nawwâb Mir Ghiyâth-aldin Muḥammad Mir Mirân in Yazd, then went to Shirâz, and lived there seven years with Darwîsh Hussain Walîh; he went afterwards to India, and, after a pilgrimage to Makkah, settled at Ahmadnagar in the Dakhan; later on he took up his abode in Bijâpûr under Ibrâhîm 'Âdilshâh, in whose honour he wrote his three prose *diwânas* to the *نورس*, and *گلزار ابراهیم*, and the *خزان خلیل*; he also left a *نامہ ساتی*; he was a renowned shikasta writer, and copied the *Raudat-alsafâ* a hundred times, died A. H. 1025, on fol. 193^a. 560. Maulânâ Malik of Kumm, went to Ahmadnagar in the Dakhan, and afterwards to Bijâpûr, where he, together with Zuhûrî, served Ibrâhîm 'Âdilshâh, died A. H. 1025, two months before his friend Zuhûrî, on fol. 196^a. 561. Mirzâ Ima'îl-beg Shâmlû Unsi, son of Nawwâb Yûnus Sulṭân Shâmlû, governor of Harât, was slain in India, where he had joined Shâhjahân's party, the 21st of Shâhân, A. H. 1026, on fol. 198^b. 562. Maulânâ Ḥayâtî of Gilân, joined the imperial service in India, became court poet under Jahângir in A. H. 1025, completed *Amir Khusrâu's* unfinished *تغلیف*, and died at Âgra A. H. 1028, on fol. 199^b. 563. Bâbâ Shâh Kulî Jadhbi, son of Shâhkhulikhân Nârânjî (نارنجی), of Kurdistan near Baghdâd, one of Jahângir's Amîrs, on fol. 201^b. 564. Ḥakîm Faghfûr Lâhijî, a splendid Ta'lik writer, had poetical contests with Mullâ Nâdim of Gilân and Muḥammad Kulî Salim; his first takhallûs was Rasmi, he also used Mir and Faghfûr, went to India A. H. 1012 and was attached to prince Parwîz, Jahângir's son; he died A. H. 1030, on fol. 201^b. 565. Maulânâ 'Abd-alkhâlik, with the takhallûs Samandar, flourished under Akbar and Jahângir, died A. H. 1029, on fol. 203^a. 566. Maulânâ Kamâl-aldin Sulṭân Muḥammad Jismi of Hamadân, pupil and friend of Mirzâ Ibrâhîm of Hamadân, rose to high honours under the Safawîs, went to India A. H. 1016, was Maulânâ Nazîrî Nishâpûrî's poetical rival in Ahmadâbâd, stayed in Khândîs till A. H. 1024, and died about five or six years afterwards in Hindûstân, on fol. 203^a. 567. Ḥakîm 'Arîf, under Akbar and Jahângir,

died in Bangâlâh A. H. 1028, on fol. 204^a. 568. Mullâ Mushâkî, died A. H. 1027 under Jahângir, on fol. 204^b. 569. Mirzâ Mashrabi Tuklû, stayed a longer time in Hamadân, together with Dâmîrî, Halâkî, Rashkî, Bazmî, etc., went afterwards to India and entered Akbar's service, died A. H. 1029, on fol. 204^b. 570. Mirzâ Amân-âllâh, son of the preceding poet, in Jahângir's service, on fol. 205^a. 571. Kalb 'Alîbeg, in Shâh 'Abbâs' service, went afterwards to India, on fol. 205^b. 572. Shaikh Bahâ-aldin Muḥammad Amullî, with the takhallûs Bahâ'î, author of *تای و حلای*, of *مفکول*, and of almost 100 prose treatises in Arabic, for instance, *مشرق العین*, *رسالة اصطربال*, *خلاصة الحساب*, *مفتاح الفلاح* (on law), etc. etc.; he died in Isfahân the 12th of Shawwâl, A. H. 1030, on fol. 205^b. 573. Mullâ Zakî of Hamadân, was, together with Mullâ Shukûhî, pupil of Mirzâ Ibrâhîm of Hamadân, on fol. 207^a (part of fol. 208^a and the whole of fol. 208^b left blank). 574. Maulânâ Muhibb 'Alî of Sind, son of Haidar 'Alî, flourished in Tatah, the capital of Sind, retired from the world A. H. 1029, grieved at the death of his son Nawwâshâh Nawâzkhan; he left a *diwân*, a mathnawî, and a *Sâkinâma*, on fol. 209^b. 575. Maulânâ Takl-aldin Muḥammad Ghayûrî of Shûshîr, went at first to Shirâz, afterwards to India, flourished under Akbar and Jahângir, and died after A. H. 1024, on fol. 210^b. 576. Maulânâ Jamâl-aldin Muḥammad Mullami of Shirâz, son of Khwâjah Kamâl-aldin (who died A. H. 982), died in Khândîs, where he had gone A. H. 1033, on fol. 211^b. 577. Ibrâhîm Hussain Dairi, born in Balkh, educated in Kâbul, went with his father to India under Akbar, died after A. H. 1024, on fol. 213^a. 578. Dairi of Kumm, one of Shâh 'Abbâs' poets; he never went to India, on fol. 213^b. 579. Muḥammad Sharif, with the takhallûs Sharif, of Bâldân in the district of Kâshân, joined the Khânkhanân's service in Sind, settled afterwards in Gulkindah, died in Jahângir's reign, on fol. 213^b. 580. Maulânâ Jalâl-aldin Hasan of Nishâpûr, was nearly 20 years in the Khânkhanân's service, afterwards in Akbar's, on fol. 215^a. 581. Mullâ Muḥammad Yûsuf of Hamadân, elder brother of Muḥammad Sâlik, the author of the *Tabakât-i-Shâhjahânî*, died A. H. 1033, on fol. 215^b. 582. 'Iwadbeg Munshi, was munshi in the service of prince Shâhjahân, died A. H. 1035, on fol. 215^b. 583. Mullâ Sûfi, with the takhallûs Muḥammad, of Mîzandarân, quoted in the *آگهی اکبری*, died A. H. 1032 on the road from Ahmadâbâd in Gujârât to Lâhûr, on fol. 215^b. 584. Murshidkhân, with the takhallûs Murshid, born near Hamadân, was called to India by the governor of Sind, Mirzâ Ghâzî Tarkhân, the son of Mirzâ Jânî, and accompanied him A. H. 1019 to Kandahâr, was from A. H. 1023 to 1026 a companion of Nawwâb Mahalutkhân, with the takhallûs Saasani, on fol. 216^b. 585. Maulânâ Muḥammad Bakîr of Kâshân, a pupil of Mir Mu'izz-aldin Kâshî and of Muhtasham Kâshî, contemporary with Mullâ Ḥâtîm and Mullâ Fahmî, was imprisoned by Shâh 'Abbâs' order, went to the Dakhan A. H. 1006, entered the service of Ibrâhîm 'Âdilshâh of Bijâpûr, and died in the Dakhan A. H. 1034, on fol. 218^b. 586. Muḥammad 'Isâ Safîrî of Jaunpûr, flourished under Akbar, committed suicide at the end of Jahângir's reign, on fol. 220^b. 587. Mirzâ Hasan,

with the takhalluṣ Ṭālib of Tirmidh, under Akbar, composed a mathnawī *خوشید فیروز*, A. H. 975, and another one *طالب و مطلب*, died very old at the end of Jahāngīr's reign, on fol. 220^b. 588. Mir Hamzah of Tāshkand, went to India at the end of Akbar's reign, on fol. 220^b. 589. Mullā Hamdī of Kashmir, flourished from the end of Akbar's reign to that of Jahāngīr's, on fol. 220^b. 590. Khwājah Ghiyāth Nakshband of Yazd, under 'Abbās, on fol. 221^a. 591. Muhammad Ibrāhīm Tasallī of Shirāz, went to India under Jahāngīr, made a pilgrimage to Makkah A. H. 1034 and died after his return to India, on fol. 221^b. 592. Mullā Yahyā of Shirāz (a village near Farāshān), died A. H. 1035, on fol. 221^b. 593. Sādiqibeg, with the takhalluṣ Sādiqī of Harāt, educated at Kāndahār, wrote a mathnawī on the exploits of Shāh 'Abbās, in whose service he was in his later years, on fol. 222^a. 594. Mir Husain Tajallī of Kāshān, flourished in the last years of Akbar's reign and during the whole of Jahāngīr's, on fol. 222^b. 595. Muhammad Ṭālib of Āmul, with the takhalluṣ Ṭālib, the chief of all the poets of Jahāngīr's reign, in the beginning of which he had come to India; he is author of a diwān and of a mathnawī *نامه جهانگیر*, died A. H. 1035 (not 1040, as others state), on fol. 223^a. 596. Hakim Sharaf-aldin Hasan Shifā'i, son of the great physician Khwājah Mullā of Isfahān, under Shāh 'Abbās, died 6th of Ramadān, A. H. 1037; left several mathnawīs besides his diwān, for instance, *دیده بیدار*, *مهر و محبت*, and *نکدان حقیقت*, on fol. 226^b. 597. Mullā Shukūhl of Hamadān, a pupil of Mirzā Ibrāhīm of Hamadān, contemporary with Mullā Zaki, on fol. 230^a. 598. Hussainbeg, with the takhalluṣ Khurūshī of Tabriz, flourished under Shāh 'Abbās, went afterwards to India under Jahāngīr, on fol. 230^b. 599. Khwājah Shu'āib of Kāshān, under Shāh 'Abbās, on fol. 230^b. 600. Mirzā Sādiqī, son of Mirzā 'Abd-allūhūsin and brother of Zain-al'ābidin, on fol. 231^a. 601. Mirzā Nūr-allāh of Kufra'n in the districts of Isfahān, under Shāh 'Abbās, on fol. 231^a. 602. Mirzā Mukīm Jauharī, son of Ustād Mirzā Ali Zargar (the goldsmith) of Tabriz, who lived in Isfahān; he went to India at the beginning of Jahāngīr's reign, on fol. 232^a. 603. Mir 'Ain 'Ali, who lived in Jarbādān, a dervish and poet in Shāh 'Abbās' reign, on fol. 232^b. 604. Mir Bākīr of Mashhad, son of Mir 'Arābshāh, on fol. 232^b. 605. Mirzā Jānī, with the takhalluṣ Ghazālī of Shirāz, was secretary to Shāh 'Abbās, on fol. 233^a. 606. Mirzā Nizām Dast-i-ghaibī of Shirāz, one of Shāh 'Abbās' poets, died only 30 years old, on fol. 233^a. 607. Mirzā Abū Turābbeg of Anjūdān, under Shāh 'Abbās, on fol. 234^a. 608. Tābir, different from Tābir Dakhānī, but likewise born in the Dakhan, flourished after Mullā Zuhūrī, on fol. 234^b. 609. Mir Sadr-aldin, with the takhalluṣ Ilāhī of Hamadān, went to India under Akbar A. H. 1010, died at the end of Jahāngīr's reign, in which he had been honoured by the title *الزمان* (the Messiah of the age), on fol. 235^a. 610. Mullā Tughra of Mashhad (according to others, of Tabriz), came to India in the beginning of Jahāngīr's reign, went at the end of his life to Kashmir and died there; he is famous by his *منشأ* and by a mathnawī *تعریف کشمیر* under Akbar, on fol.

236^b. 611. Hājī Farīdūn Husain, with the takhalluṣ Sābiq, a Turk; made a pilgrimage some years after A. H. 1000, on fol. 238^a. 612. Mullā Muhammad Samī Bazmī, of Hindū extraction, flourished under Jahāngīr, author of the mathnawī *پندنامت*, on fol. 238^b. 613. Mullā Jamāl-aldin Khāwārī of Gilān, went to India A. H. 1015, on fol. 238^b. 614. Mullā Abū Muhammad, with the takhalluṣ Sarābī of Siyārkūt in the Panjāb, flourished under Jahāngīr, on fol. 238^b. 615. Mullā Shitābī, a younger brother and pupil of Mullā Sarābī, on fol. 239^a. 616. Mullā Fa'īd of Abhar, son of Ustād Kāsim, went to India under Jahāngīr, on fol. 239^a. 617. Mai-i-Kalāl, a descendant of the Timūride family, under Jahāngīr, on fol. 239^b. 618. Kāsimkhān, with the takhalluṣ Kāsim, brother of Nūrjāhān Begam, Jahāngīr's wife, on fol. 240^b. 619. Nawwāb 'Abd-alrahīm, with the takhalluṣ Rahīm, son of Muhammad Bairāmkhān, born the 14th of Safar, A. H. 964, in high favour with Akbar, composed poetry in four languages, Arabic, Turkish, Persian, and Hindustānī, and died in the 72nd year of his age, A. H. 1036, on fol. 241^a. 620. Abū-almuẓaffar Nūr-aldin Muhammad Jahāngīr Pādishāh, the Moghul emperor, on fol. 243^b. 621. Mullā 'Abd-albāki, with the takhalluṣ Bāki, of Tabriz, lived in Baghlād in Shāh 'Abbās' reign, died one year after Shāh 'Abbās, that is, A. H. 1039, on fol. 245^a. 622. Mir Ahsanī, whose father had settled in the Panjāb, died in the first year of Shāhjahān's reign (A. H. 1037), and left, besides a large diwān, two mathnawīs, viz. *دلیبر و رشیدا* and *شاد و ماء*, on fol. 245^b. 623. Mir Muhammad Bākīr, with the takhalluṣ Isbrāk, son of Sayyid Muhammad Dāmād and grandson of Shaikh 'Abd-almu'ālī; his home was Astarābād, died A. H. 1040; among his Arabic works the most prominent are: *روایع مساویة*; *تفسیر القرآن*; *افاق المبین*; *صراف المستقیم*; *حاشیة*; *عواصیل الرضاع*; *عمین المسائل*; *رسالة خلق العمال*; *حلفة المملوک*, etc. etc.; in Persian he wrote *kasidas*, *ghazals*, a mathnawī, and tales, on fol. 245^b. 624. Hājī Shāh Bākīr of Kāshān, on fol. 246^b. 625. Maulānā Muhammad Bākīr of Isfahān, on fol. 246^b. 626. Mullā Hassan'all of Yazd, went to India and lived with Mullā Muhammad Sūfī of Māzandarān, died at Yazd, 90 years old, in the beginning of Shāh Sa'fī's reign, on fol. 246^b. 627. Mullā Sakhi (سخی) of Kirman, panegyrist of Shāh 'Abbās, on fol. 247^a. 628. Mullā Shānī Tuklū, panegyrist of Shāh 'Abbās, was on very hostile terms with Hakīm Shifā'i, on fol. 247^b. 629. Mullā Yūsufī of Jarbādān, at the same time, on fol. 248^a. 630. Mullā Dhauli of Ardastān, another rival of Shifā'i, on fol. 248^b. 631. Sa'dāi of Ardastān, lived some time in the Dakhan, died in Irān; he wrote *kasidas* in honour of Shāh 'Abbās, on fol. 248^b. 632. Mullā Makhfī of Rasht, on fol. 249^a. 633. Mir 'Akil, with the takhalluṣ Kautharī of Hamadān, under Shāh 'Abbās, on fol. 249^a. 634. Mullā Nawidī of Shirāz, one of Shāh 'Abbās' poets, on fol. 249^b. 635. Babā Sultān Nawā'i of Kumān, a Kalandari monk, under Shāh 'Abbās, on fol. 250^a. 636. Muhammad Kāsim, with the takhalluṣ Surūrī, author of the dictionary *تاج مجمع*, went to Hindustān under Jahāngīr, and

amplified his dictionary on the basis of Jamāl-al-dīn Ḥusain Anjū's *زنگ جهانگیری*; he also wrote *kaṣidas* in honour of Jahāngir, on fol. 250^a. 637. Mullā Kalāmī of Isfahān, brother of the poet Salāmī, on fol. 250^b. 638. Mir Muḥammad Mu'min, with the takhalluṣ Adā'ī of Yazd, went to India and died in Sūrāt, on fol. 250^b. 639. Mullā Tāhīrī of Nā'in, on fol. 251^a. 640. Mir Ja'far Kāshī, with the takhalluṣ Ja'far, on fol. 251^b. 641. Diyā of Tāharān, a friend of Mullā Saḥābī, on fol. 252^a. 642. Mir Abū-al-ḥasan of Farāhān, wrote a commentary on Anwarī's *diwān*, on fol. 252^a. 643. Mir Muḥammad Ḥusain Shaḥkī, son of Mir 'Azīz-allāh of Sāwa, was first in Khwājah Shū'ib Kāshī's service, went afterwards to India in Jahāngir's reign, returned to his native country and became attached to Mir Jamāl Sulṭān, on fol. 252^b. 644. Mir Muḥammad Raṣf, with the takhalluṣ Dastūr, went to India under Jahāngir and entered afterwards Shāhjahān's service, on fol. 253^a. 645. Ḥāfiẓ Muḥammad, with the takhalluṣ Khayālī, grandson of Maulānā Ḥājī Muḥammad Kashmīrī Hamadānī, under Jahāngir and Shāhjahān; he is called by the Tabakāt-i-Shāhjahānī *انوری دوم* (the second Anwarī), on fol. 253^a. 646. Shaikh 'Abd-al-fatṭāh, with the takhalluṣ Fattāhī, born in کرمان, a place four manzils from Dihli, son of Shaikh 'Abd-al-wahāb Iḥāmī; he flourished under Jahāngir and in the beginning of Shāhjahān's reign, died A. H. 1044, on fol. 253^b. 647. Maulānā Nūr Muḥammad Anwar, died A. H. 1044, on fol. 253^b. 648. Sa'id'ī of Gilān, under Jahāngir and Shāhjahān, on fol. 254^a. 649. Maulānā Yārī of Yazd, under Shāh 'Abbās, on fol. 254^a. 650. Akā 'Abd-al-bāqī, with the takhalluṣ Bāqī of Nahāwand, went to India and entered the Khānkhānān's service, on fol. 254^a. 651. Mirzā Raṣf Shahrastānī, in Shāh 'Abbās' and Shāh Saṣfī's time, on fol. 254^b. 652. Khwājah 'Abd-al-mubāimān Ahrārī, under Jahāngir and Shāhjahān, on fol. 255^a. 653. Mullā Muḡhtasam, at the same time, on fol. 255^a. 654. Mullā Jalāl-al-dīn Jalālī of Dihli, used at first as takhalluṣ Jalālī, died A. H. 1045, on fol. 255^a. 655. Mullā Dillrī of India, on fol. 255^b. 656. Nawwāb Mahālatkhān, with the takhalluṣ Sansani, son of Ghayyurbeg of Kābul, under Jahāngir and Shāhjahān, died A. H. 1045, on fol. 255^b. 657. Mullā Shū'ūrī Kāshī, author of a mathnawī and of *kaṣidas* in honour of Shāh 'Abbās' wazīr Ḥātimbeg Ṭīmād-al-daulah, on fol. 256^a. 658. Ḥusain Šarrāf of Isfahān, on fol. 256^b. 659. Muḡtīmāi of Shirāz, on fol. 256^b. 660. Kaiṣar Shāmīlī, in the service of Ḥasanakḥān Shāmīlī, governor of Harāt, was a poetical rival of Shkhāḡī of Hamadān, on fol. 256^b. 661. Mullā Madhāḡī of Isfahān, under Shāh 'Abbās, on fol. 257^a. 662. Zulālī of Harāt, on fol. 257^a. 663. Mirzā Malik, with the takhalluṣ Mashriḡī, was in Ḥasanakḥān Shāmīlī's service, wrote *kaṣidas* in honour of Shāh 'Abbās, on fol. 257^b. 664. Mullā Anjī of Nāzar, was in the same service and contemporary with the preceding poet, on fol. 258^a. 665. Mirzā Faṣḡhī of Harāt, a descendant of Shaikh 'Abdallāh Anṣārī, was the spiritual teacher of Nāẓim of Harāt, Darwish Walīh, and Mirzā Jalāl Asir, and, like some of the preceding poets, in Ḥasanakḥān Shāmīlī's service, on fol. 258^b. 666. Maulānā Ṭābī of Kāzwīn, pupil

and friend of Ḥakīm Shifā'ī, on fol. 260^a. 667. Āghā Kīwām-al-dīn of Adharbāijān, under Shāh 'Abbās, on fol. 260^a. 668. Mirzā Muḥammad Shaḡf of Māzandarān, composed a *Tārīkh* or chronicle of universal history from the creation to Shāh 'Abbās in 300,000 baits, on fol. 260^a. 669. Mirzā Zain-al-'ābidīn, with the takhalluṣ Munshī, son of the *مفتی المالک ایران*, Mirzā 'Abd-al-ḥusain, on fol. 260^b. 670. Mirzā Muḥammad Ridā of Juwain near Kāzwīn, in Shāh 'Abbās' service, on fol. 260^b. 671. Mir 'Abd-al-ḥakḡ of Kum, contemporary with Mullā Mushfiḡ, on fol. 261^a. 672. Akā Malik Mu'arrif (معزب) of Isfahān, brother of Akā Saḡf Mu'arrif, wrote poems in honour of Ḥātimbeg Ṭīmād-al-daulah, on fol. 261^b. 673. Sayyid Murṭadā, with the takhalluṣ Radī of Shirāz, was chief *kāḡl* of Shirāz in the time of the wazirship of Mirzā Mu'īn-al-dīn Muḥammad, on fol. 261^b. 674. Aminā' of Farāhān, under Shāh 'Abbās, on fol. 262^a. 675. Mirzā Muḡim, with the takhalluṣ Muḡtasham, son of Mirzā Hādī, on fol. 262^a. 676. Mullā Farīdūdī, lived in Shirāz and Isfahān, died in Shāh Saṣfī's time, on fol. 262^b. 677. Shaikh Saḡdā (سعد) one of the descendants of Sa'idī of Shirāz, on fol. 262^b. 678. Ghiyāthāī Ḥalwā'ī of Shirāz, contemporary with Mullā Muḡhamī and Mirzā Nīzām Dast-i-ghaib, died by falling from a roof in Shāh Saṣfī's time, on fol. 262^b. 679. Tā'ib of Kirmān, on fol. 264^a. 680. Fadlī of Jarbādān, one of Ḥakīm Shifā'ī's pupils, on fol. 264^a. 681. Mullā Saiirī of Jarbādān, on fol. 264^b. 682. Mullā Nāḡim of Gilān (or Lāhijān), went to India in the beginning of Jahāngir's reign, died at Isfahān in Shāh Saṣfī's time, on fol. 265^a. 683. Mullā 'Ishratī, with the name Akā 'Alī, son of Ḥājī 'Alī Furūshānī, went to India, returned and lived at Mashhad in intimate friendship with Ḥājī Muḥammad Jān Kudī, died in Shāh Saṣfī's time, on fol. 266^a. 684. Muḥammad Ibrāhīm Farīgh, brother of 'Ishratī, died at Lāhūr, on fol. 266^b. 685. Asadbeg, with the takhalluṣ Asad of Tūrān, a descendant of the Ṭīmārid family, flourished under Jahāngir, died in the beginning of Shāhjahān's reign, on fol. 266^b. 686. Mir Saif-allāh Huẓnī (خزنی), went to India under Jahāngir, on fol. 266^b. 687. Mullā Jamāl-al-dīn Khāwārī of Gilān, went to India A. H. 1015, on fol. 267^a. 688. Shaikh Sa'd-allāh, with the takhalluṣ Masṭhā, born in a village about seventeen parasangs from Dihli, called کمرک, flourished in Jahāngir's time, translated the *Indiān mathnawī* of *رام و سیتا* into Persian, on fol. 267^a. 689. 'Urūjī of India, under Jahāngir, author of an imitation of the *Makhzan-al-asār*, styled *معدن ادب*, besides a *diwān*, on fol. 267^b. 690. Muḥammad Ḥaidar, with the takhalluṣ Khīṣā'ī of Harāt, whose father had come to India under Akbar; he himself flourished under Jahāngir, on fol. 267^b. 691. Muḥammad Ibrāhīm, with the takhalluṣ Tulḡ'ī of Kashmīr, under Jahāngir, on fol. 268^a. 692. Ḥakīm Muḥammad Ḥasān 'Arīf of Shirāz, court-physician of Jahāngir, on fol. 268^a. 693. Mullā 'Atā'ī of Jaunpūr, author of a mathnawī, under Jahāngir, on fol. 268^a. 694. Mullā Muḡhtarī, at the same time, on fol. 268^a. 695. Mullā Muḥammad Ridā, with the takhalluṣ Kaḡidī of Nīshāpūr, nephew of Maulānā Naẓīrī; went

to India under Jahāngir, on fol. 268^a. 696. Mullā Nisbati of Thānšar (or Thānšhar, تھانیشری in one line and تھانیشری in the next), twenty paragraphs from Dihlī, wrote Hindūstāni and Persian poetry, composed a mathnawī in imitation of the Makhlūz-alasrār, flourished under Jahāngir and Shāhjahān, on fol. 268^b, 697. Mullā Shaukī of Shāhtar, wrote a dīstān to Khākhān's diwān, on fol. 269^b. 698. Mirzā Muḥammad Akbar, son of Ākā Mirzā Daulatābādī (who was المستوفى المالک under Shāh 'Abbās), author of two mathnawīs, one in the metre of Jalāl-al-dīn Rūmī's, entitled زاهد نامہ, 699. In the metre of Shīrīn and Khusrāu, on fol. 269^b. 699. Mirzā Sādik, brother of Mirzā Abū-alma'ālī, who was one of the famous men of Shāh 'Abbās' reign, on fol. 270^a. 700. Saḍī Kulibeg, with the takhalluṣ Saḍī, son of Karākān, who lived under Shāh 'Abbās, on fol. 270^a. 701. Yūsufbeg Shāmlū, died on his way to India, on fol. 270^b. 702. Mirzā Muḥammad Ḥusain, the son of Mirzā Ibrāhīm, the grandson of Mir Shams-al-dīn Muḥammad Hanafī Kirmānī, on fol. 270^b. 703. Bākirkhān, with the takhalluṣ Bākīr, one of Jahāngir's and Shāhjahān's Amīrs, on fol. 271^a. 704. Mirzā Muḥammad Amin, usually called Mir Jumlaḥ Rūh-alamū Shahrastānī, went young to India, and joined Jahāngir's service, went then to the Dakhn and afterwards to Irān, where he rose to high dignity under Shāh 'Abbās; later on he went a second time to India, and died A. H. 1047; he left a diwān and a Khamsah, on fol. 271^a. 705. Ḥakīm Kamāl-al-dīn, with the takhalluṣ Ḥādīk, son of Ḥakīm Ḥumām and nephew of Ḥakīm Abū-alfaḥ of Gilān, born in Fatḥpūr under Akbar, was for a longer time companion of prince Parwīz, and died in the middle of Shāhjahān's reign, on fol. 271^b. 706. Mullā Shāhid of India, born and educated in Fatḥpūr, contemporary with Muḥammad Jān Kudai and Tālib Kalīm, flourished under Jahāngir and Shāhjahān, and died in the middle of the latter emperor's reign; he left a diwān and a mathnawī in imitation of the Makhlūz-alasrār, in 12,000 baits, on fol. 272^b. 707. Mirzā Amān-allāh, with the takhalluṣ Amānī, called Khān-zamān, son of Nawwāb Mahālatkhān Sausanī, pupil of Muṣṣḥikhān, died in the middle of Shāhjahān's reign, on fol. 275^b. 708. Mullā Tahmāsp Kulī 'Arshī, usually styled Yazdī, of Turkish extraction, went to India under Jahāngir, and lived in Lāhūr, on fol. 276^b. 709. Mullā Faṭḥi of Ariāstān, on fol. 277^a. 710. Hasanbeg, with the takhalluṣ Unsi, wrote a *ḡazal*, but left it incomplete, on fol. 277^b. 711. Saḍīyāi of Isfahān, contemporary with Ḥakīm Shifā'i, like the preceding poet, on fol. 277^b. 712. Mullā 'Aḡrī of Tabriz, brought up in Yazd, on fol. 277^b. 713. Najātī Yāfī, on fol. 278^a. 714. Mullā Bikhūdī, a great Shāh-nāma reciter, under Shāh 'Abbās, author of a mathnawī, on fol. 278^a. 715. Mullā Afdal, with the takhalluṣ Himmatī, son of Mullā Ya'kūb, pupil of Mullā Mu'izz-al-dīn Yazdī in science, of Khwājāb Ikhtiyār Munshī in calligraphy, and of Ḥakīm Shifā'i in poetry, on fol. 278^b. 716. Mullā Kādī Rūshdī, brother of the preceding poet, on fol. 278^b. 717. Mir Mashrab, son of Mir Ḥusain, known as Shishgar (glass-maker) of

Kumm, under Shāh 'Abbās, on fol. 278^b. 718. Shāh Kashidāi Kāshī, lived some time in India, on fol. 279^a, 719. 'Arif of Shirāz, a dervish, went to Isfahān in the beginning of Shāh Saḍī's reign, on fol. 279^a. 720. Shāh Murād of Khwāsār, a good poet and musician, under Shāh 'Abbās, on fol. 279^a. 721. Mullā Muḥammad Ridāi, with the takhalluṣ Mushḥqī of Kumm, on fol. 279^a. 722. Mast 'Alī of Isfahān, contemporary with Shifā'i, went to India in the beginning of Shāh Saḍī's reign, but returned afterwards, on fol. 279^b. 723. Amirbeg Kaṣāb, was butcher in Isfahān, lived at the same time, on fol. 279^b. 724. Mirzā Rādī of Artīmān (in the district of Hamadān), father of Mirzā Ibrāhīm Adham, on fol. 279^b. 725. Mullā Biniash, usually styled Kashmīrī, because he lived in Kashmīr, on fol. 280^a. 726. Mullā Tarzī of Tarasht (in the district of Rai), on fol. 280^b. 727. Mullā Muḥammī of Tabriz, survived Muḥammī of Shirāz, never came to India, died A. H. 1048, on fol. 280^b. 728. Ḥājī Muḥammad Jān Kudai of Mashhad, went to India A. H. 1042, author of the *ḡazal-nāma Shāhjahānī*, in 8000 baits, died A. H. 1056, at Lāhūr; he also wrote a descriptive mathnawī on Kashmīr (در تعریف کشمیر), on fol. 281^a. 729. Ḥakīm Bākīr, with the takhalluṣ Shifā'i of Isfahān, died A. H. 1052 (the first year of Shāh 'Abbās II's reign), on fol. 283^b. 730. Fakhrāi Ummatī of Turbat in Khurāsān, contemporary with Jān Kudai, was in the service of Kādī Sulṭān Turbatī, the Kādī of Mashhad in Shāh 'Abbās' time, on fol. 283^b. 731. Muḥammad Kulī Salīm of Tabarān in the district of Rai, author of a mathnawī on Lāhījān (در تعریف لاهجان), went to India in the beginning of Shāhjahān's reign, and entered the service of the grand wazīr Ismāḥīlkhān; he also wrote a mathnawī on the war of his master with the people of Aḥmā, died A. H. 1057 in Kashmīr, on fol. 284^a. 732. Ḥasankhān, son of Ḥusainkhān Shāmlū, with the takhalluṣ Ḥasan, was governor of Harāt till the beginning of Shāh 'Abbās II's reign, and saw in his majlis poets like Mirzā Malik Mashrūkī, Mirzā Faḡhlī, and Mullā Auḡl, on fol. 285^a. 733. Mirzā Muḥimā of Kufrān, died in the beginning of Shāh 'Abbās II's reign, on fol. 285^b. 734. Mirzā Abū-alḥāsim of Astārābād, went to India in Jahāngir's time, returned afterwards to Isfahān, and died in the beginning of Shāh 'Abbās II's reign, on fol. 285^b. 735. Mullā Taḡī of Mashhad, entered the service of the preceding poet in Isfahān, and died in Shāh 'Abbās II's reign, whilst on the way to Mashhad to visit his father, on fol. 286^a. 736. Jalāl of Nāin, contemporary with Ḥakīm Shifā'i, on fol. 286^b. 737. Najātī of Shirāz, under Shāh Saḍī and Shāh 'Abbās II, on fol. 286^b. 738. Muḥammad Anū (or Amin), with the takhalluṣ Khāzīn and the epithet Kāsi (قاسی), died in Shirāz, on fol. 286^b. 739. Mir 'Atāi Munṭalā of Tabarān, under Shāh Saḍī and Shāh 'Abbās II, on fol. 289^a. 740. Mirzā Khāsim of Isfahān, went to India and entered Shāhjahān's service, died shortly after his return to Isfahān, on fol. 289^a. 741. Mir Ghurūrī Kāshī, on fol. 289^b. 742. Mullā Ghurūrī of Shirāz, author of a mathnawī *ḡazal-nāma*, under Shāh 'Abbās, on fol. 289^b. 743. Shu'ūrī of Mashhad, under Shāh Saḍī and Shāh 'Abbās II, on fol. 288^a. 744. Mullā Saḍī of

Kirmān, also known as Shīrāzī, on fol. 288^a. 745. Dairāmbeg Sāmī of Hamadān, son of Bākīrbeg Rustam Khān, who was killed in Kāzwin, on fol. 288^b. 746. Furghī of Kashmīr, one of Shāhjahān's poets, author of a mathnawī on Shāhjahān's death (در تعریف آبادی دارالسلام شاهجهان آباد), on fol. 288^b. 747. Abū Tālib Kalim of Hamadān, lived in Kāshān, came in the beginning of Jahāngīr's reign to India, and joined the service of Rūb-alamīn, accompanied him, A.H. 1028, to 'Irāk, returned two years after to India, and was honoured by the title of 'king of poets,' died A.H. 1061 in Kāshmīr; his tomb is close by those of Kudsi, Salīm, and Ghānī, on fol. 289^a. 748. Mirzā Ḥasan Wāhib, brother of Mirzā Ḥusain, under Shāh Sāfi, died in Yazd, on fol. 292^a. 749. Zāghī Kālījānī of Isfahān, the favourite of the preceding poet, on fol. 292^b. 750. Mirzā Jān, with the takhallus Bahā'ī, brother of Ḥasan Wāhib, was a short time wazīr of Kāshān, died young, on fol. 292^b. 751. Mirzā Ibrāhīm Adham of Hamadān, son of Mir Rādī of Artīmān, went to India in the middle of Shāhjahān's reign, died A.H. 1060; he left a diwān, a mathnawī, and a *saṭī namā*, on fol. 293^a. 752. Tā'ib Tafrusī (or Tafrushī), went to India under Jahāngīr, on fol. 294^a. 753. Mullā Darkī of Kumīn, on fol. 294^a. 754. Mullā Kausī of Tabriz, was some time in the service of Ākā Ḥusain in Isfahān, on fol. 294^b. 755. Mullā Mirak Jān, with the takhallus Mīr of Balkh, lived forty years in Isfahān, under Shāh 'Abbās and Shāh Sāfi, died A.H. 1061, on fol. 294^b. 756. Maulānā 'Abd-alḥakk, born in the district of Isfahān, died A.H. 1063, in the reign of Shāh 'Abbās II; he was an intimate friend of Mullā Muḥammad Sharīf, on fol. 295^a. 757. Darwish Muḥammad Sāliḥ, died in the reign of Shāh 'Abbās II, on fol. 295^a. 758. Mirzā Sādiq Dast-i-ghaib, a cousin of Mirzā Nizām, was, like his father, chief kādī of Shīrāz, went under Shāh 'Abbās II to India, and died in Lāhūr, on fol. 295^b. 759. Mullā Siratī, contemporary with Tālib Kalim, under Shāhjahān, on fol. 295^b. 760. Muḥammad Taqī, with the takhallus Ghāfilā of Tākan, died under Shāh 'Abbās II, on fol. 296^a. 761. Hājī Binā, an Indian, made the pilgrimage to the holy cities three times, died in Ahmadābād in Gujārat, on fol. 296^a. 762. Sayyid Jalāl Ridā'ī, on fol. 296^a. 763. Muḥammad Sa'id, known as Sa'idkhān Kurnishi Multānī, one of Shāhjahān's servants, on fol. 296^b. 764. Zamānā of Bukhārā, went to India under Shāhjahān, on fol. 296^b. 765. Muḥammadbeg, with the takhallus Ḥakīkī of Tūrān, lived in Ahmadābād under Shāhjahān, on fol. 296^b. 766. Sayyān, one of Shāhjahān's poets, on fol. 297^a. 767. Mullā Dānā, at the same time, on fol. 297^a. 768. Mullā Sājid of Kāzwin, at the same time, on fol. 297^a. 769. Muḥammad Ḥusain, with the takhallus Mashhādī, went to India at the same time, on fol. 297^b. 770. Shāh Ḥusain, with the takhallus Munāsib of Samar-kand, went to India under Shāhjahān, on fol. 297^b. 771. Mullā Muḥammad Ḥasan, with the takhallus Shādānī of Jaunpūr, at the same time, on fol. 297^b. 772. Muḥammad Taqībeg Naṣh'ah (نصاح) of Tūrān, at the same time, on fol. 297^b. 773. Mir 'Abd-alrahīm Jaishī, pupil of Mullā Hāṭī, one of Shāhjahān's poets, on fol. 297^b. 774. Khulqī, on fol. 297^b. 775. Mir

Rādī, on fol. 298^a. 776. Ridā of Kaashmīr, under Shāhjahān, on fol. 298^a. 777. Mullā 'Alā, whose name was 'Alī Kulibeg of Tūrān, at the same time, on fol. 298^a. 778. Mirzā Mahdī, with the takhallus Bayān of Irān, went to India at the same time, on fol. 298^a. 779. Mir Yahyā, with the takhallus Shitāb of Irān, at the same time, on fol. 298^a. 780. Sharaf-al-din of Tarshiz, one of Shāhjahān's poets, on fol. 298^a. 781. Mir Burhān, with the takhallus Ghurī of Bukhārā, went to India at the same time, on fol. 298^b. 782. Kānī of Harāt, on fol. 298^b. 783. Sultān Mustafā Mirzā, grandson of Shāh Tahmāsp Safawī, on fol. 298^b. 784. Muzaffar Ḥusain Mirzā, also a descendant of Tahmāsp by his mother, and of Shāh Nī'mat-allāh Walli by his father, under Shāh Sāfi, on fol. 298^b. 785. Abū-alkāsim Mirzā, a descendant of Shāh 'Abbās by his mother, lived at the same time, on fol. 298^b. 786. Mirzā Muḥammad Sādiq, with the takhallus Fā'iz, known as Mirzā 'Alā-aldin Muḥammad, a descendant of Shāh 'Abbās by his mother, and of Mirzā Rāfi Ṣadr Shahrastānī by his father; he got his takhallus from Sā'ib, under Shāh Sāfi, on fol. 299^a. 787. Mirzā 'Abdallāh Irān, son of the preceding poet, on fol. 299^a. 788. Mirzā Dā'ūd, a descendant of Shāh 'Abbās by his mother, on fol. 299^b. 789. Khalīfah Sultān 'Alā-aldin Ḥusain, son of Rāfi-aldin Muḥammad Khalīfah, who flourished under Shāh 'Abbās, became grand wazīr of Shāh 'Abbās II, died 1064, on fol. 299^b. 790. Kaikhusrawkhān, nephew of Rustamkhān, on fol. 300^a. 791. Murtadā Kulīkhān, under 'Abbās II, on fol. 300^a. 792. 'Alī Kulīkhān, with the takhallus A'zam, son of Hasankhān Shāmlū, at the same time, on fol. 300^b. 793. Sāfi Kulibeg, son of Malik Sultān جارجي باشي, who was in Shāh 'Abbās' service, under Shāh 'Abbās II, author of a mathnawī, on fol. 300^b. 794. Sāfi Kulibeg, with the takhallus Sāfi, son of Muḥammad 'Alībeg, was wazīr of Yazd under 'Abbās II, on fol. 301^a. 795. Bawādiqbeg Shāmlū, with the takhallus Nasīm, was some time in the service of Hasankhān Shāmlū, the governor of Harāt, died in Shāh 'Abbās II's reign, on fol. 301^a. 796. Salabbeg, the grandson of Tahmāsp Kulīkhān, at the same time, on fol. 301^b. 797. Pābandarkhān, of the Safawī family, on fol. 301^b. 798. Hasanbeg, pupil of Mirzā Ibrāhīm Hamadānī, on fol. 301^b. 799. Diyā of Kāzwin, on fol. 302^a. 800. Mirzā Zain-al'ābidin, with the takhallus Taslīm, son of Mirzā Mu'in Muḥammad, the wazīr of Begtasakhān, governor of Baghdad, on fol. 302^a. 801. Mirzā Hādī, son of Mirzā Rāfi Ṣadr Shahrastānī, went at the end of his life to India and gained the favour of prince Murād-bakhsh, on fol. 302^a. 802. Mirzā Mahdī, with the takhallus Ḥujjat, on fol. 302^b. 803. Mirzā Ṣadr-aldin Muḥammad, with the takhallus Arām, died in Shāh 'Abbās' time, on fol. 302^b. 804. Mirzā Sāliḥ, with the takhallus Sāliḥ of Tabriz, on fol. 302^b. 805. Mirzā 'Ināyat, brother of the preceding poet, on fol. 303^a. 806. Muḥammad Ridā, with the takhallus Fikrī of Isfahān, died 100 years old in the reign of 'Abbās II, on fol. 303^a. 807. Mullā Shaukī of Shāhtar, wrote a diḥabā, to Khākānī's diwān, on fol. 303^b. 808. Adhambeg, with the takhallus Adham, son of Shāh Kulibeg Turkman (who died in Arabia in Shāh

'Abbās' reign), on fol. 303^b. 809. Mirzā Shams-al-din Shahrastāni, son of Mirzā Muḥammad Ridā', a descendant of Mir 'Ināyat-allāh Shahrastāni by his father, and of Mirzā Rāfi' Sastr by his mother, on fol. 303^b. 810. Hājī Muḥammad 'Alī of Isfahān, went to India under Shāhjahān, on fol. 304^a. 811. Maulānā Shugūn of Irān, went to India under Shāhjahān, died a few years after A. H. 1060, on fol. 304^b.

Ff. 304, ll. 17; Nasta'liq; size, 13½ in. by 8½ in. [ELLIOT 400.]

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Riyāḍ-al-sharā' (رياض الشعراء).

A large biographical work on ancient and modern Persian poets, with numerous and valuable specimens, composed by 'Alī Kullī (or Kulīkhān) of Dāghistān, with the takhalluṣ Wāliḥ, and completed A. H. 1161 = A. D. 1748. The author was born A. H. 1124 = A. D. 1712, 1713, and died A. H. 1169 or 1170 = A. D. 1756 or 1757. This tadhkirah is arranged alphabetically, and contains 2496 biographies. For further details see the Journ. of the Roy. As. Soc. ix, p. 143 sq.; A. Sprenger, Catal., p. 132. Other copies of the same work are in Berlin, Sprenger's Coll., No. 332, and in the British Museum, Kieu i. p. 371.

A complete index on ff. 10^a-10^b. Beginning of the tadhkirah on fol. 11^b: محفل خاطر قدس مآثر. صاحبان آگاه حمد ناطقیست که نظم مجموعه ممکنات را بکلمه کن معنی طرز مظهر نگار الخ.

No data.

Ff. 439, four columns, each ll. 25-29; very careless and irregular Nasta'liq; many small injuries; size, 14½ in. by 8½ in. [ELLIOT 402.]

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A short fragment of the same.

This portion of Wāliḥ's tadhkirah goes down to the middle of the letter و, and breaks off in the biography of Mirzā Taqī bin Khwājāh Kāsim of Khurāsān (corresponding to the preceding copy, fol. 73^a, l. 20).

Ff. 67, ll. 25; Nasta'liq; size, 14½ in. by 10 in.

[ELLIOT 423.]

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Muntakhab-alash'ar (منتخب الاشعار).

A poetical anthology, with short biographical notices, compiled A. H. 1161 = A. D. 1748 (see the chronogram in the last verse on fol. 197^a: بی سال تاریخ, by Muḥammad 'Alīkhān bin Muḥammad of Mashhad, with the takhalluṣ Mubtālā, comp. fol. 12^a, ll. 12, 13, etc., and entitled Muntakhab-alash'ar or selections of poetry.

Contents:

Complete index of the poets quoted in this tadhkirah, on fol. 2^a.

The author's preface on fol. 11^b, beginning: منتخب دیباجة حمدی که عبدالجبار چمن خوش نوائی به بهترین زمزمه نغمه سرا شوند الخ.

The anthology itself begins on fol. 13^a, is alphabetically arranged according to the names of the authors, and contains extracts of different kinds from the dīwāns of the following 755 poets:

1. Ahlī Shīrāzī, on fol. 13^a.
2. Ahlī Khurāsānī, who lived under Sultān Husain Mirzā Baiqarā, on fol. 14^a.
3. Khwājāh Aṣafī, son of Khwājāh Muḥmīd, died under Sultān Husain Mirzā, on fol. 15^b.
4. Ahlī Shīrāzī, in the same reign, on fol. 16^b.
5. Ākhund Shāfi'ā Athar of Shīrāz, on fol. 17^b.
6. Mir Muḥammad Bākīr Dāmād, with the takhalluṣ Ishrāk, under Sultān 'Abbās, on fol. 18^a.
7. Amin-al-din Dādā of Yazd, on fol. 18^a.
8. Abū-almafakhir of Rai, under Sultān Ghiyāth-al-din Muḥammad Abū-alfath bin Malik-shah, on fol. 18^b.
9. Shaikh Abū Sa'īd Abū-alkhair of Mahna, on fol. 18^b.
10. Ustād Arshadi of Transoxania, author of a work on poetry, entitled حدیق الشعر, on fol. 19^a.
11. Ibn Naṣūb, contemporary with Salmān of Sāwa and panegyrist of Sultān Abū Sa'īdkhān, on fol. 19^a.
12. Mirzā Ibrahim of Badakhshān, on fol. 19^b.
13. Amir Hājī, of the Janabid of Tūn, whose name was Kutub-al-din, under Sultān Husain Mirzā, on fol. 19^b.
14. Khwājāh Afḡal-al-din Muḥammad Kāshī, on fol. 19^b.
15. Shaikh Aḥmad of Marāgha, a pupil of Shaikh Aḥmad-al-din Kirmānī, on fol. 19^b.
16. Shaikh Abū-almuḥammad Aḥmad ibn Abū-alhasan, called Aḥmad Nāmaki Jāmī, on fol. 20^a.
17. Amināi of Najaf, son of Maulānā Maḥmūd, on fol. 20^b.
18. Maulānā Adham of Kazwīn, on fol. 20^b.
19. Akhtari of Yazd, contemporary with Shāh 'Abbās; he went to India and entered the service of Mir Jumla Shahrastānī, on fol. 20^b.
20. Maulānā Umidī of Rai, on fol. 20^b.
21. Haktm Aḥmad-al-din Anwarī Khāwari, under Sultān Sanjar, died A. H. 547, on fol. 21^a.
22. Maulānā Muḥammad Akḡas, called Akḡas of Mashhad, on fol. 21^b.
23. Asadbeg of Kazwīn, went to India under Akbar, on fol. 21^b.
24. Anisī Shāmūl, on fol. 22^a.
25. Mir Abū-alhasan Farāhānī, lived under Shāh 'Abbās, on fol. 22^a.
26. Shaikh Abū-alkāsem Kāzārūnī, on fol. 22^b.
27. Aḥmadkhān Husainī, pādīshāh of Gīllān, on fol. 22^b.
28. Mullā Amān-allāh of Kuhistān, on fol. 22^b.
29. Khwājāh Afḡal-al-din Muḥammad Turk of Isfahān, on fol. 23^a.
30. 'Abd-alrasul Istighnā, on fol. 23^a.
31. Mullā Āghāi of Harāt, on fol. 23^a.
32. Abū-alfaraj bin Mas'ūd Rānī, panegyrist of Abū 'Alī of Simjūr (?), on fol. 23^a.
33. Shaikh Abū Hāmid Aḥmad-al-din of Kirmān, a pupil of Suhrawardī, on fol. 23^b.
34. Anī of Harāt, on fol. 23^b.
35. Mir Asīrī of Tāharān, with his original name: Amir Kādī, son of Kādī Mas'ūd Saifi Ḥasanī, went to India and entered Akbar's service, on fol. 23^b.
36. Maulānā Ummatī Turbatī, a contemporary of Shāh Tahmasp, on fol. 23^b.
37. Amir Maḥmūd, called Ibn Amin, on fol. 23^b.
38. Mir Amānī of Isfahān, whose real name was Mir Sharīf, on fol. 24^a.
39. Afṣarī of Kirmān, on fol. 24^a.
40. Kāsim Arslan of Mashhad, was in Akbar's service, on fol. 24^a.
41. Mirzā Akbar, an inhabitant of Kazwīn, on fol. 24^a.
42. Mirzā Sharīf Ilāmī of Isfahān, on fol. 24^a.
43. Muḥammad 'Alībeg Afṣar of Isfahān, went to India under 'Ālamgir, on fol. 24^a.
44. Haidar 'Alī Aḡharī, under Jahāngīr, on fol. 24^a.
45. Ibrahim Adhur, on fol. 24^b.
46. Mir 'Imād-al-din Maḥmūd bin

Hujjat-allāh, with the takhalluṣ Ḥāshī of Hamadān, on fol. 24^a. 47. Mullā Muḥammad Sa'īd Ashraf, son of Muḥammad Ṣāliḥ of Māzandarān, went to India under 'Ālamgir and passed the last part of his life at Isfahān, on fol. 24^b. 48. Mullā Abū-alḥasan Fāḍil of Kāshān, son of Mullā Aḥmad Fāḍil of Mahna, on fol. 25^a. 49. Mirzā Aḥsan-allāh, with the takhalluṣ Aḥsan and the epithet Zafarkhān, one of the great Amirs of Jahāngir and Shāhjahān, on fol. 25^a. 50. Muḥammad Ṭāhir 'Ināyatkhān Aḥnā, a son of the preceding poet, on fol. 25^b. 51. Mirzā Ibrāhīm Adham, son of Mir Rāḍī of Artīmān, went to India under Shāhjahān, on fol. 25^a. 52. Khwājā Abū Naṣr of Mahna, the son of Khwājā Mu'ayyad, on fol. 25^b. 53. Maulānā Abdāl, on fol. 25^b. 54. Maulānā Āṭashī, under Shāh Isma'īl, on fol. 25^b. 55. Mir Abū-alma'ālī, at Shāh 'Abbās' court, on fol. 25^b. 56. Mir Abū-alḥādī, at Shāh Isma'īl, on fol. 25^b. 57. Maulānā Lemī of Harāt, on fol. 25^b. 58. Maulānā Ahlī of Tarshīr, on fol. 25^b. 59. Athīr-aldīn Muḥammad Akḥṣakātī, contemporary with Khākānī, on fol. 25^b. 60. Āfātī of Tūn, on fol. 26^a. 61. Maulānā Asrī of Mashhad, on fol. 26^a. 62. Āghā Ibrāhīm Aḥbar, on fol. 26^a. 63. Adā'ī of Samarkānd, on fol. 26^a. 64. Hājī Isma'īl of Kāzwīn, under Shāh Ṭahmāsp, on fol. 26^a. 65. Afārī, on fol. 26^a. 66. Haidarbeg Anīs of Tabriz, a friend of Shāh Ṭahmāsp, on fol. 26^a margin. 67. Amīr Mu'īn-aldīn Ashraf of Shīrāz, on fol. 26^a margin. 68. Mir Aḥklī of Kumm, on fol. 26^a margin. 69. Jalāl-aldīn Akbar pādīshāhī, the son of Hūmayūn, on fol. 26^b. 70. Shaikh Jalāl-aldīn Aḥḥurī, on fol. 26^b. 71. Aḥlī of Mashhad, on fol. 26^b. 72. Ḥasan Sanjar Asrī of Mashhad, on fol. 26^b. 73. Maulānā Aujī of Natanz, under Shāh 'Abbās, on fol. 26^b. 74. Anṣārī of Kumm, on fol. 26^b. 75. Anwār of Hamadān, on fol. 26^b. 76. Mirzā Akbar, son of Mirzā Naṣr, on fol. 27^a. 77. Mirzā Abū-alḥasan of Shīrāz, contemporary with Shāh Sulaimān, on fol. 27^a. 78. Mir Ajrī of Yazd, on fol. 27^a. 79. Mirzā Niyāz Umīd of Balkh, on fol. 27^a. 80. Mullā Muḥammad Hādī of Mashhad, with the takhalluṣ Imā (إمّا), on fol. 27^a. 81. Mirzā Isma'īl Imā of Isfahān, on fol. 27^a. 82. Mirzā Jalāl Asrī, on fol. 27^a. 83. Muḥammad Ridā Kizilbashkhān Umīd of Hamadān, went to India at the beginning of Bahādurshāh's reign, on fol. 28^a. 84. Sirāj-aldīn 'Alīkhān Arzū of Gwālīor, became a naṣkar at Dīhlī, on fol. 28^a. 85. Pīr Mḥammad Ulfat of Jaunpūr, on fol. 28^b. 86. Mir Khwājā Aḥmad of Lakhnau, on fol. 28^b. 87. Khānzatān, with the takhalluṣ Amānī, the son of Mahabbatkhān, on fol. 28^b. 88. Shaikh Bahā-aldīn Muḥammad Āmūlī, on fol. 28^b. 89. Maulānā Kamāl-aldīn Bannā'ī of Harāt, contemporary with Mir 'Alīshīr, used as takhalluṣ in his later years Hālī, on fol. 29^a. 90. Mḥammad Bākīr Khurīd of Kāshān, on fol. 30^a. 91. 'Abd-albāktī of Nāḥāwand, with the takhalluṣ Bākī, the brother of Ākā Khidr, the wazīr of Kāshān, on fol. 31^a. 92. Pūr Bahā'ī Jāmī, was a pupil of Maulānā Nūr-aldīn Kubā'ī and contended in poetry with Khwājā Humām, on fol. 31^b. 93. Badī' of Samarkānd, on fol. 31^b. 94. Bairamkhān Khānkāshān, wazīr of Akbarshāh, on fol. 31^b. 95. Ākā Ṣāliḥ Burhān of Māzandarān, went to India, on fol. 31^b. 96. Baḳā'ī of Khwārizm, on fol. 32^a.

97. Bisāṭī of Samarkānd, had many disputes with Kamāl Khujandī, on fol. 32^a. 98. Kādī Badī'-alzamān ibn Kādī Shams-aldīn Muḥammad Dastānī of Isfahān, on fol. 32^a. 99. Pairawī (پیرای) of Kāzwīn, on fol. 32^a. 100. Mir Burhān of Aḥarākūh, on fol. 32^a. 101. Mirzā Bākīr, a descendant of the Safawīs, on fol. 32^b. 102. Bazmī of Karaj, flourished at Shīrāz, on fol. 32^b. 103. Mullā Hājī Bahram of Bukhārā, on fol. 32^b. 104. Mirzā Abū-alḥasan Bigāna, related to Mir Abū-alma'ālī of Nīshāpūr, on fol. 32^b. 105. Muḥammad Rafīkhān Bādhlī, went to India under 'Ālamgir, author of the *حیدری* (حیدری), on fol. 32^b. 106. Bādhlī of Sāwa, on fol. 33^a. 107. Candrabhān, with the takhalluṣ Brahman, under Shāhjahān, on fol. 33^a. 108. Mullā Bīdīl of Balkh, on fol. 33^a. 109. Bīdīl Bīdīl, a sister of Shaikh 'Abdallāh Diwāna, lived at Harāt, on fol. 33^a. 110. Pairawī (comp. No. 99), on fol. 33^a. 111. Burhān-aldīn of Ardalan, on fol. 33^a. 112. Darwish 'Alī, called Pīr-i-sadāsiya, the centenary, in 'Alī-shīr's time, on fol. 33^a. 113. Pīr Dīkhān, on fol. 33^b. 114. Bikasī of Sabzawār, on fol. 33^b. 115. Pairawī of Sāwa, on fol. 33^b. 116. Mirzā Mahdī Bayān, Abū Ṭālib Kallm's nephew, on fol. 33^b. 117. Maulānā Faymī of Harāt, on fol. 33^b. 118. Sharaf-aldīn Payām of India, on fol. 33^b. 119. Mirzā 'Abd-alkādir Bīdīl of Dīhlī, on fol. 34^a. 120. Mirzā Muḥammad Sa'īd Hakīm of Kumm, son of Hākim Muḥammad Bākīr, with the takhalluṣ Tanhā, one of Shāh 'Abbās II's physicians, on fol. 34^a. 121. Tajallī Kāshī, a pupil of Maulānā Naṣrī of Nīshāpūr, on fol. 34^a. 122. Mir Tashlīhī Kāshī, on fol. 34^a. 123. Tajallī Lāhījī, went to India, on fol. 35^a. 124. Ibrāhīm Tasallī of Shīrāz, on fol. 35^a. 125. Ākā Takī of Isfahān, on fol. 35^a. 126. Mir Muḥammad Bākīr Ṭābī of Kumm, on fol. 35^a. 127. Mullā 'Alī Ridā Tajallī, a pupil of Ākā Husain Khwānsārī, on fol. 35^a. 128. Takī Aḥḥādī, the author of the celebrated *tadhkirah* (called here *عزبات*), on fol. 35^b. 129. Mirzā Muḥsin Ta'thīr, on fol. 35^b. 130. Ādina Kullī Ṭābī Khwānsārī, on fol. 35^b. 131. 'Abd-allāṭīkhān Tanhā, nephew to Mirzā Jalāl Asrī, on fol. 35^b. 132. Khwājā Husain Tanhā'ī of Mashhad, contemporary with Faīdī, Urīfī, etc., was first in the service of Sulṭān Ibrāhīm Mirzā (with the takhalluṣ Jāhī, see No. 140), and went later on to India, on fol. 36^a. 133. Mir Afīdīl Ṭāhīb, born at Dīhlī; his family was originally of Allāhābād, on fol. 36^a. 134. Mir 'Alī 'Azīm Ṭāhīb, son of Mir Afīdīl Ṭāhīb, lived at Dīhlī, on fol. 36^b. 135. Maulānā 'Abd-alraḥmān Jāmī, on fol. 36^b. 136. Mir Sayyid Muḥammad Ṭhāqīb, a pupil of Mir Mḥammad Ṭāhir, on fol. 36^b margin. 137. Mullā Jalākhān Jamālī of Dīhlī, contemporary with Jāmī, on fol. 43^a. 138. Maulānā Jalāl-aldīn Muḥammad of Balkh, that is Jalāl-aldīn Rūnī, with the takhalluṣ Shams and Maulawī, on fol. 43^a. 139. Mirzā Ja'far Radī'-alzamān of Kāzwīn, called Āsafkhān, on fol. 44^a. 140. Sulṭān Ibrāhīm Mirzā Jāhī, a brother of Shāh Isma'īl II, the son of Shāh Ṭahmāsp, on fol. 44^b. 141. Mirzā Ja'far of Tāharān, on fol. 44^b. 142. Jāmī of Bukhārā, on fol. 44^b. 143. Čakartī of Shīrāz, on fol. 45^a. 144. Jāmī of Hamadān, on fol. 45^a. 145. Mullā Ja'fārī of Sāwa, under Shāh 'Abbās, on fol. 45^a. 146. Maulānā

- Jārbūtlang of Balkh, on fol. 45^a. 147. Maulānā Jurnl of Bukhārā, on fol. 45^a. 148. Maulānā Juzwi of Irāk, on fol. 45^b. 149. Mir Ja'far of Mashhad, on fol. 45^b. 150. Jamāl of Khwānsār, on fol. 45^b. 151. Jamāl of Khwānsār, on fol. 45^b. 152. Jamāl 'Adud of Yazd, on fol. 45^b. 153. Ja'farbeg, under Shāh Saifi, on fol. 45^b. 154. Jalāl of Sīstān, on fol. 45^b. 155. Mirzā Dārāb Jūyā, on fol. 45^b margin. 156. Jadā'ī of Tabriz, on fol. 45^b margin. 157. Shaikh Jamal-aldin, a pupil of Shaikh Farid-aldin Shakarganj, on fol. 46^a. 158. Khwājāh Hāfīz of Shīrāz, on fol. 46^a. 159. Maulānā Haidar Kalūc, under Shāh Isma'īl, on fol. 50^b. 160. Maulānā Taki-aldin Muhammad Huml of Isfahān, under Shāh Tahmāsp, on fol. 52^b. 161. Mirzā Hīwābī of Natanza, on fol. 53^a. 162. Khwājāh Amīr Hasan of Dihli, a pupil of Khwājāh Niẓām-aldin Auliya, on fol. 53^b. 163. Mir Hūdūrī of Kumm, on fol. 54^a. 164. Kāsimbeg Hālati, under Shāh Tahmāsp, on fol. 54^b. 165. Mullā Hātina Kāshī, on fol. 55^a. 166. Hairati of Transoxania, in Shāh Tahmāsp's service, on fol. 55^b. 167. Sayyid Hazini of Astarābād, on fol. 55^b. 168. Maulānā Hājī Fūṭah of Samarkand, on fol. 55^b. 169. Hayātī of Gilān, went to India under Akbar, on fol. 55^b. 170. Hadithi of Isfahān, on fol. 56^a. 171. Mullā Husaini of Yazd, on fol. 56^a. 172. Mullā Hakkī of Khwānsār, on fol. 56^a. 173. Hātimbeg of Ardūbād, a descendant of Khwājāh Naṣir-aldin Tusi, on fol. 56^a. 174. Shamsāi Hālī of Yazd, on fol. 56^a. 175. Hamīdī of Kashmir, on fol. 56^a margin. 176. Diwāna Husāmī (حسامی) Kalandar, on fol. 56^b. 177. Hākiri of Tabriz, on fol. 56^b. 178. Hilmi of Ardābil, lived in Isfahān, on fol. 56^b. 179. Mullā Husaini Sarraf, contemporary with Shāh 'Abbās, on fol. 56^b. 180. Harfi of Isfahān, on fol. 56^b. 181. Hījāli of Ardābil, on fol. 56^b. 182. Maulānā Hamīd-aldin, on fol. 57^a. 183. Harifi of Sāwa, on fol. 57^a. 184. Akā Husain Khwānsārī, the son of Maulānā Jamāl-aldin, on fol. 57^a. 185. Hairānī of Hamadān, in the service of Sultān Ya'qūb, on fol. 57^a. 186. Maulānā Hājī Muhammad Gilāui, under Shāh Sulaimān, and Sultān Husain, on fol. 58^a. 187. Shaikh Muhammad 'Alī Hazin, born in Isfahān, went to India and lived in Shāhjahānābād at the time when this book was written, on fol. 58^a. 188. Mir Muḥ-tasham 'Alīkhān, with the takhalluṣ Hishmat, lived at Dihli, on fol. 59^a. 189. Khwājāh Amīr Khusrāw of Dihli, on fol. 59^b. 190. Shāh Isma'īl Khātā'ī ibn Sultān Haidar Husaini Safawi, on fol. 67^a. 191. Hakim Afṣal-aldin Khākānī, died a. n. 582, on fol. 67^a. 192. Sayyid Husain Khālis of Mashhad, with the epithet Intiyāzkhān, on fol. 67^b. 193. Khusrāwī of Kā'in, nephew of Mirzā Kāsim of Junābid, on fol. 68^a. 194. Khāshī of Irān, lived in Kashmir, on fol. 68^a. 195. Khāsmī of Isfahān, on fol. 68^a. 196. Khidri of Astarābād, on fol. 68^a. 197. Maulānā Khidri of Kāzwin, on fol. 68^b. 198. Khalaf of Tabriz, on fol. 68^b. 199. Mullā Khidri of Khwānsār, son of Maulānā Tajiri, on fol. 68^b. 200. Mir Muhammad Yūsuf Khalkī of Tāharān, contemporary with Shāh Tahmāsp, on fol. 68^b. 201. Khwāri of Tabriz, on fol. 68^b. 202. Maulānā Khālāṣī, a friend of Muḥtasham Kāshī, on fol. 69^a. 203. Mullā Khayālī of Bukhārā, on fol. 69^a. 204. Mirzā Jān Khākī, under Shāh Tahmāsp, on fol. 69^a. 205. Khādīm, on fol. 69^a. 206. Khātami of Isfahān, on fol. 69^a. 207. Khusrāwī of Transoxania, contemporary with 'Abdallākhān Uzbeq, on fol. 69^a. 208. Khidri of Lār, under Shāh 'Abbās, on fol. 69^b. 209. Khwājūi Kirmānī, pupil of 'Alī-aldaulah Simnāni, on fol. 69^b. 210. Khwājāzādā Kābuli, under Humāyūn, on fol. 69^b. 211. Bākīrāi Khālī, with the takhalluṣ Kāshī, lived in Mashhad under Shāh Sulaimān, on fol. 69^b. 212. Maulānā Khākī, a dervish, on fol. 69^b. 213. Hakim 'Umar Khayyām, under Sultān Sanjar, on fol. 70^a. 214. Darwīsh Dahakī of Kāzwin (Dahak is a village near that town), on fol. 70^a. 215. Mirzā Dānā (whose diwān contains 3000 baits), on fol. 70^b. 216. Diwān-i-Jashk, on fol. 71^b. 217. Mir Radī Dānish of Mashhad, was in Shāhjahān's service, on fol. 72^a. 218. Mullā Dā'i of Isfahān, the son of Maulānā Dāmīrī of Isfahān, on fol. 72^a. 219. Mullā Dā'i of Shīrāz, on fol. 72^b. 220. Kādī Rukn-aldin Da'wādī of Kumm, with the takhalluṣ Da'wā, the pāneygyrist of the Amīr Yahyā-aldin Murādā of Kumm, on fol. 72^b. 221. Dakhli of Isfahān, under Shāh Tahmāsp, on fol. 72^b. 222. Dā'i of Sarakhs, under Shāh Isma'īl, on fol. 72^b. 223. Maulānā Dūst Muḥammad, on fol. 72^b. 224. Maulānā Darki of Kumm, under Shāh 'Abbās, on fol. 72^b. 225. Dīlshād Khātun, the daughter of Amīr 'Alī Jalāir and sister of Amīr Hasan 'Alī Jalāir, on fol. 72^b margin. 226. Maulānā 'Alīshāh Dhaūki of Ardānāt, a contemporary of Shīfā'i, on fol. 73^a. 227. Amīr Muhammad Amin Dhaūki, a Turkman. 228. Dhihni of Tabriz, on fol. 73^a. 229. Mir Muhammad Dhaūki of Tafrush, under Shāh Tahmāsp, on fol. 73^a. 230. Maulānā Muḥsinbeg Rashti of Hamadān, killed at Tabriz in Shāh Tahmāsp's time, on fol. 73^b. 231. Maulānā Imām-aldin Riyādī of Samarkand, under Shāh Isma'īl Safawī, on fol. 74^a. 232. Radī-aldin of Nishāpūr, on fol. 74^b. 233. Rafikī Kāshī, a son of Mir Haidar Mu'ammā'i, on fol. 74^b. 234. Khānkhānān 'Abd-alrahīmkhān ibn Bairam Khānkhānān, with the takhalluṣ Raḥīm, on fol. 74^b. 235. Mir Rāzi of Harāt, a good musician, on fol. 75^a. 236. Maulānā Rāzi of Shīrāz, on fol. 75^a. 237. Maulānā Rāmi, on fol. 75^a. 238. Maulānā Ridā'i Kāshī, on fol. 75^a. 239. Maulānā Ridā'i of Mashhad, contemporary with Taki Aḥadī, on fol. 75^a. 240. Rashidā'i of Tabriz, on fol. 75^b. 241. Mir Radī of Artīmān, father of Mirzā Dīrātim Adham, contemporary with Shāh 'Abbās, on fol. 75^b. 242. Mirzā Sa'd-aldin Muhammad Rākim, the son of Khwājāh 'Ināyat Tajār of Mashhad, was wazīr of Khusrāwī in Shāh Sulaimān's reign, on fol. 76^a. 243. Kādī Radī-aldin Muḥsin of Isfahān, on fol. 76^a. 244. Mullā Raughāni, went to India under Akbar, on fol. 76^a. 245. Maulānā Rūḥī of Khusrān, on fol. 76^a. 246. Gurginbeg Razmi, a son of Siyāwush Sultān, on fol. 76^a. 247. Mullā Rāḥī of Hamadān, whose tongue was cut off by Ya'qūbkhān by order of Shāh 'Abbās, on fol. 76^a. 248. Mir Rāstī of Tabriz, on fol. 76^b. 249. Mir Muhammad Zamān Rāsihī 'Ālangīrī, on fol. 76^b. 250. Mirzā Sayyid Ridā, a son of Shāh Taqi, on fol. 76^b. 251. Sultān 'Alībeg Rāhi, a grandson of 'Alī Kulīkhān Shāmīl, on fol. 76^b. 252. Hasanbeg Raffi of Kāzwin, on fol. 76^b. 253. Malik Muḥammad Rābī, on fol. 77^a.

254. Mirzā Muhammad Ja'far Rāhib, a grandson of Mirzā Raff' Nā'ini, born at Isfahān, on fol. 77^a. 255. Ākā Rīdā of Tarshīz, on fol. 77^a. 256. Rafī' al-Āmul, on fol. 77^b. 257. Rūshdī Sa'dābādī of Hamadān, his real name was Amir Khalil, on fol. 77^b. 258. Sa'd-aldin Rahāl of Harāt, on fol. 77^b. 259. Raftā' of Nishāpūr, on fol. 77^b. 260. Muhammad Arshad Rasā'i, a dervish, on fol. 77^b. 261. Mir Muhammad 'Alī Rā'ij (or Rā'ij according to the index) of Siyātkūt, on fol. 77^b. 262. Hasan 'Alī Rajāl of Harāt, on fol. 77^b. 263. Raff'-aldin of Lubbān, on fol. 78^a. 264. Zamānāi Zarkash (the goldwire-drawer) of Isfahān, on fol. 78^a. 265. Zulālī of Khwānsār, the author of *حُجُود و آيَات*, etc., on fol. 282. 266. Zulālī of Harāt, on fol. 78^b. 267. Zulālī Ūrganjī, was a vinegar-seller in Harāt, on fol. 78^b. 268. Muhammad Kāsim Zārt of Mashhad, lived at Isfahān, on fol. 78^b. 269. Bibi Zārt, on fol. 78^b. 270. Zā'irā (or Zā'ir according to the index) of Dāmāghān, on fol. 78^b. 271. Zamānī of Yazd, under Shāh 'Abbās, on fol. 78^b. 272. Maulānā Zakī of Hamadān, on fol. 78^b. 273. Zamānī Hinnātārāsh (one who shaves henna) of Tabriz, on fol. 79^a. 274. Zan-khān Kokultash (زنگنه), one of Akbar's Amīrs, on fol. 79^a. 275. Shaikh Muṣliḥ-aldin Sa'dī, on fol. 79^a. 276. Khwājah Jamāl-aldin Muhammad ibn 'Alī-aldin Muhammad, with the takhalluṣ Salmān of Sāwa, panegyrist of Sultān Uways, on fol. 82^a. 277. Maulānā Shaḥīdī of Astarābād, on fol. 84^b. 278. Hakīm Sanā'i of Ghazna, with the Kunyah Abū-almaḥdī and the name Majd-aldin Ādam, born in Sultān Mahmūd of Ghazna's time, died A.H. 576 (according to this statement he would have reached at least an age of 156 years, for Mahmūd died as early as A.H. 421), on fol. 87^a. 279. Muhammad ibn Mu'ayyad Sa'd-aldin Hamawī, a friend and companion of Najm-aldin Kubrā, on fol. 87^b. 280. Muhammad Kulī Salm of Tahanān, went to India under Shāhjahān, died in the Dakhnā, on fol. 88^a. 281. Darwish Sakā Caghatāi of Bukhārā, went to India under Humāyūn, on fol. 89^a. 282. Hājī Alam Salīm, one of the Brahmins of Kashmir, who afterwards turned Muḥammadan, made the pilgrimage and went then to India, where he attached himself to prince A'zamshāh, on fol. 89^b. 283. Ākā Banī Sakḥun of Shīrāz, on fol. 89^b. 284. Mir Jalāl-aldin Siyādāt of Lāhūr, under 'Ālamgir, on fol. 90^a. 285. Sām Mirzā ibn Shāh Ima'āl ibn Sultān Haidar Šafawī, on fol. 90^a. 286. Mahmūdabg Salīm, the author of a well-known 'Yūsuf and Zalikhā', was in Shīr Tahmāsp's service, on fol. 90^b. 287. Maulānā Sā'ir of Mashhad, on fol. 90^b. 288. Maulānā Salāmī, whose real name was Shāhī Muḥammad, on fol. 90^b. 289. Sa'd-aldin Alāla, on fol. 90^b. 290. 'Ālamabg Surūrī of Kābul, a nauskar under Jahāngir, on fol. 90^b. 291. Mir Muḥammad Hāshim Sanjar, a son of Mir Haidar Mu'ammā'i Kāshī, on fol. 90^b. 292. Amir Nizām-aldin Ahmad Suhaill, one of Sultān Husnām Mirzā's Amīrs, on fol. 90^b. 293. Siki Jarā'irī, in Akbar's service, on fol. 91^a. 294. 'Aziz-aldin Sāmi of Kāzwin, on fol. 91^a. 295. Mullā Muhammad Ibrāhīm Sālik of Kāzwin, went to India under Shāhjahān, on fol. 91^a. 296. Mullā 'Alī Naḳī Šabīk of Māzandarān, on fol. 91^a. 297. Mir Sayyid 'Alī, with the takhalluṣ Sayyid, of Isfahān, went to

India under 'Ālamgir, on fol. 91^a. 298. Sirāj-aldin Minhāj, on fol. 91^a margin. 299. Muḥammad Aḥsan Sāmi, on fol. 91^a margin. 300. Sālik of Yazd, on fol. 91^b. 301. Sa'dā Nakhshband of Yazd, lived under Shāh Sulaimān at Isfahān, on fol. 91^b. 302. Mirzā Sa'id, on fol. 91^b. 303. Sā'il of Khurāsān, on fol. 91^b. 304. Shāh Ḥasan Arghūn Sipāhī, on fol. 91^b. 305. Manlānā Sarwī, on fol. 91^b. 306. Khwājah Sa'd Gul of Shīrāz, was buried near Sa'dī, on fol. 91^b. 307. Sultān Muḥammad of Kumm, under Shāh 'Abbās, on fol. 92^a. 308. Sanjarī Zābirā of Khwānsār, on fol. 92^a. 309. Mullā Sairi of Gulpāyāgān, on fol. 92^a. 310. Mir Husnām Sahwī of Tabriz, on fol. 92^a. 311. Sa'dāi Sarmad, died as a martyr and was buried near the great mosque of Shāhjahānābād, on fol. 92^a. 312. Sā'irā of Mashhad, went to Isfahān under Shāh Sulaimān, on fol. 92^b. 313. Kurbān 'Allibeg of Kāzwin, called Sag-i-lawand (see p. 225, no. 427), on fol. 93^a. 314. Maulānā Sa'dī, the cup-maker, on fol. 93^a. 315. Sayyid 'Alī-khān, went to India under 'Ālamgir, on fol. 93^a. 316. Luṭf 'Allibeg Sāmi, the son of Ima'ālībeg the Circassian, on fol. 93^a. 317. Muḥammad Afḍal Sarkhush 'Ālamgirī, on fol. 93^a. 318. Zāhid 'Alīkhān Sakhā, the son of Mirzā Sa'd-aldin of Rai, on fol. 93^b. 319. Mir Sanad Kāshī, on fol. 93^b. 320. Sā'i of Kashmir, died at Shāhjahānābād, a little before this anthology was compiled, on fol. 93^b. 321. Hakīm Sharaf-aldin Hasan Shīfī, on fol. 93^b. 322. Amir Shāhī of Sabzwār, his real name was Ākā Malik, his father was of Firūzkūh, on fol. 96^b. 323. Mirzā Sharaf Zamān bin Kādī Jahān Saifi Husnī of Kāzwin, on fol. 99^a. 324. Ākā Arjasp Shāpūrī of Tahanān, whose first takhalluṣ was Fīrībī, on fol. 100^b. 325. Maulānā Shaḥīdī of Kumm, was killed in Gujarāt, on fol. 101^a. 326. Maulānā Sharīf of Tabriz, a pupil of Lisānī of Shīrāz, on fol. 101^b. 327. Maulānā Sharaf-aldin Bāfki, on fol. 102^a. 328. Sharaf-aldin 'Alī of Yazd, a friend of Timūr, on fol. 102^a. 329. Nasf Ākā Shānī Taklī (نکلی), under Shāh 'Abbās, on fol. 102^b. 330. Muḥammad Ibrāhīm Shaukat of Isfahān, went to India and was killed there by a young Hindū, on fol. 103^b. 331. Maulānā Muḥammad 'Alī Sakkāki of Shīrāz, with the takhalluṣ Shikhi, on fol. 103^b. 332. Maulānā Shahrī, on fol. 103^b. 333. Abū-alfawāris Shāh Shujā' Muzaffari, on fol. 103^b. 334. Shādmān, on fol. 103^b. 335. Amir Husnām Suhūdī of Isfahān, on fol. 103^b. 336. Shaikhzāda Purāt, a son of Shaikh Abū Sa'id, on fol. 103^b. 337. Shāh Murād of Khwānsār, on fol. 103^b. 338. Shāmīl, on fol. 103^b. 339. Maulānā Shujā' Kāshī, on fol. 103^b. 340. Mir Shujā'-aldin Mahmūd of Isfahān, on fol. 103^b. 341. Shaikh Rubā'i, contemporary with Shāh Tahmāsp, on fol. 103^b. 342. Khwājah Shu'abī of Jāshkān, on fol. 104^a. 343. Mirzā Muḥammad Sharīf of Tahanān, a son of Mirzā Ghiyāth-aldin Muḥammad 'Iṭimād-aulah, who belonged to Jahāngir's Amīrs, on fol. 104^a. 344. Maulānā Nizām-aldin Ahmad Sharmī in Shāh 'Abbās' time, on fol. 104^a. 345. Shu'urī of Nishāpūr, on fol. 104^a. 346. Shikhi of Rai, on fol. 104^a. 347. Shaḥki of Yazd, a descendant of the waṣīr Khwājah Rashid, on fol. 104^a. 348. Mullā Shaidā of Akbarābād, under Shāhjahān, on fol. 104^a. 349. Malik Shujā' of Sīstān, on fol. 104^b. 350. Mir Sayyid Muḥammad Shu'lah of

Isfahān, a son of Mir Šaṭī Tabīb, on fol. 104^b. 351. Shaukat of Bukhārā, on fol. 104^b. 352. Haktm Shaikh Husain Shuhret, went from Shirāz to India under 'Alamgir, on fol. 105^a. 353. Mirzā Muḥammad 'Alī Šaṭīb of Tabriz, on fol. 105^a. 354. Mir Šaḍīd of Tahrān, went to India under Shāhjahān, and entered the service of Jahānārā Begam, on fol. 108^a. 355. Maulānā Šabūrī of Tabriz, son of Karābeg the goldsmith, on fol. 108^b. 356. Šadīkī of Harāt, one of Akbar's panegyrist, on fol. 109^a. 357. Šadr-aldin Muḥammad, on fol. 109^a. 358. Muḥammad Šāliḥ, on fol. 109^a. 359. Mirzā Šadīk, cousin to Mirzā Nizām-dast-i-ghaib of Shirāz, on fol. 109^a. 360. Šabūhl of Samarqand, on fol. 109^a. 361. Maulānā Šaṭīb of Khurāsān, on fol. 109^a. 362. Khwājah Muḥammad Mirak Šāliḥ of Khurāsān, under Shāh Tahmāsp, on fol. 109^b. 363. Maulānā Šaṭīb of Shirāz, on fol. 109^b. 364. Maulānā Šāhri, on fol. 109^b. 365. Maulānā Husain Šabūhl, a very skilful musician, on fol. 109^b. 366. Amir Rūzbahān Šāhri of Iсфаḥān, on fol. 109^b. 367. Khwājah Bahā-aldin Šāhri, on fol. 110^a. 368. Maulānā Šarīf of Sāwa, a pupil of Mullā Muḥammad Kāshī, on fol. 110^a. 369. Jālī-aldin Hasan Šāliḥ, under Shāh 'Abbās, on fol. 110^b. 370. Maulānā Šarīf, on fol. 110^b. 371. Maulānā Šarīf, under Shāh Tahmāsp, on fol. 110^b. 372. Maulānā Muḥammad Šadīk Tausarkānī (توسركانی), Mirzā Muḥammad Wāḳīnawī's nephew, on fol. 110^b. 373. Šadīkibeg Afshār, was in Shāh 'Abbās' service, on fol. 110^b. 374. Mirzā Šāliḥ of Tabriz, on fol. 110^b. 375. Masūkh Kāshī Šāhri, was attached to 'Alamgir, on fol. 110^b. 376. Shamsāi Šaṭir of Tabriz, on fol. 111^a. 377. Dāmīrī of Iсфаḥān, under Shāh Tahmāsp, on fol. 111^a. 378. Khwājah 'Alī-aldin Šāhri, on fol. 111^a margin. 379. 'Alī Muḥammad Diyā'ī of Multān, on fol. 111^b. 380. Shaikh Nizām Dāmīrī of Balgrām, on fol. 111^b. 381. Shāh Diyā'aldin of Kirmān, on fol. 112^a. 382. Mir Nizām Diyā'ī of Nishāpūr, on fol. 112^a. 383. Mir Muḥammad Tāhīr of Tālekān, on fol. 112^a. 384. Tālib Ḍmull, cousin of Rukn-aldin Mas'ūd Masāh of Kāshān, on fol. 112^b. 385. Tughrā of Mashhad, went to India under Shāhjahān, on fol. 113^a. 386. Tūst Khurāsānī, a panegyrist of Bābar, on fol. 113^b. 387. Mir Muḥammad Tāhīr, on fol. 114^a. 388. Mir 'Abd-afālī Tāli, on fol. 114^a. 389. Shāh Tahmāsp ibn Shāh Isma'īl Šafawī, on fol. 114^a. 390. Maulānā Tālib of Jāzarm, flourished in Shirāz, buried near the foot-end of Hāfiz, on fol. 114^a. 391. Tāhīr of the Dakhan, on fol. 114^a. 392. Bābā Tālib of Iсфаḥān, on fol. 114^a margin. 393. Tāhīrī of Nā'in, one of Shāh 'Abbās' pages, on fol. 114^b. 394. Tāhīr 'Attār of Mashhad, a pupil of Ummat Turbatī, on fol. 114^b. 395. Tā'if of Yazd, on fol. 114^b. 396. Tāhīrbeg of Ardastān, on fol. 114^b. 397. Takhlī, a cook of Kazwīn, on fol. 114^b. 398. Maulānā Tab'ī of Simnān, on fol. 114^b. 399. Tālib of Gilān, on fol. 115^a. 400. Kamāl-aldin Tab'ī of Sistān, on fol. 115^a. 401. Mir Tarzī of Shirāz, on fol. 115^a. 402. Tūfāll of Hīsar, on fol. 115^a. 403. Muḥammad Ibrahim Tūlū'ī of Kashmīr, on fol. 115^a. 404. Haktm Abū Tālib of Tabriz, attached to Shāh 'Abbās, on fol. 115^a. 405. Maulānā Taūfī of Tabriz, under Shāh Tahmāsp, on fol. 115^b. 406. Mirzā Tāhīr Tausarkānī (توسركانی), on fol. 115^b. 407. Tūlū'ī of Khwān-

sār, on fol. 115^b. 408. Tal'ī of Kazwīn, a pupil of Haktm Shīfā'ī, on fol. 115^b. 409. Mirzā 'Abd-alkhāqī, with the takhalluṣ Tabīb, on fol. 115^b. 410. Maulānā Zuhūrī of Tarshtz, on fol. 116^a. 411. Maulānā Zahr-aldin Tāhīr ibn Muḥammad Fāyāsh, lived under Kizil Arslan, on fol. 118^a. 412. Maulānā Muḥammadbeg Zarīfī, went to India under Shāh Tahmāsp, on fol. 118^b. 413. Zahrī alshāhī, contemporary with Shāh Sulaimān, on fol. 118^b. 414. Maulānā Jamāl-aldin 'Urī of Shirāz, died A.H. 998, on fol. 119^a. 415. Shaikh Fakhr-aldin Ibrāhīm 'Irāktī of Hamadān, was at first a pupil of Shīhāb-aldin 'Umar Suhrawardī's, afterwards of Shaikh Bubā-aldin Zakarīyā of Multān, on fol. 122^b. 416. 'Abd-alwāsi jābālī, in the service of Bah-rāmshāh bin Mas'ūd bin Muḥammad Ghaznawī, on fol. 123^b. 417. Shāh Farīd-aldin 'Attār, on fol. 124^a. 418. Nīmatkhān 'Alī, a native of Shirāz, but grew up and flourished in India in 'Alamgir's service, on fol. 125^a. 419. 'Aḳīmā of Nishāpūr, a son of Mullā Kaidī, who was a nephew of Mullā Nazīrī, on fol. 125^b. 420. Muḥammad Mu'mīn 'Azmi of Shirāz, on fol. 125^b. 421. Khwājah 'Imād of Bukhārā, on fol. 125^b. 422. Sayyid 'Alā-aldin, with the takhalluṣ 'Alā, lived at Oudh, on fol. 125^b. 423. Khwājah 'Abd-alrahīm 'Ābid, lived at Dihli, on fol. 126^a. 424. Shāh Muḥammad 'Arīf of Shirāz, on fol. 126^a. 425. Kādī 'Abd-alkhāliq of Yazd, on fol. 126^a. 426. Shaikh 'Atiz-aldin Nasafī, a Šāfi, on fol. 126^a. 427. Mir 'Abd-alwahhāb 'Ināyati of Iсфаḥān, on fol. 126^a. 428. 'Alī-kulibeg Turkman ibn Sulṭān Khālīfah, on fol. 126^a. 429. Haktm 'Imādī of Ghazna, a panegyrist of 'Imād-aldaulah Dailamī, on fol. 126^a. 430. Maulānā 'Arīf, under Sulṭān Husain Mirzā, on fol. 126^b. 431. Maulānā 'Imt, at the same time, on fol. 126^b. 432. 'Ubaid-Allahkhān, pādīshāh-i-Tūrān, son of Mahmūd Sulṭān and grandson of Shāh Budāgh Sulṭān, on fol. 126^b. 433. Maulānā 'Imt of Khurāsān, on fol. 126^b. 434. Shaikh 'Imād-aldin Fakih of Kirmān, under Shāh Shujā', on fol. 126^b. 435. Amir 'Isālang, one of the Tarkhān Amīrs, on fol. 127^a. 436. Kādī Masīb-aldin 'Isā of Sāwa, under Sulṭān Ya'qūb, on fol. 127^a. 437. Mir 'Arīf of Yazd, on fol. 127^a. 438. Maulānā 'Alī of Bukhārā, on fol. 127^a. 439. 'Arīdī of Iсфаḥān, on fol. 127^a. 440. Maulānā 'Ashīkī of Sistān, attached to Badī'alzamān, the governor of Sistān, on fol. 127^b. 441. Shaikh Bāyazīd 'Arīf of Bukhārā, on fol. 127^b. 442. 'Abd-alsalām, called Kādīzāda of Samarqand, on fol. 127^b. 443. 'Abdī of Gunābād, was in Sulṭān Ibrāhīm Mirzā Jāhī Šafawī's service, on fol. 127^b. 444. 'Abdī of Abarkūh, under Shāh Tahmāsp, on fol. 127^b. 445. Mir 'Abd-albūseini, on fol. 127^b. 446. Hasanbeg 'Itābi Taklū, was blind, on fol. 127^b. 447. Tahmāsp Kulibeg 'Arāhī, under Isma'īl Mirzā, on fol. 128^a. 448. Mir 'Azmi Kāshī, on fol. 128^a. 449. Mirzā Jānt 'Irzati of Kazwīn, on fol. 128^a. 450. Maulānā 'Abdī, under Shāh Tahmāsp, on fol. 128^a. 451. Maulānā 'Alī Ahmad of Dihli, on fol. 128^a. 452. 'Ubaid Zākānī, on fol. 128^a. 453. Karam-Allahkhān 'Ashīk, on fol. 128^a. 454. Mir Muḥammad Tāhīr, with the takhalluṣ 'Alawī, on fol. 128^a. 455. 'Arab Ākā of Kirmān, a dervish, on fol. 128^b. 456. Ākā 'Alī, son of Khwājah 'Abd-alqasim of Gilān, on fol. 128^b. 457. Mir 'Imād

Khwushnawis (the fair writer) of Kazwin, under Shāh 'Abbās, on fol. 128^b. 458. Nāṣir 'Alī, a native of Sahrind (so distinctly written here; comp. Sprenger, Catal., p. 329), lived at Dihli, on fol. 128^b. 459. 'Alī 'Azīm, a son of Nāṣir 'Alī, lived at Shāhjahānābād, on fol. 129^a. 460. Mullā Ghairat of Hamadān, on fol. 129^a. 461. Muḥammad Tāhir Ghāni of Kashmīr, on fol. 129^b. 462. Maulānā Ghazālī of Mashhad, was in the service of the Khāzaman, Bahādurkhān, and Akbar, on fol. 130^a. 463. Ghāzī Kalandar, flourished at the end of Tahmāsp's reign, on fol. 130^a. 464. Maulānā Ghātib of Transoxania, on fol. 130^b. 465. Maulānā Ghubārī of Ardastān, on fol. 130^b. 466. Ghurūrī Kāshī, went to India, on fol. 130^b. 467. Mir 'Abd-alghāni of Tafrush, a pupil of Shaikh Abū-alkāsim Kāzārūt, with the takhallus Ghāni, on fol. 130^b. 468. Pahlawān Sharaf Chāirāt of Shīrāz, on fol. 130^b. 469. Ghiyāth Kūrhawāl' (کورحوالی) of Shīrāz, under Shāh 'Abbās, on fol. 131^a. 470. Ghazālī of Harāt, on fol. 131^a. 471. Ghādanfar of Kāshī, on fol. 131^a. 472. Muḥammad Taqī Ghāzālī Zāhir of Tālekān, under Shāh 'Abbās II, on fol. 131^a. 473. Mir 'Abd-alghāni, attached to 'Abbās, on fol. 131^a. 474. Ghānmat of Akbar, on fol. 131^b. 475. Shaikh Farīd-aldin Shakarganj, the spiritual teacher of Shaikh Niẓām-aldin Auliya, on fol. 131^b. 476. Haktim Abū-alkāsim Firdausi of Tūs, died at Tūs A. H. 411 (a very interesting kasidah by him is given here in full length, edited and translated by Dr. H. Ethé, in the Transactions of the Munich Academy, Sitzungsberichte der histor.-philos. Classe, 1873, pp. 635-640), on fol. 131^b. 477. Bābā Fighānī of Shīrāz, under Sultān Ya'qūb, on fol. 131^b. 478. Shaikh Faizī ibn Shaikh Mubārak, a descendant of Kādī Hamīd-aldin Nākūrī, was in Akbar's service, on fol. 133^b. 479. Abū Turābbeg Firkatī, the son of Mirzā 'Alīkhān of Anjūdān; his first takhallus was Kāml, on fol. 135^a. 480. Mirzā Faṣṭh Ansārī of Harāt, contemporary with Shāh 'Abbās, on fol. 135^b. 481. Maulānā 'Abd-alrazzāk Fayyād Lāhijī (also Kāmmī), a pupil of Mullā Šadrāi of Shīrāz, on fol. 136^b. 482. Calātibeg Fāriḡh, well known as the ʿĀlamī of Tabriz, a pupil of Mullā Mirzā Jān, on fol. 136^b. 483. Mukīmī Faizī, the son of Mullā Kāidī, who was the nephew of Mullā Naẓīr of Nishāpūr, on fol. 136^b. 484. Furūḡhī 'Atfār, on fol. 137^a. 485. Mirzā Nūrī Fatwā, a nephew of Shaikh Bahā-aldin, on fol. 137^a. 486. Fakrī of Tabriz, under Shāh Tahmāsp, on fol. 137^a. 487. Maulānā Fāriḡh, on fol. 137^a. 488. Maulānā 'Alī Faizī Turbatī, on fol. 137^b. 489. Fighānī of Kashmīr, went to India, on fol. 137^b. 490. Shaikh Abū-almuwahhid Fāriḡh, the uncle of Shaikh Zāin-aldin Khwāfī, was in Humāyūn's service, on fol. 137^b. 491. Jamīlāh Khānām Faṣṭhāh of Isfahān, contemporary with Shāh 'Abbās, on fol. 137^b. 492. Imām Muḥammad Abū 'Abdallāh ibn alshaykh alkurāishī al-tamīmī albakrī Fakhr Rāzi, on fol. 137^b. 493. Amīr Fādī-allāh Mūsawī, on fol. 138^a. 494. Kādī Ahmad Fighānī of Asfar-īn, contemporary with Shāh Tahmāsp, on fol. 138^a. 495. Niẓām-aldin Amīr 'Alīshīr Fānī, on fol. 138^a. 496. Fahmī of Samarkand, on fol. 138^a. 497. Maulānā Pādīshāh Fāriḡh of Tabriz, on fol. 138^a.

498. Mullā 'Alī Asghar Fanā'i, went to India under Akbar, on fol. 138^a. 499. Abūshākh alfaizī al'arīf alauḡhādī 'Imād-aldin Fādī-allāh of Mashhad, on fol. 138^a margin. 500. Farīd-aldin Kātib, on fol. 138^a margin. 501. Fikrat of Shīrāz, on fol. 138^a margin. 502. Haktim Abū-alhasan Farrukhī, the pupil of 'Unsurī, on fol. 139^a. 503. Fakhr-aldin of Isfahān, on fol. 139^a. 504. Maulānā Farah-allāh of Shūshār, on fol. 139^a. 505. Ustād Najm-aldin Falakī of Shīrwān, on fol. 139^a. 506. Mullā Faṭhī of Ardastān, on fol. 139^a. 507. Farīdūkhān, on fol. 139^a. 508. Amīr Kamāl-aldin Hussain Fanā'i of Harāt, contemporary with Sultān Hussain Mirzā, on fol. 139^a. 509. Fāriḡhī of Mar'ash, on fol. 139^a. 510. Mir Fā'id of Natanza, on fol. 139^a. 511. Fardī of Mashhad, on fol. 139^a. 512. Mir Mahmūd Fuzūlī of Sabzwār, on fol. 139^a. 513. Mahmūd-beg Fusūnī of Tabriz, went to India, and entered into Jahāngīr's service, on fol. 139^a. 514. Fuḍūlī, on fol. 139^a. 515. Fahmī of Kāshān, a draper (کریاسی), contemporary with Hātim Kāshī, on fol. 139^a. 516. Mirzā Muḥammad 'Alī Furūḡh, the son of Mirzā Muḥammad Ridā, prince of Irān, on fol. 139^b. 517. Shaikh Ahmad Fanā'i of Khashajān, on fol. 139^b. 518. Mullā Muḥsin Faizī, the nephew of Mullā Dīyā-aldin Kāshī, and pupil of Mullā Šadrāi of Shīrāz, on fol. 139^b. 519. Mirzā Muḥammad Fādīl, a son of Muḥammad Bakīr Šadr, on fol. 139^b. 520. Mirzā Mu'izz Fīrat, a son of Mirzā Fakhr of Kumm, under 'Alamḡr, on fol. 139^b. 521. Mir Shams-aldin Fakīr 'Abbāsī of Dihli, on fol. 140^a. 522. Hājī Muḥammad Jān Kūdī of Mashhad, was king of poets at Shāhjahān's court, on fol. 140^a. 523. Mullā Kāidī of Nishāpūr, a pupil of Mullā 'Izzatī, went to India, and entered into Akbar's service, on fol. 142^a. 524. Mullā Muḥammad Kāsim of Mashhad, went to India, on fol. 142^b. 525. Maulānā Kīrūtī of Mashhad, on fol. 143^b. 526. Shāh Kāsim-i-Anwār, whose name was Mu'in-aldin 'Alī, on fol. 143^b. 527. Katarān Ajālī, under Sultān Sanjār; he was a native of Tabriz, and lived at Balkh, on fol. 143^b. 528. Mullā Kāust of Harāt, on fol. 144^a. 529. Mirzā Kāsim ibn Mirzā Murād of the Dakhan, one of Jahāngīr's Amīrs, on fol. 144^b. 530. Nūr-aldin Muḥammad Karātī of Gilān, the son of Maulānā 'Abd-alrazzāk, on fol. 144^b. 531. Kāsim of Māzandarān, on fol. 144^b. 532. Maulānā Kāust of Shūshār, on fol. 144^b. 533. Kurbī of Damāvand, on fol. 144^b. 534. Kāsimbeg Kīsmī Afshār, the son of Yaktāshkhān, and pupil of Maulānā Wahshī, on fol. 145^a. 535. Mir Kīwām-aldin Nakīb of Isfahān, on fol. 145^a. 536. Maulānā Kādīmī (نقاعی) on fol. 145^a. 537. Mir 'Ibrāhīm Kāndūtī, the son of Khwājāh Mūsā, on fol. 145^a. 538. Maulānā Kānī, on fol. 145^a. 539. Kādī Sanjānī, a descendant of Shāh Sanjān, on fol. 145^b. 540. Kāsimkhān, son of Sharīfkhān of Tabriz, on fol. 145^b. 541. Maulānā Kātib of Bukhārā, attached to 'Abd-al'azīzkhān Uzbek, on fol. 145^b. 542. 'Abd-alghānībeg Kabūlī of Kashmīr, on fol. 145^b. 543. Mullā Asad Kāsid of Bukhārā, on fol. 145^b. 544. Shāh Muḥammad Panāh Kābilī, lived at Shāhjahānābād, on fol. 145^b. 545. Kāsim of Ardastān, on fol. 145^b margin. 546. Sirāj-aldin of Kazwin, with the takhallus Kumrī, on fol. 145^b margin. 547. Kāsimkhān, on fol. 145^b margin. 548. Shaikh Kamāl Khujandī, died

A. H. 792, on fol. 146^a. 549. Maulānā Muḥammad ibn 'Abdallāh Kātib of Nishāpūr, the panyegrist of Tīmūr, Shāhrukh Mirzā and Baisunghar Mirzā, on fol. 147^a. 550. Kamāl-al-dīn Isma'īl of Isfahān, with the epithet Khallāk-almā'ni, on fol. 148^a. 551. Abū Ṭālib Kālmī, went to India under Shāhjahān, on fol. 150^a. 552. Ḥasanbeg Kīrāmī, of the Shāmlū tribe, was in Jahāngīr's service, on fol. 152^a. 553. Maulānā Kāsim Kāhl of Kābul, was in his early youth a pupil of Maulānā Jāmī, on fol. 152^a. 554. Kubādbeg Kaukabi, a native of Karaj, went to India under Jahāngīr, on fol. 152^b. 555. Maulānā Kalāmī of Isfahān, the brother of Sa-lāmī, on fol. 152^b. 556. 'Abd-al-raḥīm Kamgū of Kashmīr, on fol. 152^b. 557. Maulānā Kātib of Yazd, on fol. 152^b. 558. Maulānā Mir 'Alī, with the takhalluṣ Kātib, contemporary with Sultān Ḥusain Mirzā, on fol. 152^b. 559. Maulānā Kāshī of Mashhad, on fol. 153^a. 560. Amir Khwājāh Kāshī of Transoxania, became governor of Kandahār under Bābar, on fol. 153^a. 561. Mullā Kāshī of Kāzwīn, on fol. 153^a. 562. Maulānā Kīrā Kāshī, a descendant of Ahl Shirāz, on fol. 153^a. 563. Kāmī of Sabzwār, went to India, on fol. 153^a. 564. Kāmī Lāhijī, on fol. 153^a. 565. Mullā Kamāl-al-dīn Ḥusain, on fol. 153^a margin. 566. Maulānā Kamālī of Sabzwār, under Shāh 'Abbās, on fol. 153^b. 567. Karamī Kāshī, on fol. 153^b. 568. Muḥammad Kāzīm of Kumm, a pupil of Mirzā Muḥammad Sa'īd, on fol. 153^b. 569. Kaifī of Sīstān, went to India under Jahāngīr, on fol. 153^b. 570. Mirzā Kāmrān Gūyā, brother of Mirzā Dārāb Jūyā, on fol. 153^b. 571. Maulānā Lisānī of Shirāz, teacher of Maulānā Sharīf of Tabriz, on fol. 153^b. 572. Ḥakīm Lā'ik of Balkh, in the service of Imām Kullīkhān, on fol. 154^a. 573. Lutfī of Shirāz, on fol. 154^a. 574. Kāfī Latf-allāh of Bukhārā, was professor at the madrasah of 'Abd-al-'azīzkhān, on fol. 154^a. 575. Aghā Latīf of Isfahān, on fol. 154^a. 576. Maulānā Lutfī of Mashhad, on fol. 154^b. 577. Maulānā Muḥtasham Kāshī, under Shāh Isma'īl and Shāh Tahmāsp, died A. H. 996, on fol. 154^b. 578. Ḥakīm Rukn-al-dīn Ma'ūd Maṣh Kāshānī, a son of Ḥakīm Nizām-al-dīn 'Alī, was in Shāh 'Abbās' service, and the teacher of Sā'ib, on fol. 156^b. 579. Maulānā Shaikh Abū Ḥayāt Mānī of Shirāz, contemporary with Shāh Isma'īl, on fol. 157^a. 580. Maulānā Mirzā Muḥammad Majdhūb of Tabriz, on fol. 158^a. 581. Mirzā Kull Maill, under Shāh Tahmāsp, on fol. 159^a. 582. Maulānā Malik of Kumm; Zuhūrī was his pupil and son-in-law, on fol. 160^a. 583. Mirzā Malik Mashriki of Mashhad, under Shāh 'Abbās, on fol. 160^b. 584. Mirzā Muḥammad Mukhlis Kāshī, on fol. 161^a. 585. Murtaḍā Kull, on fol. 161^a. 586. Mullā Muḥid of Balkh, went to India under 'Ālamgīr, on fol. 161^b. 587. Murshid Yazdajirdī, was in Mirzā Ghāzī's service, on fol. 161^b. 588. Mullā Muḥid of Hamadān, spent the greater part of his life at Isfahān, under Shāh Sulaimān, on fol. 162^a. 589. Maḥsharī of Nishāpūr, on fol. 162^a. 590. Sultān Mustafā Mirzā ibn Shāh Tahmāsp, the brother of Shāh Isma'īl II, on fol. 162^b. 591. Muṣawwir of Kāshān, on fol. 162^b. 592. Muṣaffar Ḥusain Kāshī, with the takhalluṣ Muṣaffar, a dervish, on fol. 162^b. 593. Malikī of Sīrkān, on fol. 162^b. 594. Muḥafīkī of Bukhārā, was under 'Abdallākhān the king of poets of Turkistān, on fol. 163^a. 595.

Malik Ṭaifūr of Anjadān, brother of Mirzā Dā'ī, on fol. 163^a. 596. Mir Muḥsin of Mashhad, in Akbar's service, on fol. 163^a. 597. Pahlawān Madhākī of Isfahān, under Shāh Tahmāsp, on fol. 163^a. 598. Munāṣib of Kashmīr, on fol. 163^b. 599. Shaikh Muḥammad Shirīn Naḡhribī, on fol. 163^b. 600. Muḥsin of Kāshān, on fol. 163^b. 601. Mīhnatt, on fol. 163^b. 602. Maḥsharī of Khwānsār, on fol. 163^b. 603. Mirzā Muḥtīm of Isfahān, in the service of Shāh Sulaimān, on fol. 164^a. 604. Ḥasanbeg Shakar Oghlū, with the takhalluṣ Mukīmī, on fol. 164^a. 605. Khwājāh Ma'ūd-beg of Bukhārā, on fol. 164^a. 606. Mai-i-Kalāl, under Jahāngīr, on fol. 164^a. 607. Khwājāh Majd-al-dīn Hamgar Fārsī, contemporary with Atābeg Sa'īd bin Abū Bakr Zangī, on fol. 164^a. 608. Amir Fakhr-al-dīn Ma'ūd ibn Abī Balman al-kirmānī, on fol. 164^a. 609. Khwājāh Mu'īn-al-dīn Cīshī al-sajīzī, went from Cīsh to India, and settled in Ajmīr, on fol. 164^b. 610. Pīkā Maḥtī, Sultān Sanjār's sweetheart, on fol. 164^b. 611. Majlisī of Harāt, on fol. 164^b. 612. Darwish Majnūn of Samarkand, on fol. 164^b. 613. Muḥammad Ma'mīn Mirzā ibn Sultān Ḥusain Mirzā, on fol. 165^a. 614. Maulānā Mu'īn of Shirāz, on fol. 165^a. 615. Mir Makbūl of Kumm, at the time of Sultān Ḥusain Mirzā, on fol. 165^a. 616. Khwājāh Mansūr of Tūs, on fol. 165^a. 617. Kāfī Mirzāda, on fol. 165^a. 618. Mithālī of Kāshān, on fol. 165^a. 619. Mubārak Shirīn, on fol. 165^a. 620. Maulānā Majd-al-dīn of Khwāf, went to India, and was received at Akbar's court, on fol. 165^b. 621. Maulānā Ma'ūd of Harāt, author of a mathnawī *و راجع و دیف و* and of a munāzarah *و راجع و دیف و*, on fol. 165^b. 622. Mullā Majlisī of Isfahān, a pupil of Muḥtasham Kāshī, on fol. 165^b. 623. Kullīkhān Muḥjrim bin Ḥasan Sultān Shāmlū, on fol. 165^b. 624. Darwish Maḥsūd Tīgar (the arrow-maker) of Harāt, on fol. 165^b. 625. Maulānā Malik of Khwāf, on fol. 166^a. 626. Maḥwī of Hamadān, with his real name Mir Muḥlith-al-dīn, under Shāh 'Abbās, on fol. 166^a. 627. Maṣhī, a piece-broker, of Shirāz, on fol. 166^a. 628. Maulānā 'Abd-al-ḥalī Maḥwī of Ardabil, under Shāh 'Abbās, on fol. 166^a. 629. Maulānā Muḥammad Sūfī of Māzandarān, went to India, and died in Kashmīr in Jahāngīr's time, on fol. 166^a. 630. Maulānā Muḥammad Hādī, under Shāh Tahmāsp, on fol. 166^b. 631. Khwājāh Maḥmūd, contemporary with Tahmāsp, on fol. 166^b. 632. Mursād Bāfīkī, elder brother of Maulānā Wahshī, on fol. 166^b. 633. Mir Muḥammad Ma'ṣūm of Kāshān, son of Mir Ḥaidar Mu'ammālī, on fol. 166^b. 634. Maḥsūd of Sāwa, on fol. 167^a. 635. Maulānā Maḥsharī of Kashmīr, contemporary with Muḥtasham Kāshī and Wahshī Bāfīkī, on fol. 167^a. 636. Malik Maḥmūd bin Malikshāh of India, on fol. 167^a. 637. Maulānā Maḥsūd Khurda Kāshī, contemporary with Muḥtasham, on fol. 167^a. 638. Maulānā Malik Muḥammad of Tūn, on fol. 167^a. 639. Maulānā Muḥammī of Tabriz, was in the service of the governor of his town, Pīr Budākhkhān, on fol. 167^b. 640. Muḥammad Sultān, younger brother of Muḥammad Amin Sultān Turkman, on fol. 167^b. 641. Maulawī Sīstānī, i. e. Ḥājī Aḥmad, on fol. 167^b. 642. Mawālī, on fol. 167^b. 643. Malūlī of Isfahān, i. e. Khalīfah Asad-allāh, on fol. 167^b. 644. Murtaḍā Kullīkhān, on fol. 167^b.

Hasan Shāmālū, became governor of Knm under Shāh Sulaimān, on fol. 167^b. 643. Isma'il Munṣif, son of Shamsā' of Shirāz, on fol. 168^a. 646. Maḥdari of Hamādān, under Shāh Sulaimān, on fol. 168^a. 647. Muḥammad Mu'min, a native of Dāmghān, spent his life at Shirāz, on fol. 168^a. 648. Muḥsinā of Shirāz, companion of Muḥammad Ṣābiḥi, on fol. 168^a. 649. Wall Muḥammadkhān Maṣrūr, one of the Shāmālū-Amra, on fol. 168^a. 650. Mir Muḥammad Sa'id Muḥit of Isfahān, on fol. 168^a. 651. Munir of Lāhūr, under 'Ālamgir, on fol. 168^b. 652. Mukhtār Shustāni, on fol. 168^b. 653. Amir Musabbab of Mashhad, on fol. 168^b. 654. Majnūn al'Amiri, whose real name was Kais, on fol. 168^b. 655. Maulānā Muḥammad Munṣaf of India, on fol. 168^b. 656. Rāi نذر Mukhlis, lived at Dihlī, on fol. 168^b. 657. Tajbeg Mamnūn Shāhjahānpūrī, on fol. 169^a. 658. Shaikh 'Abd-alridā Matin, of Arabian extraction, born at Isfahān, on fol. 169^a. 659. Mirzā Jānjānān Maḥzar, lived at Dihlī, on fol. 169^a. 660. Mirzā Majidī of Shūshahr, went from Irān to India, and served the grand wazir Nawwāb Abū-almaṣarrikhān Bahādur Saḍdarjāng, on fol. 169^a margin. 661. Mir Madhūsh, brother of Mir Jalāl-al-din Siyādat, lived at Lāhūr under 'Ālamgir, on fol. 169^a margin. 662. Muḥtālā, the author of this tadkhirah, on fol. 169^b. 663. Shaikh Nizām-al-din Abū Ahmad Nizāmī of Ganja, on fol. 170^a. 664. Sayyid Nūr-al-din Nizām-allāh Wall of Kirmān, on fol. 170^b. 665. Shaikh Muḥammad ibn Ahmad ibn 'Alī Nizām-al-din Auliya, a pupil of Shaikh Farid-al-din Shakkarganj (sugar-treasure) and spiritual guide of Amir Khusrāu and Khwājah Hasan of Dihlī, on fol. 171^a. 666. Hakim Nizām-al-din of Kāshān, a celebrated physician of Shāh Tahmāsp's time, on fol. 171^b. 667. Maulānā Naḍrī of Nishāpūr, whose name was Muḥammad Ḥusain, on fol. 171^b. 668. Shaikh 'Alī Naḳī of Kamarāb, on fol. 175^b. 669. Shāh Nisbatī of Thānīsar, on fol. 177^a. 670. Maulānā Nisbatī of Mashhad, under Shāh Tahmāsp, on fol. 177^a. 671. Mirzā Nizām Dast-i-ghaibī of Shirāz, under Shāh 'Abbās, on fol. 177^a. 672. Kādī Nūr-al-din Muḥammad of Isfahān, commonly called Kādī Nūr, a pupil of Khwājah Afdal-al-din Muḥammad Turk of Isfahān, on fol. 177^b. 673. Nithārī of Tabriz, under Shāh Tahmāsp, on fol. 177^b. 674. Niyāzī of Balkh, son of Manlānā Sayyid 'Alī of Bukhārā, on fol. 178^a. 675. Naḳī of Knm, whose name was Ākā Bākīr, a cook, on fol. 178^a. 676. Mullā Ibrāhīm Naṣrī of Shirāz, on fol. 178^a. 677. Ākā Ḥusain Najī, one of 'Ālamgir's munshis, on fol. 178^a. 678. Nizām Kulāgh of Kāzwīn, on fol. 178^a. 679. Maulānā Nargis, on fol. 178^a. 680. Nawidī of Turbat, on fol. 178^b. 681. Najaf, on fol. 178^b. 682. Shaikh Ahmad Abū-aljanāb Najm-al-din Kunbrā, on fol. 178^b. 683. Maulānā Nizāmī, flourished after Sultān Ḥusain's time, on fol. 178^b. 684. Naḥmī of Isfahān, on fol. 178^b. 685. Bābā Naṣīb of Gilān, on fol. 178^b. 686. Maulānā Nādim of Gilān, under Shāh 'Abbās, on fol. 179^a. 687. Nidā'i of Yazd, quoted by Taḳī Anḥadī, on fol. 179^a. 688. Mullā Nithārī of Tūn, on fol. 179^a. 689. Naṣrī of Hamādān, contemporary with Shaikh Bahā-al-din Muḥammad, on fol. 179^a. 690. Nūrbakhsh, on fol. 179^a. 691. Maulānā Muḥammad Ridā Nau'i of جرش (Sprenger spells it Khashāhān), the author

of the mathnawī سوزگزار, on fol. 179^a. 692. Pīa Nihānī, on fol. 180^a. 693. Maulānā Nikī of Isfahān, on fol. 180^a. 694. Mullā Nāzīm of Harāt, was in 'Abbās Kulīkhān's service, on fol. 180^a. 695. Muḥammad Ḥusain Nauras, lived in Isfahān, on fol. 180^a. 696. Mir Zain al'Ābidīn Nāshā' of Isfahān, on fol. 180^a. 697. Mir Naṣīb Nūrbakhshī of Shirāz, on fol. 180^a. 698. Maulānā Nauras of Kāzwīn, joined the service of the 'Ādilshāh in the Dakhan, on fol. 180^a. 699. Maulānā Nuṭqī of Nishāpūr, contemporary with Hājī Muḥammad Jān Kndet, on fol. 180^a. 700. Maulānā Hājī Nigāht of Harāt, on fol. 180^a. 701. Sayyid Nizām Ghurrah, on fol. 180^a. 702. Nihānī, sister of Khwājah Afdal, councillor of Sultān Ḥusain Mirzā, on fol. 180^a. 703. Mir Najāt, whose name was 'Abd-al'āl, on fol. 180^a. 704. Maulānā Wahabī Bāfīkī, contemporary with Muḥtasham, on fol. 181^a. 705. Maulānā Wall Dasht Bayādī, contemporary with Khwājah Ḥusain Thānā'i, on fol. 183^a. 706. Mirzā Tāhir Wāḥid of Kāzwīn, the wazir of Shāh Sulaimān, on fol. 184^a. 707. Mir Sharaf-al-din 'Alīkhān, with the takhallus Wafā, on fol. 184^b. 708. Khwājah Wāḥidī of Bukhārā, called Khwājah 'Attār, on fol. 186^b. 709. Wafā'i of Mashhad, on fol. 186^b. 710. Mir Wāḥidī of Kumm, on fol. 186^b. 711. Manlānā Wāḥidī of Jūshkān, on fol. 187^a. 712. Manlānā Wafā'i, one of the old poets, on fol. 187^a. 713. Wafā'i of Isfahān, on fol. 187^a. 714. Walā'i of Sistān, whose name was Mir Hājī Muḥammad, on fol. 187^a. 715. Mir Shāh Taḳī, with the takhallus Wājīd (or rather Wāḥid) of Isfahān, under Shāh Sulaimān, on fol. 187^b. 716. Mullā Wāḥidī, brother of Kāmt of Sabzwār, on fol. 187^b. 717. Manlānā Wuḳū'i of Tabriz, on fol. 187^b. 718. Walīkhān of Karaj, on fol. 187^b. 719. Najaf Kulībeg Wāḥī, was in the service of the daughter of Shāh 'Abbās, on fol. 187^b. 720. Mirzā Muḥammad Raḥ Wāḥī of Kāzwīn, the author of انوار الجنان, on fol. 188^a. 721. Imām Kulībeg Wāraṣṭa (واراسته) of Rai under Shāh 'Abbās II, on fol. 188^a. 722. Talīb Wazīr, on fol. 188^a. 723. Mirzā Imām Kull Wāḥid, brother of Khalīkhān Bakhtiyārī, on fol. 188^a. 724. Sayyid Ḥasan Wāḳī, on fol. 188^a margin. 725. 'Alī Kulīkhān, with the takhallus Wāḥid, attached to Muḥammadshāh in India, on fol. 188^b. 726. Maulānā Muḥammad Wājib Nizāmābādī Jaunpūrī, a pupil of Mullā Nizām-al-din of Lakhnau, on fol. 189^a. 727. Mirzā Muḥammad 'Alī Wāḥī of Irān, on fol. 189^a. 728. Maulānā Badr-al-din Hīshī, in Amir 'Alīshīr's service, born at Astārābād, on fol. 189^b. 729. Amir Humāyūn of Asfarā'n, was in Sultān Ya'qūb's service, on fol. 192^a. 730. Khwājah Hamām-al-din of Tabriz, a pupil of Khwājah Naṣir-al-din of Tūs, and contemporary with Sa'dī, on fol. 194^a. 731. Hāshimī of Kāshān, whose name was Mir Nizām-al-din, on fol. 194^b. 732. Khwājah Hāshimī, a descendant of Khwājah 'Imat-allāh Bukhārī, on fol. 194^b. 733. Shams-al-din Hāshimī of Isfahān, on fol. 194^b. 734. Sayyid Hāshimī, a gold-beater (کوفتگر), on fol. 194^b. 735. Hijrī of Kumm, a sword-maker, on fol. 194^b. 736. Mirzā Hādī, son of Mirzā Mu'n-al-din Muḥammad Fārsī, was wazir of Kirmān under Shāh Sulaimān, on fol. 194^b. 737. Mir Abū-alhāshim of Abarkūh, with the takhallus Hāshim,

on fol. 195^a. 738. Maulanā Hawā'ī, brother of Maulanā Mashriki of Mashhad, on fol. 195^a. 739. Humā'ī of Astarābād, on fol. 195^a. 740. Maulanā Halākī of Hamadān, on fol. 195^a. 741. Mirzā Abū 'Alī Hātīf, grandson of Mirzā Ismā'īl Imā (امير) of Isfahān, was attached to Nawwāb Abū-almanūrkhān Safdarjāng Bahādūr, on fol. 195^a. 742. Mir Yahyā Kāshī, was the chief of Shāhjāhān's library, on fol. 195^b. 743. Maulanā Yārī of Astarābād, on fol. 195^b. 744. Kāqī Yahyā Lāhijī, went to India under Shāhjāhān, on fol. 195^b. 745. Yār Muhammad Rakhnā, was in the service of Sultān Husain Mirzā's son, on fol. 196^a. 746. Khwājāh Yūsuf, son of Khwājāh Rukn-al-din, who was a descendant of Abū Sa'īd bin Abū-alkhair, on fol. 196^a. 747. Kāqī 'Abdālāh Yāqīnī Lāhijī, the uncle of Kāqī Yahyā, on fol. 196^a. 748. Maulanā Yārī of Yazd, on fol. 196^a. 749. Maulanā Yamīn of Simnān, under Shāh Tahmāsp, on fol. 196^a. 750. Mahmūd Yazdajirdī, with the takhallus Yatīm, on fol. 196^a. 751. Mir Yūnus of Abhar, went to India, on fol. 196^a. 752. Shaikh Ya'qūb of Kashmīr, on fol. 196^a margin. 753. 'Imād Yārak, a physician's son of Kāzwin, on fol. 196^b. 754. Ahmād Yārkhān Yaktā, son of Allāhyārkhān of Turkistān, went to India, on fol. 196^b. 755. Tārācand Yaktā, lived at Dīhlī, on fol. 196^b.

Ff. 1-197, two columns, each ll. 15; large and distinct Nasta'lik; illuminated frontispieces; the first two pages richly adorned; all the margin with gold arabesque; very fine ornaments are also found on the last page; gilt edges; binding in red and gold; size, 11 in. by 6½ in. [ELLIOT 247.]

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Majma'-al-nafā'is (مجمع النفائس). Collection of precious things, a tadhkirah of Persian poets by Sirāj-al-din 'Alīkhān Arzū, who composed it A.H. 1164 = A.D. 1750-51, comp. Sprenger, Catal., p. 133 ff. It contains 1419 biographies and poetical extracts.

Beginning: حمد منی که زبان قلم و قلم زبان را
تحریر الی

No date.

Ff. 262, ll. 18-25; careless and very inelegant Nasta'lik, badly written throughout; size, 11½ in. by 8½ in. [ELLIOT 599.]

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Khazāna-i-'āmirāh (خزانة امیر). The Royal Treasury, a well-known and valuable Persian tadhkirah or memoirs of ancient and modern Persian poets, composed A.H. 1176 = A.D. 1762-1763, by Ghulām 'Alī Husain Wāsiṭī Balgrāmī, with the poetical title of Āzād, comp. Journal of the Royal Asiatic Society, ix. pp. 40-43, and Rieu i. p. 373, where a full list of Āzād's authorities is given.

Beginning: سرکلام را جیغ حمد منی که انسان را
بکرم کرانماید الی

It is alphabetically arranged, and contains the biographies of the following 135 poets (an index of which is added on the fly-leaves by Sir Gore Ouseley):

1. Anwarī Khwāri, the great panegyrist of Sultān Sanjār, on fol. 7^a.
2. Azrakī, under Sultān Tughlakhān the Suljūk, on fol. 9^b.
3. Abū Sa'īd Ma'ūd bin Sa'īd bin Salīmān of Lāhūr, died A.H. 515, on fol. 11^b.
4. Shaikh Ādhuri of Asfarāin, died A.H. 866, on fol. 16^b.
5. Umīdī of Rai, died A.H. 925, on fol. 19^a.
6. Adham Kāshī, died A.H. 969, on fol. 19^b.
7. Ulfatī of Yazd, went to India under Humāyūn, on fol. 21^b.
8. Mir Muhammad Ahsan Īlād, died A.H. 1133, on fol. 22^a.
9. Fakr-allāh Shāh Āfānī of Lāhūr, died A.H. 1154 at Lāhūr, on fol. 22^b.
10. Āsafjāh Ghafriānpanāh Āsaf, died A.H. 1161, the 4th of Jumādā-alākhar, on fol. 28^a. (Here is inserted a long account of the Mahrattas, including biographies of the following distinguished persons: a. Amīr-alumārā Firāzjāng Ghāzi-al-dīnkhān Bahādūr bin Āsafjāh, on fol. 41^b. b. 'Imād-al-mulk, son of the preceding Amīr, on fol. 42^b. c. Nawwāb Nizām-al-daulah Nāsirjāng Āsafjāh's second son, on fol. 46^a. d. Hidayat Muhyi-al-dīnkhān Muẓaffarjāng, Āsafjāh's grandson, on fol. 50^a. e. Sayyid Muhammadkhān Amīr-al-mamālīk, the third son of Āsafjāh, on fol. 51^b. f. Nawwāb Āsafjāh II, on fol. 60^b. g. Sa'ādātkhān Burhān-al-mulk of Nishāpūr, on fol. 63^a. h. Wazīr-al-mamālīk Abū-almanūrkhān Safdarjāng, nephew and son-in-law of the preceding Khān, on fol. 65^a. i. Wazīr-al-mamālīk Shujā'-al-daulah, the son of Abū-almanūrkhān, with his original name: Mirzā Jalāl-al-dīn Haidar, on fol. 73^a. k. Ahmādshāh Durrātī, on fol. 82^a. l. Sirāj-al-dīn 'Alīkhān Arzū of Akharābād, born A.H. 1101, died 1169, the 23rd of Rabī'-alākhar, of Shūshat, died A.H. 1150, on fol. 101^b. m. Fakr Āzād alhusaini alwāsiṭī albalgrāmī, the author of this tadhkirah, on fol. 102^b. n. Badr of Jājarm, the pupil of Majid-i-Hamgar, on fol. 117^a.
15. Bisāṭī of Samarqand, flourished under Sultān Khalīl bin Mirānshāh Gurgānī, on fol. 118^b.
16. Bannā'ī of Harāt, contemporary with Mir 'Alīshir, died A.H. 928, on fol. 119^a.
17. Bākīyāi of Nā'in, went to India under Jahāngīr, and flourished under him as well as under his successor Shāhjāhān, on fol. 119^b.
18. Mirzā Badī', the son of Mirzā Tāhīr Nasrābādī, flourished under Sultān Husain Mirzā, on fol. 120^a.
19. Mirzā Abū Turāb Baidī, friend of the Amīr-alumārā Dhū-alkāfir-khān, the son of the grand wazīr Āzādkhān, on fol. 121^a.
20. Mirzā 'Abd-alkādir Bīdī of Āsmābād, died A.H. 1133, on fol. 121^a.
21. Tardī (تردی) of Samarqand, lived under Akbar, on fol. 135^a.
22. Mulla Turābī, panegyrist of Imām Kulīkhān, the ruler of Balkh, on fol. 135^b.
23. Mirzā Abū Turāb, with the two takhalluses Ghubār and Turāb, died A.H. 1129, or according to Arzū's Majma'-al-nafā'is, A.H. 1143, on fol. 135^b.
24. Mir Muhammad Afīfā Thābit of Allāhābād, died A.H. 1151 (according to this chronogram ثابت محمد علی) or A.H. 1157, on fol. 136^a.
25. Mir Muhammad Āzīm Thābit, the son of the preceding poet, died A.H. 1162, on fol. 138^b.
26. Maulanā Jamāl-al-dīn bin Husain-al-dīn of Dīhlī, lived under Sultān Muhammad Tughlakhān, on fol. 140^a.
27. Shaikh Jamālī of Dīhlī, whose original name was Shaikh Fadl-allāh, died A.H. 942, on fol. 140^a.
28. Sayyid Hasan of Ghazna, on fol. 141^a.
29. Khwājā Hāfīz of Shīrāz, on fol. 141^b.
30. Hāirātī of Tān, flourished under Shāh Tahmāsp, died A.H. 961, on fol.

145°. 31. Harfi, the nephew of Nikl of Isfahān, died A. H. 971. 32. Mashhad, on fol. 146°. 32. Haidari of Tabriz, lived under Akbar, on fol. 147°. 33. Hayātī of Gilān, died A. H. 1036, buried at Dihlī, on fol. 150°. 34. Hayātī of Kāshān, under Jahāngir, on fol. 151°. 35. Hashari of Tabriz, under Shāh 'Abbās Safawi, on fol. 152°. 36. Shaikh Muhammad 'Alī Ḥazin of Isfahān, the famous poet and biographer, born A. H. 1103, still alive, on fol. 153°. 37. Ḥakīm Ḥakīm Begkhān of Lāhūr, Azād's friend and author of a *tadhkirah*, styled الحَکیمی, still alive, on fol. 158°. 38. Khākāni of Shīrwān, the great panegyrist, died A. H. 582 or 590 (according to Khwāndamīr), on fol. 162°. 39. Amir Khusrāu of Dihlī, died A. H. 725 (chronogram طوخی شکرمعال), on fol. 165°. 40. Khwājūi Kirmāni, died A. H. 753, on fol. 170°. 41. Mir Radī Dānish of Mashhad, died A. H. 1076, on fol. 172°. 42. Nawwāb Dargāh (دیرگاہ) Kulikhān, called Mu'taman-almulk Sālārjān Bahādur, born A. H. 1122, died 1180 (this date shows that the author, although he composed—according to his own statement on fol. 2—this work as early as A. H. 1176, must have added some portions to it like this at a later period of his life), on fol. 175°. 43. Sayyid Dhū'l-fakār, a contemporary of Salmān of Sāwa, on fol. 177°. 44. Dhaukl of Samarkand, flourished under Kul 'Alī Maḥdikhān, to whom he dedicated his *mathnawī* زباز و نیاز, consisting of 4000 baits, on fol. 180°. 45. Mir Aulād Muhammad Dhakā, born A. H. 1151, still alive, on fol. 181°. 46. Rūdegi of Samarkand, on fol. 182°. 47. Rashidī of Samarkand, was in the service of Sulṭān Khidr bin Ibrāhīmkhān and contemporary with Ma'sūd bin Sa'd bin Salmān, on fol. 182°. 48. Mir Haidar Mu'ammāl Rāfi of Kāshān, the great composer of riddles and chronograms under Sulṭān Akbar, on fol. 183°. 49. Mirzā Hasanbeg Rāfi of Kāzwin, flourished under Shāhjahān, on fol. 184°. 50. Mirzā Sa'd-aldin Muhammad Mahdī Rākim, became wazīr of Harāt, and afterwards of the whole province of Khurāsān, under Shāh Sulaimān Safawī, on fol. 188°. 51. Mir Muhammad 'Alī Rāfi of Siyākhūt, died at Lāhūr A. H. 1150, on fol. 193°. 52. Rāfi, a pupil of Mullā Abū-alhakk Sāfi of Kashmīr, lived with the famous Nawwāb Ṣamṣ-aldaulah whose original name was Khwājāh 'Asim, on fol. 194°. 53. Mirzā Jafar Rāhib, born at Isfahān A. H. 1118, on fol. 195°. 54. Zulāfi of Khwāsmār, the author of the *Sab'ah Sayyārāh*, on fol. 196°. 55. Shaikh Sa'di of Shirāz, on fol. 196°. 56. Salmān of Sāwa, died A. H. 778 (according to others A. H. 769 or 785), on fol. 199°. 57. Sulṭān, of Sailak near Kandahār, contemporary with 'Alīkuli-khān Sulṭān (died A. H. 974), on fol. 203°. 58. Sanjar, the son of Mir Haidar Mu'ammāl of Kāshān, died A. H. 1021, on fol. 204°; his brother, Mir Ma'nūm, who died A. H. 1052, was also a good poet. 59. Sa'd of Gilān, under Jahāngir and Shāhjahān, on fol. 206°. 60. Muhammad Afīdā Sarkhwush, died A. H. 1127 at Shāhjahānābād, on fol. 207°. 61. Shahidī of Kūmm, the king of poets at the court of Sulṭān Ya'kūb, the ruler of Tabriz, died according to Sām Mirzā A. H. 935, according to the *Turikh-i-Firishṭa* A. H. 936, on fol. 208°. 62. Sharif of Tabriz, died very young A. H. 956, on fol. 209°. 63. Shikibi of Tabriz, flourished under Shāh Tahmasp

Safawī, died A. H. 971, on fol. 210°. 64. Muhammad Ridā Shikibi of Isfahān, born A. H. 964, died 1023, on fol. 211°. 65. Shāhī Taklī, panegyrist of Shāh 'Abbās, died A. H. 1023, on fol. 212°. 66. Shaidā, died in 'Ālamgir's reign in the eighth decade of the eleventh century of the Hijrah, that is, before 1080, on fol. 213°. 67. Muhammad Isāq Shaukat of Bukhārā, died A. H. 1107 or 1111, on fol. 221°. 68. Mir Sayyid Muhammad Shā'ir Balgrāmī, born A. H. 1101, died A. H. 1185 (this date is added after the completion of the work, as the author remarks at the end of this poet's biography), on fol. 224°. 69. Mirzā Muhammad 'Alī Sā'ib of Isfahān, died A. H. 1080 (لثانی و الف), on fol. 226°. 70. Mir Sa'id of Taharān, entered Shāhjahān's service A. H. 1065, on fol. 231°. 71. Nawwāb Ṣamṣ-almulk, with the takhalluṣ Ṣārim, died A. H. 1171, on fol. 233°. 72. Mirzā Rūshan Dāmīr, died A. H. 1077, on fol. 234°. 73. Tālib, flourished under Jahāngir and Shāhjahān, died at Ahmadnagar A. H. 1040, on fol. 236°. 74. Zahīr Fāryābi, died according to Daulatshāh A. H. 558 (!), according to the author of the *Haft Iklim* A. H. 592, on fol. 239°. 75. Zuhūrī of Tārshiz, died A. H. 1025, on fol. 248°. 76. 'Abbās of Marw, the first composer of Persian poetry, author of a *qaṣīdah* in honour of the Khalīf Ma'mūn, on fol. 250°. 77. 'Unsurī of Balkh, the king of poets at Sulṭān Maḥmūd's court, died A. H. 431, on fol. 250°. 78. 'Urī of Shirāz, the great mystical poet, died A. H. 999 at Lāhūr, on fol. 251°. 79. Shaikh 'Abd-alkādir Badā'unt, the author of the well-known historical work منتخب التواریخ, completed A. H. 1004, on fol. 256°. 80. Khwājāh Bākīr 'Izzat of Shirāz, on fol. 256°. 81. Nāṣir 'Alī of Sirhind, died A. H. 1108, about sixty years old, on fol. 260°. 82. Nīmātkhān 'Alī of Shirāz, who assumed at first the takhalluṣ Ḥakīm, later that of 'Ālī, died A. H. 1121, on fol. 264°. 83. Hinnarwarkhān 'Ākīl of Shāhjahānābād, was in Nawwāb 'Asafjāh's service and followed him to Aurangābād in the first year of Muhammad Farrukh-siyar's reign, A. H. 1124, on fol. 276°. 84. Mir 'Abd-aljallī alḥusainī alwāsiti albalgrāmī, with the former takhalluṣes Tarāzi and Wāsiti, born A. H. 1071, died 1138 at Shāhjahānābād, on fol. 280°. 85. Ghada'iri of Rai, Sulṭān Maḥmūd's court poet, on fol. 287°. 86. Ghazālī of Mashhad, died A. H. 980, on fol. 288°. 87. Mullā Ghurūrī of Shirāz, lived under Shāh 'Abbās, on fol. 289°. 88. Firānsi of Tūs, died A. H. 411, according to others 416, on fol. 290°. 89. Farrukhī of Stān, Sulṭān Maḥmūd's panegyrist, on fol. 291°. 90. Firāti of Kashmīr, was in Akbar's service and contemporary with Takī Aḥadi, on fol. 291°. 91. Furūghī, died A. H. 1077, on fol. 291°. 92. Mullā Muhammad Naṣr Fā'īd of Aḥlār, a pupil of Mirzā Sā'ib, died A. H. 1134, on fol. 292°. 93. Fadl 'Alīkhān, still alive, on fol. 296°. 94. Mir Nawāzish 'Alī Fakīr, the son and heir of Mir 'Azamat-Allah Bikhābar Balgrāmī, died A. H. 1167, on fol. 296°. 95. Mir Shams-aldin Fakīr of Dihlī, born at Shāhjahānābād A. H. 1115, still alive, on fol. 297°. 96. Hājī Muhammad Jān Kudai of Mashhad, entered Shāhjahān's service A. H. 1042, died at Lāhūr 1056, on fol. 299°. 97. Maulānā Ḳamar-aldin of Aurangābād, born A. H. 1123, on fol. 302°. 98. Kātibī of Nishāpūr, died A. H. 839, on fol. 305°. 99. Maulānā

Hasan Kāshī, lived at Āmul, on fol. 309^b. 100. Man-lān Kāsim Kāshī, died in Akbar's service A. H. 988, on fol. 309^b. 101. Abū Tālīb Kalīm alhamadānī alkāshānī, died A. H. 1061, on fol. 310^b. 102. Maulānā Lutf-allāh of Nishāpūr, died A. H. 986 according to the Majālis-al-nashahī, and according to Daulatshāh A. H. 810, on fol. 315^a last line. 103. Muṣṭafī of Shīrāz, died A. H. 941, on fol. 316^a. 104. Mu'izz of Nishāpūr, the king of poets at the courts of the Saljūq Sultāns Malik-shāh and Sanjar, on fol. 317^a. 105. Majd-al-dīn Hamgar, a contemporary of Shaikh Sa'dī, on fol. 318^b. 106. Mir Hājī, with the poetical title of Hājī in his kasīdahs and that of Unstī in his ghazals, contemporary with Jāmi and Mir 'Alīshir, on fol. 320^a. 107. Muhyī Lārt, king of poets at Sultān Ya'qūb's court, and lived till Shāh Tahmāsp's reign, on fol. 320^b. 108. Muḥtasham Kāshī, died A. H. 1000 or (according to the chronogram quoted by Wāliḥ, در محتمم) 996, on fol. 321^a. 109. Mā'ill of Tabriz, flourished under Shāh Tahmāsp, on fol. 323^a. 110. Khwājā Husayn of Marw, with the takhallus Marwī, under Humāyūn and Akbar, died A. H. 979, on fol. 326^a. 111. Malik of Kumm, under Ibrāhīm 'Adīlshāh, died A. H. 1024, according to others 1025, on fol. 326^b. 112. Hakim Ruknāi Kāshī, with the takhallus Maṣṭh, died in Kāshān A. H. 1066, on fol. 327^b. 113. Shaikh Muḥammad 'Alī Mābir of Akbarābād, one of Shāhjahān's and 'Ālamgīr's Amīrs, died A. H. 1089, on fol. 329^b. 114. Mirzā Mukīmāi of Bukhārā, died A. H. 1131, nearly 100 years old, on fol. 336^b. 115. Mukhlis, died A. H. 1164, on fol. 337^b. 116. Matlū of Isfahān, died A. H. 1175, on fol. 338^b. 117. Mirzā Mu'izz-al-dīn of the Tabrizians of Isfahān, the author's friend, on fol. 340^b. 118. Shaikh Nizām of Ganja, the great epic poet, on fol. 341^b. 119. Nizāmī 'arūfī of Samarkand, under Sultān 'Alā-al-dīn Ghūri (according to others in the service of Tughhrul bin Arslan Saljūkī), on fol. 343^a. 120. Amīr Naṣr-al-dīn Kabūdjāma of Astarābād, a favourite of Sultān Tukush, on fol. 343^b. 121. Maulānā Nizām of Astarābād, died A. H. 921, on fol. 343^b. 122. Najm of Kashmīr, a pupil of Kāsim Kāshī, came A. H. 988 from Kashmīr to Transoxania, and composed a kasīdah in homage of Sultān Isfandiyār bin Sultān Khusrāu bin Sultān Yār Muḥammad, on fol. 345^b. 123. Nau' of Khabūshān, died A. H. 1019, on fol. 345^b. 124. Naṣrī of Nishāpūr, died A. H. 1021, on fol. 346^b. 125. Naḳī, died A. H. 1031, on fol. 349^b. 126. Muḥammad Yūsuf Nakhat of Burhānpūr, under Muḥammadshāh, died at the end of the fifth decade of the twelfth century (about A. H. 1148-1150), on fol. 351^a. 127. Mir Muḥammad Sharīf Wukū'ī of Nishāpūr, went to India in Akbar's reign and died at Lāhūr, on fol. 351^b. 128. Mir Muḥammad Ma'sūm, called 'Alī Nasabkhān, with the takhallus Wījān, the son of Mir Muḥammad Zamān Rāsiḳ of Sirhind, died A. H. 1107 (chronogram راس محمد), on fol. 351^b. 129. 'Alīkūlikhān Wāliḥ of Dāghīstān, born at Isfahān A. H. 1124 (his father Muḥammad 'Alīkhān died A. H. 1128), the author of the well-known tadhkirah Riyāḍ-al-shu'arā, died A. H. 1170, on fol. 354^b. 130. Shaikh Nūr-al-'ain Wāqif, went to Aurangābād A. H. 1174, where the author of this work met with him, died A. H. 1176, on fol. 357^b.

131. Hīlālī of Astarābād, the author of the شاه و درویش, killed A. H. 936 at Harāt, on fol. 362^b. 132. Hāshim of Kāndahār, died at Āgra A. H. 969, on fol. 364^a. 133. Halākī of Hamadān, lived under Shāh Husayn Mirzā bin Bahrām Mirzā bin Shāh Isma'il Safawī and Shāh Isma'il II, on fol. 365^a. 134. Mir Yahyā Kāshī, went to India under Shāhjahān, died A. H. 1064, on fol. 365^b. 135. Mir Yūsuf Balgrāmī, died A. H. 1172.

This copy is dated the 22nd of Rajab, A. H. 1199 = A. D. 1785, May 31. On the fly-leaf Sir Goro Ouseley has added the following lines:—'In the first volume of the Asiatic Miscellany, printed in 1785, Mr. William Chambers, a learned orientalist, says that Mir Ghulam Ali Azād, the author or compiler of the "Khaṣṣa-i-Āmirah" is still alive at Aurangābād in the Deccan, where, after a series of years spent in literary pursuits and extensive travels, he resides in great repute and with some splendour, at the age of eighty-five. The present Nizām has visited him twice in person at that city; and the writer of this article (Mr. W. Chambers) is in possession of the copy of a letter addressed to him in the year 1775 by the celebrated Ghāzī uddīn Khān, wherein he pays him the highest compliments. The work in question was published by him there in the sixty-first year of his age; and he is the author of several others in verse and prose: among which he tells Ghāzī uddīn Khān in his answer to the above-mentioned letter, that his Arabic poems amounted to 4000 couplets, and his Persian to 8000; confessing at the same time, that he was constantly adding something to each, though he had then passed the age of seventy. But his historical writings are to European readers the most curious and valuable of his productions; and they have this particular recommendation, that he was the eye-witness of most of the facts which he relates, and has himself travelled over the countries which are the scene of all his narrations.'

Fl. 367, ll. 15; excellent Nastā'īk, clear and distinct; large illuminated frontispiece; size, 10½ in. by 6½ in.

[OUSELEY ADD. 6.]

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Bayān-i-wāqī' (بیان واقع).

The memoirs of 'Abd-alkarīm, the son of Khwājāh 'Akībat Maḥmūd bin Khwājāh Muḥammad Bulāki bin Muḥammad Ridā, a native of Kashmīr, who wrote in the latter half of the last century.

The work is divided into five chapters (bāh) and a conclusion:

The first on fol. 5^a, about Nādirshāh's invasion of India.

The second on fol. 26^a, about his return from India, his wars in Khurāsān, Tūrān, and Khwāzīm.

The third on fol. 66^a, a description of the author's journey to Makkah and Madīnah, and thence to Bangālāh.

The fourth on fol. 90^a, a history of India from his arrival in Bangālāh to the death of Muḥammadshāh, A. D. 1748.

The fifth on fol. 109^a, on occurrences during the reign of Aḥmadshāh, A. D. 1748-1754.

together with Isma'il II, died A.H. 992 (so in Bland's edition, p. 7; here is the utterly wrong date 920), on fol. 7^a. 7. Ikhā Mirzā, son of Isma'il Safawī, and brother of Shāh Tahmāsp, died A.H. 984 in Mashhad, ib. 8. Imām Kulīkhān, governor of Bukhārā, ib. 9. Anlī, with his real name, Yūl Kulībeg of the Shāmū tribe, was at first in Harāt in 'Alī Kulīkhān's service, and fled afterwards to India, where he attached himself to the Khānkhanān, and was intimately acquainted with Shikibi of Isfahān; he was the author of a mathnawī *معنود و ایزاد*, ib. 10. Ahi, one of the Caghatāi Amīra, in the service of Shāh Gharīb Mirzā, son of Sultān Husain Mirzā Baikarā, died A.H. 927, on fol. 8^a. 11. Bad' al-zamān Mirzā, son of Sultān Husain Mirzā Baikarā, was for a time in Shāh Isma'il Safawī's service, and lived in Tabriz and Rai, went afterwards with Sultān Salīm to Rūm, and died there, A.H. 940, ib. 12. Bahram Mirzā Safawī, son of Shāh Isma'il, ib. 13. Bikhudī, flourished in Farāh, ib. 14. Bairāmkhān, a Turkman, went from Kandahār in the beginning of Humāyūn's reign to India, died during his pilgrimage to Makkah, ib. 15. Jānī 'Alī Kulīkhān Lagzi (that is, Wāli), the author of the tadhkirah *رباعی الشعر* (that is, A. Sprenger, Catal., p. 132), ib. 16. Sultān Ibrāhīm Mirzā, son of Bahram Mirzā Safawī, with the takhallus Jāhī, killed by order of Isma'il II, ib. 17. Jadhbi, son of Shāh Kulīkhān, of Kurdish origin, from the districts of Baghdad, went to India, on fol. 8^b. 18. Juzwi, of Caghatāi origin, flourished in Isfahān, died there, A.H. 910, ib. 19. Jāfarbeg, brother of Muhammad Mu'mīnkhān, ib. 20. The emperor Jalāl-aldin Akbar, ib. 21. Jalāl-aldin Malikshāh, son of Alp Arslan, the Saljūk Sultān, ib. 22. Kāsimbeg Hālati, a Turkman, flourished in Tāharān, afterwards, in Shāh Tahmāsp's reign, he converted himself in Qazwīn into a Mullā, and became professor in the *حسین بن علی* *شاهزاده*, ib. 23. Hasanbeg, a Turk, under the Safawis, got from Shāh 'Abbās the epithet *Sag-i-lawand*, on fol. 9^a. 24. Hasankhān of the Shāmū tribe, was in the reigns of Shāh 'Abbās II and Shāh Sulaimān, governor of Harāt, died there, and was buried in Mashhad, ib. 25. Sultān Husain Mirzā Khusrāwī, with the takhallus Husaini, died A.H. 911, ib. 26. Mirzā Khāki, lived in Shāh Tahmāsp's reign according to Wāli, ib. 27. Haidarbeg Khisālī, of Caghatāi origin, lived in Khurāsān, on fol. 9^b. 28. Shāh Isma'il Safawī, with the takhallus Khatā'i, died A.H. 930, ib. 29. Dardī of the Afshār tribe, ib. 30. Muhammad Amīn, with the takhallus Dhauki, a Turkman, lived in Kāshān, a disciple of Mullā Mirzā Jāu of Shīrāz; he also spent some time in Khurāsān, Irāk, and Fārs, and died in Lāhijān A.H. 969, ib. 31. 'Abd-alrahīmkhān, famous under the title Khānkhanān, with the takhallus Rahīmī, son of Bairāmkhān Bahārīdī (بهاری), a Turkman, who had left the service of the Safawis, and gone from Kandahār to India, ib. 32. Sultān 'Allbeg (in Bland's edition Kulībeg) Rahl, on fol. 10^a. 33. Shāhī, a Turk, ib. 34. Mahmūd beg Salīm, a Turkman, lived in Tabriz, ib. 35. Sām Mirzā, son of Shāh Isma'il Safawī, with the takhallus Sāmī, author of the famous tadhkirah *سای*, ib. 36. Lūf 'Allbeg, also with the takhallus Sāmī, ib. 37.

Sadid A'war (اعور), a Kurd, contemporary with Athir Akhsakātī, ib. 38. Muhammad Kuli, with the takhallus Salīm of the Shāmū tribe, lived in Tāharān and Qazwīn, ib. 39. Amir Nizām-aldin Ahmad Suhailī, of Caghatāi extraction, author of a Turkish and a Persian diwān, as well as of a mathnawī, *ملوک و معین*, died A.H. 907; he had received his takhallus from Ādhuri, on fol. 10^b. 40. Mullā Shāni, lived alternately in Rai and Hamadān, ib. 41. Shāh Shujā' the Muzaffari, son of Muhammad Muzaffar, exchanged poetical epistles with Sultān Uways, died A.H. 783, ib. 42. Malik Shams-aldin, the first of the *ملوک کرّی* (whose reign lasted 116 years), on fol. 11^a. 43. Shauki, ib. 44. Shādiq beg, with the takhallus Shādiqi of the Afshār tribe, author of a diwān and of a Turkish tadhkirah on contemporary poets, ib. 45. Mir Muhammad Sālih, of Caghatāi origin, son of Amir Nūr Sa'd, a pupil of Jāmī's, died A.H. 941 at Bukhārā, on fol. 11^b. 46. Sabūhi, also of Caghatāi extraction, ib. 47. Tughrul, the last of the Saljūk rulers, ib. 48. Amir Husain Jalāir, with the takhallus Tufailī, one of Sultān Husain Mirzā Baikarā's Amīrs, ib. 49. Shāh Tahmāsp Safawī, ib. 50. Shāh Isma'il II, son of the preceding Shāh, with the takhallus 'Adilī, poisoned at Qazwīn, A.H. 984 (Bland has 983; Malcolm's Hist. of Persia 985), ib. 51. Shāh 'Abbās II, on fol. 12^a. 52. Shāh 'Abbās I, ib. (in Elliot 17 and Bland 52 precedes 51). 53. 'Abd-al-azizkhān (in Bland and Elliot 17 'Abdallākhān), an Uzbek prince, in Shāh Sulaimān's reign, made a pilgrimage to Makkah, ib. 54. 'Abdallākhān (in Bland and Elliot 17 'Ubad-ullākhān), son of Sultān Mahmūd, nephew of Shāhibeg Khān Uzbek, ib. 55. 'Itābi, of the Taklū tribe, went from Rai to India; a khamash in imitation of Nizāmī's is ascribed to him, ib. 56. Tahmāsp Kulībeg, with the takhallus 'Arshi, of the same tribe, used first as takhallus 'Abdi, was in Shāh Tahmāsp's service, ib. 57. 'Imādīr (عمادیر), contemporary with Khwājāh Shams-aldin Muhammad, on fol. 12^b. 58. Amir Fakhr-aldin Mas'ūd bin Babman, for a time ruler of Kirmān, wrote Persian and Arabic poetry, ib. 59. Furqat, whose real name was Muhammadbeg, commander of Shāh 'Abbās' artillery, ib. 60. Amir 'Alishir, with the takhallus Fanā'i, the great Caghatāi poet, better known by his takhallus Nawā'i, which he used in his Turkish poems, ib. 61. Kaplanbeg, cavalry commander under the Safawis, ib. 62. Amir Kābūs bin Washmīr, that is, Shams-aldin Abū-alma'ālī (not Abū-alma'ālī, as Bland and Elliot 17 read), ruler of Jurjān, poet, and author of the *کمال البلاغة*, ib. 63. Kāsimbeg, son of 'Abbāsegh, with the takhallus Kīsmī, an Afshār prince, on fol. 13^a. 64. Shāh-i-Kabūdājā, that is, Nusrat-aldin, chief of a troop of Blue-jackets who had their abode between Astarābād and Khwārizm, ib. 65. Mahdīkulībeg Kirmānī, a Turk, lived in Kāshān, ib. 66. Muhammad Husainbeg Kirmānī, also a Turk, ib. (in Bland's edition 66 precedes 65). 67. Malik Kamāl-aldin, one of Fakhr-almulk's Amīrs, and governor of the Persian Irāk, ib. 68. Kiliykhān beg Mā'il, of the Shāmū tribe (according to Bland of the Taklū branch of the Afshār tribe), on fol. 13^b. 69. Sayyid Mubārakkhān Madhūsh, was in Shāh Sulaimān's time governor of Īḥwaizah (between

Wāsīt, Bagrah, and Khūzistān), ib. 70. Murtaḍā Kull-beg, ib. 71. Murtaḍā Kull Sultān (in Bland and Elliot 17, Khān), son of Hasan khān Shāmlū, the governor of Harāt, ib. 72. Mas'ūd, a Turk, ib. 73. Musabbakhān (مصب خان), son of Muhammadkhān Sharaf-aldin Oghlū of the Taklū tribe, under Shāh Tahmāsp, ib. 74. Hasanbeg Shakar Oghlū (شکر اغل), a descendant of 'Alī Shakar Bahārlūi Turkman, with the takhallus Mukimī, ib. 75. Muhammad Mu'min Mirzā, son of Badī'alzaman Mirzā Gūrgāni, under Sultān Husain Mirzā, killed A. H. 930, ib. 76. Mirzā Kuli Maill, a Turk, flourished in Mashhad, on fol. 14ⁿ. 77. Nadhrl, of the Shāmlū tribe, on fol. 15ⁿ. 78. Mullā Wāraṣta, whose real name was Imām Kulibeg, ib. 79. Wajhi, a Kurd, lived at Isfahān, ib. 80. Wafāi, a Turk, lived in Shirāz, ib. 81. Hilālī, of Caghātāi origin, born at Astarābād, went in early life to Harāt, author of the mathnawī *دوش شاه و دوش العائش*, and *دوش و مجنون*, put to death by order of 'Abdallāhkhān Izbeg, A. H. 939, ib. 82. Amir Humāyūn, a descendant of Timūr, in Shāh Tahmāsp's time, on fol. 16ⁿ. 83. Sultān Ya'qūb, son of Hasan, the Turkman pādī-shāh, ib.

II. The poets of Irān.

a. *Adharbatān* and its dependencies:

Arḍabīl: 84. Jāmi, on fol. 16ⁿ. 85. Mir Yūsuf Sayyidl, with the takhallus Rāghib, ib. 86. Maulānā 'Abd-al'ali, with the takhallus Mahwī, went young to India, A. H. 1020 (Elliot 17 has 1002), on fol. 16ⁿ. 87. Mirzā Hātimbeg, one of Khwājah Nasir's sons, was in later years warir of Shāh 'Abbās, ib. 88. Diyā'i, went in his youth to Harāt, and found favour with Mir 'Alīshir, died in Tabriz, A. H. 927, ib. *Bāilākan*: 89. Mujir-al-din, went in an early age to Shirwān, and became a pupil of the great Khākāni; he died in Tabriz, ib. *Tabriz*: 90. Mirzā Asad-allāh, on fol. 17ⁿ. 91. Khwājah Amirbeg, an offspring of Khwājah Ghiyāth-al-din Muhammad Tabrizi, born in Natanza (near Isfahān), was imprisoned at Shāh Tahmāsp Šafawi's order in one of the Khurāsānīan fortresses, ib. 92. Shāh Kāsim-i-Anwār, on fol. 17ⁿ. 93. Mullā 'Abd-albāki, ib. 94. Bad'ī, ib. 95. Mir Muhammad Ja'far, with the takhallus Ja'fari, ib. 96. Mirzā Muḥsin Jauhari, son of Mirzā 'Alī, the goldsmith, went twice to India, and entered afterwards, in Harāt, the service of Hasan khān Shāmlū; he died in Isfahān, on fol. 18ⁿ. 97. Ḥakiri, ib. 98. Haidari, one of Lisāni Shirāzi's pupils, ib. 99. Khwāri, also one of Lisāni's pupils, on fol. 18ⁿ. 100. Mir Rāsti, under Shāh Tahmāsp, ib. 101. Kalb Husainbeg, with the takhallus Rāghib, ib. 102. Sharif, another of Lisāni's pupils, dedicated his diwān (styleد الوالي) to his master, and died in the prime of life in Arbil; he also praised in a poem Shāh Nīmat-allāh of Yazd, ib. 103. Maulānā Shams-al-din, the teacher of Jalāl-al-din Rūmī, ib. 104. Shaḡkī, was for a time in Sām Mirzā's service, but went afterwards with Humāyūn to India, and died in Kābul, ib. 105. Mirzā 'Alī (or, according to Elliot 17 and 387, Mirzā Muhammad 'Alī) Šā'ib, under Shāh 'Abbās II and Shāh Sulaimān, born in Isfahān, to which place his forefathers had been transported from Tabriz by Shāh 'Abbās the Great, on fol. 19ⁿ.

106. Šabāri, son of Karābeg, the goldsmith, ib. 107. Taufi, was originally a saddler, ib. 108. Zuhāri, on fol. 19ⁿ. 109. Hasanbeg, with the takhallus 'Ajl, ib. 110. 'Udhri, grew up in Yazd, and lived afterwards as goldsmith in Isfahān, ib. 111. Mullā Muhammad 'Aṣṣār, author of the mathnawī *مثنوی مشق*, ib. 112. Muhammad Ridā, with the takhallus 'Uwān, ib. 113. Fardi, ib. 114. Fusūni, ib. 115. Faḡhī, on fol. 20ⁿ. 116. Ḥakim Ḳāṭarān bin Mansūr, born in Tabriz according to 'Aufi and most of the other biographers (but in Tirmidh according to Daulatshāh), ib. 117. Kāzimā, lived in Kāshān, on fol. 20ⁿ. 118. Shaikh Maḥmūd Shabistari (Shabistar is one of the villages of Tabriz), the author of the *گلشن راز*, which he wrote in answer to seventeen questions of Mir Husaini Sādāt, ib. 119. Masili, on fol. 21ⁿ. 120. Mir Maḥmūd Mushki, a musk-seller, ib. 121. Ma'rūf, ib. 122. Muhammad Hussinbeg, with the takhallus Ma'lūm, ib. 123. Maulānā Muhammad Shirin, with the takhallus Maghribi, a Sūfi, died in Tabriz in the reign of Shāhrukh, Timūr's son, ib. 124. Mukimi, son of Mullā Bāyandar (or Pābandar) according to Elliot 387 Bahādur, (بهار), who had come with the other people of Tabriz to Isfahān (see No. 105), ib. 125. Mulhami, was for a time in the service of the governor of Tabriz, Pir Budākhkhān (not Budākhkhān, as our copy reads), fled afterwards to Fārs, and became intimately connected with the governor of Shirāz, Imām Kulikhān, ib. 126. Nithāri, ib. 127. Wuḳū'i, ib. 128. Humāni, a pupil of Khwājah Nasir-al-din Tūsi, and friend of Sa'di, on fol. 21ⁿ. *Khalkhāl*: 129. Shaikh Ahmad Fanā'i, of Shaikh Abū Yazid Khalkhālī's family, was in the service of Mir Ghiyāth-al-din Mansūr Dash-taki Shirāzi, and settled down after his pilgrimage as teacher in Kāzin, where he also died, ib. *Shirwān*: 130. Ḥakim Afḍal-al-din Ibrāhīm bin 'Alī, with the takhallus Khākāni (originally Ḥakā'iki), the great panegyrist, died A. H. 582 at Tabriz, ib. 131. Sayyid Dhū-al-fakār, that is, Kiwān-al-din Husain ibn Šadr-al-din 'Alī alshirwāni, who came through the intercession of the Wazīr Khwājah Muhammad Māstari into the service of the Atābeg Yūsuf Shāh of Lūr, who was Abūkhākān's governor of Khūzistān, Kūh-i-Gillūyāh, Firūzān, and Jarfādān; he died A. H. 689 (Elliot 17 has 679, comp. Z. D. M. G. xv. p. 755), on fol. 30ⁿ. 132. 'Izz-al-din, contemporary with Khākāni, on fol. 30ⁿ. 133. Muhammad Fakali, born in *شماخي* (not شماخي, as Sprenger reads, Catal., p. 392), was together with Khākāni, a pupil of Abū-al'ulā of Ganja, and afterwards the favourite and panegyrist of Minūchirshāh of Shirwān; he died A. H. 577, ib. *Ganja*: 134. Abū-al'ulā, the spiritual teacher and father-in-law of Khākāni, on fol. 31ⁿ. 135. Yūsuf Kūsa, of the Karābagh tribe, ib. *Marāgha*: 136. Aḥmad-al-din, with the takhallus Aḥadi (so in Elliot 17 and 387), went in Argūnkhān's reign to Kirmān, and became a pupil of the elder Aḥadi, that is, Shaikh Aḥadi Kirmāni; later on he went to Isfahān, and died there; he was the author of the famous mathnawī *جام جم*, on fol. 31ⁿ.

b. *Khurāsān*:

Abiward: 137. Aḥmad-al-din, with the takhallus Anwari, which he had assumed in the place of his

original one, Khāwari, at the request of his spiritual teacher 'Umārah; he was the pāneygyst of Sultān Sanjār, and died A. H. 540 (so here and in the Elliot copies), on fol. 32^b. *Asfār*: 138. Maulānā Dūst Muḥammad Ḥālī (according to Sām Mirzā a native of Sahzwār), wrote *qasidas* in praise of Khwājāh Ḥabīb-allāh Sāwajī, on fol. 40^a. *Asfār*: 139. Pūr-i-Ḥasan, pupil of Jamāl-aldin Dhākīr; in his Turkish poetry he used as takhalluṣ Ḥasan Oghlū, on fol. 40^b. 140. Amir Humāyūn, went to Tahrir, and fell in love with one of Sultān Ya'kūb's courtiers, Shaikh Walibeg; he died A. H. 902 in the village of Armak near Knmm, ib. *Biṣṭām*: 141. Sultān Bāyazīd, with his real name, Taifūr bin 'Isā, the great Sūfic Shaikh, ib. 142. Shaikh Aḥū-alḥasan Kharkānī (Kharkān is a village belonging to Biṣṭām), equally renowned in the history of Sūfism, on fol. 41^a. 143. Wiṣālī, ib. *Tarshiz*: 144. Manlānā Aḥli, in Sultān Husain Mirzā's time, on fol. 41^a. 145. Zuhūrī, was long in India, author of *afidān* and a famous *akīnāma*, ib. 146. 'Alī Shihāb, was in the service of Muḥammad Jūkī Bahādur, the son of Sultān Shāhrukh, and frequently contended in poetry with Shaikh Adhūrī, on fol. 42^a. 147. Muḥammad Kātibī, a pupil of Maulānā Nasīmī, and contemporary with Sikandar bin Karā Yūsuf, died in Astarābād, ib. *Tān and Tāb*: 148. Hāmirāt of Tūn, flourished in Marw, and was killed by a robber in Kāshān, A. H. 970, on fol. 42^b. 149. Ḥasan Salīmī, lived in Sabzwār, and died, when returning from his pilgrimage, A. H. 804 (or 840, as the Elliot copies seem to indicate), ib. 150. Kādī Shams-aldin of Tāb, lived in Harāt, and was a pupil of Kādī Mansūr of Farghāna; he died in Harāt, A. H. 626, ib. 151. Mir 'Abd-alkādir, became wazīr of his native district, on fol. 43^a. 152. Mawālī of Tūn, died A. H. 949, ib. *Sājorm*: 153. Badr-aldin, flourished in Isfahān, was a pupil of Majd-i-Ḥamgar and pāneygyst of Khwājāh Shams-aldin Muḥammad, the prime minister, and of his son, Bahā-aldin, the governor of Isfahān, ib. 154. Tālib, a pupil of Shaikh Adhūrī, went in early age to Shirāz, and composed there the mathnawī *مساطر جوگان* which he dedicated to Sultān 'Abdallāh bin Ibrāhīm bin Shāhrukh Gurgān; he died in Shirāz, A. H. 854, and was buried by the side of Hāfiz, ib. *Jām*: 155. Zhandā Pīl Ahmad Jām, with his real name Abū-alnaṣr Ahmad bin Aḥū-alḥasan, a great Sūfic Shaikh, author of *سراج السالکین* and other works, died A. H. 536, ib. 156. Pūr-i-bahā, a disciple of Rukn-aldin Kūbāī, was for a time in the service of Khwājāh Shams-aldin, the prime minister, on fol. 43^b. 157. Maulānā Nūr-aldin 'Abd-alrahmān Jāmī, the great epic and lyric poet, and author of the following prose works: *شرح لوائی*, *اشعة اللبائع*, *نفعات الانس*, *شواهد النبوة*, *سحنان خواجه*, *شرح بیت امیر خسرو*, *مقیمة ابن فارض*, *منائب مولوی*, *خواجه انصار*, *درجۀ چهل حدیث*, *یارسا رسالہ*, *رسالہ عروض و قافیہ*, *شرح رسالہ مناسک حج*, *بهارستان رسالہ*, *لوائد غنیاتیہ فی شرح مشکلات الکاتب*, *موسیقی معنی*, etc. etc.; he died A. H. 898 (Elliot 387 has 897), ib. 158. Maulānā 'Abdallāh Hāfizī, the nephew of Jāmī; the date given here and in the Elliot copies for the interview between him and Shāh Isma'īl Safāwī, A. H.

971, is undoubtedly a mistake for 927 (see A. Sprenger, *Catal.*, p. 421), since the latter died A. H. 930, on fol. 45^a. *Jundīd*: 159. Unsi, in Mir 'Alshir's time, died A. H. 924 (Elliot 17 and 387 have 923), on fol. 45^b. 160. Mullā Bikhndī, in Shāh 'Abbas's reign, famous for his recitals of the Shāhnāma, ib. 161. Huznī, a merchant, ib. 162. 'Abdī, wrote a mathnawī in imitation of the *مغزل الاسرار*, ib. 163. Mirzā Muḥammad Kāsim, with the takhalluṣ Kāsimī, author of the mathnawī *خسرو و یحیی* and *یلمی و یحیی* (in homage of Shāh Tahmāsp Safāwī), on fol. 46^a. 164. Kutbī, ib. *Jusocin*: 165. Shaikh Muḥammad Sa'd-aldin, a companion of Shaikh Najm-aldin Kubrā, author of the *سجیل الارواح* and other Sūfic compositions; died, sixty-three years old, A. H. 605, ib. 166. Shams-aldin (or, according to Elliot 387, fol. 41^b, Shams-aldin Muḥammad), the grandfather of the prime minister, Khwājāh Shams-aldin Muḥammad, ib. 167. Khwājāh Shams-aldin Muḥammad, wazīr in Abūakkāsh's reign, left Persian and Arabic poetry; he was the father of Bahā-aldin Muḥammad, ib. 168. 'Atā-almulk, brother of the preceding poet, author of the *تاریخ جهان کما* on fol. 46^b. *Khabūshān*: 169. Zain-aldin Sā'id, Sultān Iskandar's kaliddār, ib. 170. Nan'i, ib. *Khawf*: 171. Ibn Ḥasām, ib. 172. Tāj-aldin Isma'īl Bākhārī, ib. 173. Manlānā Sa'd-aldin (according to Elliot 17 and 387, Sa'id-aldin), with the takhalluṣ Bahā'i, ib. 174. Khwājāh Rukn-aldin Mahmūd, originally of Sanjān (in the district of Khwāf), and therefore known by his spiritual teacher, Khwājāh Maūdūd Qabībī, with the title of Shāh-i-Sanjān, died A. H. 599, ib. 175. Saif-aldin of Bākhār (near Khwāf), pupil of Shaikh Najm-aldin Kubrā, died A. H. 658 (or, according to Elliot 387: 657), on fol. 47^a. 176. 'Imād-aldin of Zūzan (near Khwāf), according to some a contemporary of Sultān Sanjār; he was a pāneygyst of Tughānshāh; the date of his death as given in the *Nafahāt*, viz. 791 (Elliot 17 has 658), is refuted here, ib. 177. Maulānā Majd-aldin Kāsimī, wrote a work, *روضة القلند*, in imitation of Sa'dī's *Gulistan*, ib. 178. Malik, a descendant of the kings of Zūzan, ib. *Sabzwār*: 179. Khwājāh Aḥūd-aldin, with the takhalluṣ Aḥūd; died, eighty-one years old, A. H. 878 (or, according to Elliot 387, fol. 55^a, 888), ib. 180. Mirzā Badī-alzaman, on fol. 47^b. 181. Mirzā Ḥabīb-allāh, ib. 182. Haidarī, ib. 183. Maulānā Sharaf, with the takhalluṣ Rashkī, lived for a while in Kāshān, and went afterwards to Gilān, ib. 184. Akā Malik bin Jamāl-aldin Shāhī, in Baisunqar Mirzā's service, died in Astarābād, seventy years old (the date is in this copy A. H. 808, but in Elliot 17 and 387 it is 807), ib. 185. Kādī Ahmad, with the takhalluṣ Fiqarī, lived for a time in Kazwin, on fol. 48^a. 186. Kā'ilī, one of the Kādī-sons of Sabzwār, died in Kazwin, ib. 187. Kāml, a pupil of Jāmī, and on friendly terms with Diyā-aldin Yūsuf, the son of Maulānā Tughlūk, died at Harāt (date omitted in all copies), ib. 188. Kamālī, author of *شاه عباس* (in all copies), *مغوی*, in Shāh 'Abbas's time, ib. 189. Mir Khurd, with the takhalluṣ Malālī, brother of Mir Kalām of Sabzwār, ib. 190. Mirzā Muḥammad, ib. *Simnd*: 191. Ruku-aldin Sā'in, flourished in the reign of Tughā-

Timürkhan, the last of the Cingizkhān Sultāns, ib. 192. Shāh 'Alā-aldaulah, a Šāfi, contemporary with, and rival of, Kamāl-aldin 'Abd-alrazzāk Kāshī, on fol. 48^b. 193. Yamini, an armourer, ib. *Sistān*: 194. Abū-alfaraj Sijzi, the teacher of 'Unsurī and panegyrist of the Āl-i-Sinjūr, governors of Khurāsān under the Sāmānide princes: he composed satires on the Ghaznavids during the struggle between Maḥmūd of Ghazna and Mir Abū 'Alī, and was only saved from death, after the overthrow of his master's rule, by the intercession of his grateful pupil, 'Unsurī, ib. 195. Kādi Aḥmad Lāghar (the meagre one, in contrast to another contemporary Kādi of Sistān, who was very fat), was ill-treated by the governor of Sistān, and went to Kandahār, ib. 196. Ṭābi, ib. 197. 'Ashikī, ib. 198. Abū-alḥasan 'Alī bin Kulī, with the takhalluṣ Farrukhī, one of Sultān Maḥmūd's great court poets and panegyrists: he was a native of Sistān, went afterwards to Balkh, and gained the favour of the governor, Amr Naḡr bin Nāsir; here he wrote his famous *qaṣidah*, در وصف دافکار امیر, in his later years he was honoured by Maḥmūd's patronage: he also composed a prose work on poetical and rhetorical art, *ترجمان البلاغة*, and died A. H. 470, on fol. 49^a. *Tās*: 199. Ḥamzah bin 'Abd-almalik, with the takhalluṣ Ḍburi, son of one of the Sarbadars of Asfarā'in, panegyrist of Shāhrukh, Timūr's son, made twice the pilgrimage to Makkah, went to India, where he was favourably received by Sultān Aḥmad of Gulbargah, returned to Irān, and died, eighty-two years old, A. H. 866 (so in Elliot 387; here and in Elliot 17 the date is omitted). Works besides his poetry: *طغری همایون* (written in Makkah), *شرح ابیات مشکل و جواهر اسرار عجائب الغرائب*, on fol. 50^a. 200. Asadi, the teacher of Firdausi; he is said to have written the last 4000 baits of the *Shāhnāma* in two days, a story which the author of the *Āṭashkade* justly considers impossible, on fol. 50^b. 201. Aslī, originally of Mashhad, on fol. 51^b. 202. Aḳḍad, ib. 203. Amīnī, originally of Mashhad, ib. 204. Khwājah Ḥusain Thana'ī, son of Khwājah Ghiyāth Bazzāz (the draper), was in the service of Ibrāhīm Mirzā Saḡawī, ib. 205. Mir Muḥammad Ṭāhir, with the takhalluṣ Hazīnī (omitted here, but mentioned in the index on fol. 4^b, and supplied from Elliot 387, fol. 50^a). 206. Mirzā Muḥammad Raḍī, with the takhalluṣ Dānish, ib. 207. Sa'īl, went in Shāh Sulaimān Saḡawī's reign from Mashhad to Isfahān, ib. 208. Muḥammad 'Alī, with the takhalluṣ Sābir, originally of Mashhad, ib. (Elliot 17 and 387 give the takhalluṣ *Sābir* to the contemporary of Shāh Sulaimān, and the takhalluṣ *Sa'ir* to Muḥammad 'Alī). 209. Maulānā Mirzā, with the takhalluṣ Šālīhī, one of Khwājah 'Abdallāh Marwārid Kirmānī's sons, ib. 210. Ṭāhir, a druggist in Mashhad, died young, on fol. 52^a. 211. 'Abd-al'ālī, ib. 212. Ghazālī, went in Shāh Ṭahmāsp's time to India, and entered the service of the emperor Akbar, he is said to have written 40,000 baits in 16 volumes, ib. 213. Ḥakīm Abū-alkāsim Firdausi, with his full name, Ḥasan bin Isḡak bin Sharafshāh; his takhalluṣ is derived here from the name of his father's garden, 'Firdaus.' He died A. H. 421 (so), and left besides the

Shāhnāma the romantic mathnawī, دیف دریا, on fol. 53^a. 214. Mirzā Asghar, with the takhalluṣ Fanā'ī (according to others his first poetical name was Mashhadī), on fol. 55^a. 215. Mir Mu'izz-aldin Muḥammad, with the takhalluṣ Fīrat, went to India under Aurangzib, got the honorary title of Mūsawīkhān, and died there, ib. 216. Fanā'ī, the forage-vendor (in Elliot 387 only this second Fanā'ī is mentioned, in Elliot 17 only the first), on fol. 55^b. 217. Ḥājī Muḥammad Jān Kudsī, went to India and died there, ib. 218. Kausl, on fol. 56^a. 219. Mir 'Imād-aldin Mūsawī, ib. 220. Mullā Kāsim 'Alī, the story-teller, ib. 221. Mir Muḥammad Ḥāshim, with the takhalluṣ Mardumī, lived in Harāt as companion of 'Alīkūlikhān Shāmlū, and was killed together with him, ib. 222. Mir Muḥammad Muḥsin, ib. 223. Mirzā Malik Mashrikī, originally of Mashhad, but born in Isfahān, one of Shāh 'Abbās' mnashis; he also wrote a famous *qaṣidah* in honour of Shāh Saḡī, ib. 224. Māni, was at first a potter like his father, afterwards he entered the service of Muḥammad Muḥsin Mirzā, the son of Sultān Ḥusain Mirzā Baikarā, and was highly patronised, on fol. 56^b. 225. Sayyid Muḥammad Jāmabāf (the weaver), a great rubā'ī writer, went to India; his takhalluṣ is said to have been Fikrī, ib. 226. Khwājah Niẓām-almulk, the famous wazīr of Alp Arslan and Malikshāh, ib. 227. Nisabī of Mashhad, lived for a time in Adharbāijān, is buried in Ardabil, on fol. 57^a. 228. Naẓir, ib. 229. Hamdāmī, a confectioner in Mashhad, ib. 230. Khwājah 'Alī, with the takhalluṣ Wāḳifī, a nephew of Ḥājī Muḥammad Jān Kudsī, ib. *Ghaznīn*: 231. Sayyid Ḥusain, in Bahramshāh's time, lived after having made his pilgrimage in Baghdad, died in Juwain, A. H. 565, ib. 232. Ḥakīm Sanā'ī, the author of the *Ḥadīkāt*, died in Ghazna, A. H. 545; he was a pupil of Shaikh Abū Yūsuf of Hamadān; Sultān Bahramshāh offered him his sister in marriage, but he declined the honour, on fol. 58^a. 233. Muḥammad bin Rashīd Shihāb-aldin, was born, lived, and died in Ghazna, was contemporary with Sanā'ī and panegyrist of Bahramshāh bin Mas'ūd and Khusrāushāh, on fol. 64^a. 234. 'Imād-aldin, said by some to be a son of Mukhtārī (see No. 236), by others to be identical with 'Imādī Shahrīyārī, on fol. 64^b. 235. Jamāl-aldin Nāsir, with the takhalluṣ Kāfirak, ib. 236. 'Uthmān Mukhtārī, who used in the beginning of his literary career 'Uthmān as takhalluṣ, but exchanged it afterwards for Mukhtārī; he was a contemporary of Sanā'ī, intimate friend of Sultān Ibrāhīm of Ghazna, and died there A. H. 544, ib. *Ghūr*: 237. Amr Ḥusainī Sāḍāt, lived in Harāt, pupil of Shaikh Shihāb-aldin Suhrawardī, and friend of Shaikh Trākī and Shaikh Aḥmadī Kirmānī; it was in answer to his questions that Maḥmūd Shabistārī wrote the *raz*; he is the author of the *زاد السامعین*, and died at Harāt A. H. 729, on fol. 66^a. *Gharjīnād*: 238. 'Abd-alwāsī Jabālī, went at first to Harāt and entered Bahramshāh's service, afterwards he was honoured by Sultān Sanjar's patronage; according to some authorities he was originally a dikhān; he had many poetical contests and wrote *qaṣidas* in honour of Sanjar, Bahramshāh, and Mas'ūdshāh, ib. 239. Nizārī of Kūhistān, on fol.

69^a. *K'd'in* : 240. Shiwanī, ib. 241. Wall, of the Dasht-i-Bayād family, on fol. 69^b. *Kirmān* : 242. Naulānā Auhādī, the great Sūfi, friend of Shaikh Mubhy-aldin and Shaikh Sayyid Husain Sādāt, died a. h. 536 (1); he left besides other poetry a mathnawī, entitled *مصباح الأرواح*, on fol. 70^a. 243. Abū Bakr, on fol. 70^b. 244. Shaikh Abū Hamid, ib. 245. Khwājah Shihāb-aldin 'Abdallāh Marwārid, with the takhalluṣ Bayānī, son of Khwājah Shams-aldin Muḥammad Kirmānī, flourished under Sultān Husain Mirzā, and died at Harāt a. h. 922 : besides *kasidas*, *ghazals*, *kīṭas*, and *rubā'is* he left a mathnawī *الاحباب مؤنس*, another, styled *خسر و شمرین*, and an unfinished rhymed chronicle of Timur's exploits *تاریخ منظوم بجهت (ماحبان)*, ib. 246. Maulānā Bākī, with his full name, Mir 'Abd-albākī, a descendant of Shāh Nūr-aldin Nī'mat-allāh, praised by Mullā Umidī of Tahanā, and killed during the combat between Shāh Isma'il Safawī and Sultān Salīm 'Uthmānī, a. h. 926, on fol. 71^a. 247. Khājū (خواجو) or rather Khwājū, as the name is spelt correctly in Elliot 17 and in the index of this MS. and Elliot 387), author of *ربوۃ الانوار*, an imitation of the Makhzan-alarār, and of the *وهای*, written in Baghdād; he was a pupil of Shāh 'Alā-aldaulah Simnānī, and died a. h. 742, ib. 248. Raff-aldin, ib. 249. Mullā Kādī Rashīdī (according to Elliot 17 and 387, Rushdī), ib. 250. Nūr-aldin Shāh Nī'mat-allāh, with the takhalluṣ Sayyid, ib. 251. Maulānā Sharaf-aldin, a native of Bāfā near Kirmān, flourished under Shāh Tahmāsp, and died at Kāzin a. h. 974, ib. 252. 'Imād Fakih, in the beginning of the Muzaḥfarīde dynasty, died a. h. 693, ib. 253. Mir Shams-aldin Muḥammad, with the takhalluṣ Fahmī, was prime minister under Sultān Muḥammad Safawī, on fol. 71^b. 254. Muzaḥfar, ib. 255. Tayyān, a native of Bamn near Kirmān, ib. 256. Maulānā Wabshī of Bāfā, usually called Yazdī, since he spent the greater part of his life in Yazd, author of famous *ghazals* and of three mathnawīs : (a) *خلد برین* in the metre of Makhzan-alarār; (b) *ناظر ومنظور* in the metre of Khusrān-ū-Shirīn; (c) *فرهاد و شمرین* in the same metre, incomplete, ib. 257. Hāshimī, with the epithet Jahāngir, author of the mathnawī *آثار* (an imitation of Nizāmī's Makhzan-alarār), on fol. 77^a. *Marw* : 258. Abū Hanīfah Iskafī, a pupil of the *معلم*, ib. 259. Sayyid Mubārakalāh, on fol. 77^b. 260. Tālūnah, ib. 261. 'Abd-alazīz bin Mansūr, with the takhalluṣ 'Asjadī (or 'Asjudī, as the name is spelt here *عسجدی*), a pupil of 'Unsuri and court poet of Sultān Mahmūd, ib. 262. Majd-aldin Abū Ishāq, with the takhalluṣ Kisā', a Sūfi, younger contemporary of Rūdāgī, panegyrist of the Sāmānide princes and of Sultān Mahmūd of Ghazna (comp. the edition of his poems with metrical German translation by Dr. Ethé in 'Sitzungsberichte der Münchener Academie', 1874, pp. 133-148), ib. 263. Kalāmī, ib. *Rūna* and *Mahna* : 264. Shaikh Fadl-allāh Abū Sa'id bin Abū-alkhair, the great rubā'ī writer, died a. h. 440 (comp. the edition of his rubā'is with metrical German translation by Dr. Ethé in 'Sitzungsberichte der

Münchener Academie', 1875, pp. 145-168, and 1878, pp. 38-70), on fol. 78^a. 265. Abū-alfaraj, panegyrist of Sultān Zahir-aldin Ibrāhīm of Ghazna (reigned a. h. 451-492) and of Mas'ūd bin Ibrāhīm; when Sultān Ibrāhīm got embittered against Mas'ūd Sa'd Salāmī, Abū-alfaraj became afraid of him and betook himself to Lāhūr, but entered afterwards again that Sultān's service, on fol. 78^b. 266. Khwājah Abū Nāg, with the takhalluṣ Nāsirī, a descendant of Abū Sa'id bin Abū-alkhair, on fol. 79^a. *Naad* : 267. Kādī Shams-aldin, ib. 268. Kādī Majd-aldin, ib. 269. Humā'ī, spent the greater part of his life in Transoxania, on fol. 79^b. *Nishāpūr* : 270. Shāhūr ibn Muḥammad, with the takhalluṣ Ashlari, a descendant of 'Umar Khayyām and pupil of Zahir Fāryābī, rose to high honours under Sultān Muḥammad bin Tukush, died in Tabriz a. h. 600, buried in Surkhāb, ib. 271. Khabbāzī, one of the Sāmānide poets (comp. Dr. Ethé's essay, 'Rüdāgī's Vorläufer und Zeitgenossen' in 'Morgenländische Forschungen', Leipzig, 1875, p. 50), ib. 272. 'Umar Khayyām (or as he is styled here, 'Umar bin Khayyām), a school-fellow of Nizām-almutak and Hasan Sabābī, ib. 273. Radī-aldin, panegyrist of Arslan bin Tughrulbeg Saljūki, lived a long time in Samarkand, made a pilgrimage to Makkah and became a pupil of Shīkh Mu'in-aldin, the uncle of Shaikh Sa'id-aldin Hamawī, on fol. 80^b. 274. Maulānā Ghīyāth-aldin Aḥmad, with the takhalluṣ Sāmī, on fol. 81^a. 275. Saifi, panegyrist of Tukushkhān Khwārizm-shāhī, ib. 276. Shāhidī, ib. 277. Shaikh Sadr-aldin, under the Khwārizmshāhs, was originally auditor of the province of Nishāpūr, but afterwards resigned this position in favour of his son, and retired from the outer world, ib. 278. Amīr Sun'i (here : Saifi), ib. 279. Shaikh 'Aṭṭar, that is, Abū Tālib Farīd-aldin Muḥammad, called Shaikh-alauliyā and Sulaimān the second, put to death a. h. 627; the mathnawīs, enumerated here, are : *جواهر ذات الهی نام*, *اشتر نام*, *معصیت نام*, *مظهر العجائب*, *منطق الطیر*, *کلی و بلبل*, and *بی سر نام*, on fol. 81^b. 280. Mullā Mukīm Fauji, on fol. 82^b. 281. Maulānā Lutf-allāh, contemporary with Tinūr and his first successors, quoted by Ādhari in his *الأسرار*, ib. 282. Lutfi, on fol. 83^a. 283. Nidā'ī, lived for a time in Yazd, ib. 284. Nazirī (according to others a native of Juwain), came in early youth as merchant from Khurāsān to Irāk and Adharbaijān, went afterwards to India and entered the service of the Khānkhānān, ib. 285. Yahyā bin Muḥammad bin Yahyā, on fol. 84^a. *Harāt* : 286. Abū Bakr Azrakī, pupil of 'Abdallāh Ansārī and king of poets at the court of Tughlakhshāh Saljūki, for whom he wrote a book in verse on sexual intercourse, entitled *الغیة شلجید*, he died a. h. 527, on fol. 84^b. 287. Abū Isma'il, that is, 'Abdallāh bin Mansūr Muḥammad alansārī, a pupil of Shaikh Abū-alhasan Kharkānī, on fol. 86^a. 288. Imāmī, a panegyrist of the Atābegs of Fārs and contemporary of Sa'dī, died in Isfahān, a. h. 676, ib. 289. Āsafi, son of Khwājah Nī'mat-allāh, was wazīr of Sultān Abū Sa'id and died a. h. 920 at Harāt; besides a *diwān* he left a mathnawī in the metre of Nizāmī's Makhzan-alarār, on fol. 86^b. 290. Ismī, on

fol. 87^a. 291. Bannā', son of an architect, roused the anger of Mir 'Alishir and was obliged to flee into Transoxania, where he entered the service of Sultān 'Alī Mirzā; later on he became a friend and companion of Muḥammad Shāhīnī, and died a. h. 917 (or rather according to Elliot 387, fol. 92^b: 918); he uses in his ghazals the takhalluṣ Ḥālī, on fol. 87^a. 292. Haidar, was originally a baker, died a. h. 959, on fol. 87^b. 293. Khālidī, on fol. 88^a. 294. Maulānā Ḥasan 'Alī Kharrās (the dealer in wine-jars), with the takhalluṣ Rajā'i, made a pilgrimage to Makkah and became in Kazvin a companion of Mirzā Sharafshāh Kazvīnī, who had just retired from the world, ib. 295. Zulālī, died a. h. 931 at Harāt, ib. 296. Shādlī, ib. 297. Šabūhī (according to others a native of Badakhshān), died in India, ib. 298. Tāhīrī, died a. h. 946 at Harāt, ib. 299. Ghazālī, a pupil of Haidar the baker (No. 292), went to India and had poetical contests with Ghazālī of Mashhad, ib. 300. Faṣīḥī, was in the service of Murādā Kulīkhān Shāmī, on fol. 88^b. 301. Maulānā Fakhr-aldīn, a companion of Sultān Sanjar, ib. 302. Darwish Maḥsūd Tīgar (the arrow-maker), lived in Mashhad, died 90 years old, a. h. 707 (so according to Elliot 387, fol. 94^a, this copy has 77), ib. 303. Yūsuf-shāh Kātibī, lived in Harāt as kātib, ib. 304. Muẓaffar (whom Daulatshāh with great exaggeration calls the second Khākhān), was a contemporary of Malik Mu'izz-aldīn Kurt, ib. 305. Nāẓim, panegyrist of the Shāmī family, who governed Harāt, and author of a mathnawī, *دیف و زلف*, on fol. 89^a. 306. Waṣfī, ib.

c. *Tabaristān, Jurjān, Lāhijān, Rašt, and Māzandarān*:

Astarābād: 307. Khwājāh 'Alī, with the takhalluṣ Bāzārī, ib. 308. Khwājāh Ghiyāth-aldīn Muḥammad, with the takhalluṣ Bazmī, ib. 309. Sayyid Ḥasan Kādī, with the takhalluṣ Huznī, killed by 'Abdallāhkhān's order, ib. 310. Dā'imī, ib. 311. Raughanī, ib. 312. Sairī, on fol. 89^b. 313. Saḥābī, ib. 314. Faṣīḥ-aldīn, with the takhalluṣ Šāhīb, born in Kabūdjāma near Astarābād, was in Mir 'Alishir's and Sultān Ḥusain Mirzā's service, died in Astarābād a. h. 917, ib. 315. Sultān Muḥammad, with the takhalluṣ Sidkī, died in Kāshān, ib. 316. Mir 'Abd-alḥakk, ib. 317. Ghiyāthī, a sayyāh or wandering monk, ib. 318. Mir 'Imād-aldīn Muḥammad, with the takhalluṣ Fīdā', ib. 319. Farīghī, ib. 320. Furūghī, in Shāh Tahmāsp's service, on fol. 90^a. 321. Mirzā Abū-alkāsim, born in Fandar-sag near Astarābād, greatly honoured both by the rulers of Irān and Hindūstān, died in Isfahān under Shāh Šāfi, ib. 322. Mir Muḥammad Mu'mīn, was the teacher of Sultān Haidar Mirzā Šāfawī, died in India, ib. 323. Mir Murādī, lived for a long time in Yazd, died on his pilgrimage to Makkah in Tabriz a. h. 976, ib. 324. Maulānā Nizām, author of a mathnawī, *سليمان و زلف*, died at Astarābād a. h. 921, ib. *Jurjān*: 325. Shams-aldīn Muḥammad 'Ajībī, author of a famous *qaṣīdah* in honour of Sām bin Ḥusain, on fol. 90^b. 326. Fakhr-aldīn Aṣ'ad, ib. 327. Maulānā Lāmī' of Jurjān, went in early youth to Khurāsān and became a disciple of Muḥammad Ghazālī; afterwards he lived for a time in Bukhārā, ib. 328. Maṣ'ūd bin Sa'd bin Sulmān (according to others a native of Hamadān),

began to flourish at Ghazna at the end of Sultān Maṣ'ūd bin Maḥmūd's reign and rose to high honours, but was imprisoned by Sultān Ibrāhīm in the fortress of Nāi, released and incarcerated again; after having obtained his freedom for a second time he retired from the world and devoted himself to Sūfī contemplations only, he died a. h. 515 at Ghazna, on fol. 92^a. 329. Yūsuf, on fol. 95^a. *Gīlān*: 330. Maulānā Muḥammad Hājī, ib. 331. Shubādī, originally of Lāhijān, contemporary with Sultān Ya'qūb, died a. h. 927, ib. 332. Mir Faḡhūr, the panegyrist of Sultān Farwiz, the son of Shāh Salīm; as long as he was in Irān he used as takhalluṣ Rasmlī, ib. 333. Tālib, originally of Lāhijān, was in the service of Khān Ahmādkhān and died a. h. 967, ib. 334. Fīdā', known as Shaikhzāda, son of Shaikh Shams-aldīn Muḥammad Lāhijī, born in Shirāz, flourished in Shāh Isma'il Šāfawī's time, and was also patronised by Muḥammad Shāhīnī, he died a. h. 927, on fol. 95^b. 335. Fakhr-aldaulah 'Amīd-aldīn, was in the service of Indian rulers, and died 54 years old, a. h. 792, ib. 336. Maulānā 'Aḥd-alrazzāk, with the takhalluṣ Fayyād, originally of Lāhijān, spent the greater part of his life at Kūmm and is therefore usually styled Kūmmī; he is the author of the *كومر مراد*, ib. 337. Mullā Nūr-aldīn Muḥammad, with the takhalluṣ Fīrāzī, entered in Gīlān the service of Khān Ahmādkhān and went afterwards to Kazvin, on fol. 96^a. 338. Kāmātī, ib. 339. Kamālī, ib. 340. Maḥfī of Rašt, in the service of Imām Kulīkhān, governor of Fārs, ib. 341. Nādim, of Lāhijān, went to India and attached himself to Maulānā Nāẓirī of Nishāpūr, ib. 342. Bābā Naṣībī, born in Gīlān, lived for some time in Tabriz as confectioner, was afterwards through Bābā Fighānī of Shirāz introduced to Sultān Ya'qūb Turkman, and was highly favoured by him; he died in Tabriz, ib. 343. Kādī 'Abdallāh, with the takhalluṣ Yakīnī, born and killed in Lāhijān, on fol. 96^b. 344. Kādī Yahyā, a nephew of Kādī 'Abdallāh, was for some time in the imperial service of India, settled afterwards in Kāshān and died a. h. 952 (or according to Elliot 387, a. h. 953), ib. *Māzandarān*: 345. Mullā Muḥammad Sa'dī, with the takhalluṣ Ashraf, born in Isfahān, went to India and returned afterwards to his native town, ib. 346. Mullā 'Alī Jāwīd, died at Isfahān a. h. 1007 (1007), ib. 347. Tālib of Āmul, served for some time Shāh Salīm in India, on fol. 97^a. 348. Sirāj-aldīn Kumrī (كمری), born probably in Āmul, (according to others in Khwārizm or Jurjān), a pupil of Imām Fakhr Rāzī, contemporary with Kamāl-aldīn Isma'il, Rafī-aldīn Lunbānī and 'Imādī Shahriyārī, panegyrist of Sultān Ghiyāth-aldīn Malikshāh Khwārizmshāhī (Daulatshāh makes him by mistake a native of Kazvin and panegyrist of Sultān Abū Sa'id Cingizkhānī, who lived 150 years after Ghiyāth-aldīn), ib.

d. *Irāk* in two sections: 1. *Irāk-i-'Arab*:

Baghdād: 349. Aminā' Najafī, son of Maulānā Maḥmūd, the janitor of the *آستان قدس* in fol. 98^b. 350. Fuḍūlī, both a Turkish and Persian poet, ib. 351. Sayyid Muḥammad Najafī, went to India, but being unsuccessful there, returned to Irān, ib. 352. Shaikh Muḥammad, of a family of Jabal 'Āmil, ib.

2. *Irāk-i-'Ajam*:

Iṣfahān: 353. Abūlāl, was originally a druggist, turned then a Šūfi, but was very much addicted to sensual pleasures, so that he once ran about in Tabriz quite naked from top to toe, on fol. 99^a. 354. Mir Muḥammad Bākīr Dāmād, with the takhalluṣ Isbrāk (his name 'Dāmād' he derived from his father Shams-al-din Muḥammad, who was the 'dāmād' or son-in-law of Sheikh 'Alī 'Abd-al-'ādil; according to Elliot 17 and 387, 'Abd-al-'ādil 'Amili, contemporary and friend of Shāh 'Abbās the Great, ib. 355. Mirzā Amin, born in the village of Naṣrābād Mārbin near Iṣfahān, ib. 356. Auṭi of Natanza (in the district of Iṣfahān), was during Shāh 'Abbās' reign in the service of Husainkhān Shāmūl at Harāt, ib. 357. Amirbeg, a butcher in Iṣfahān, ib. 358. Mir Jalāl Asir, ib. 359. Āyatī, a schoolmaster, ib. 360. Shaikh Bahā'-al-din Muḥammad, with the takhalluṣ Bahā', originally of Jabal 'Amil in Syria, went in early youth to Iṣfahān and flourished there in Shāh 'Abbās' time, ib. 361. Mirzā Bākīr, originally of Natanza, lived in Iṣfahān, on fol. 99^b. 362. Mullā Pir Jamāl, born in Ardestān near Iṣfahān, ib. 363. Amir Taqī (known as Mirshāh, according to Elliot 17 and 387), went to the Dakhan in Ibrāhīm Kutbshāh's reign and afterwards on a pilgrimage to Makkah, ib. 364. Ākā Taqī (not Lā'ikī, as this copy has, since such a name would be entirely out of harmony with the alphabetical arrangement, always strictly observed), son of Ākā Malik Mu'arraḥ, went to India in Jahāngīr's reign and entered the service of prince Farwiz, ib. 365. Mirzā Muḥammad Muḥsin, with the takhalluṣ Ta'thir, whose forefathers had been brought over by Shāh 'Abbās from Tabriz to Iṣfahān; he flourished under Shāh Husain Safawī, ib. 366. Khwājah Jamāl Munshi (born in Iṣfahān, not in Kirmān, as others state), contemporary with Khwājah Shams-al-din Muḥammad, the prime minister, ib. 367. Zain-al-din Jannati, a native of the village of Jaz (جَز), author of a mathnawī, شایر و شهباز, ib. 368. Khwājah Jalāl-al-din Darkān (so distinctly in Elliot 17 and 387, درکانی, Darkān being a village of Jūshkān near Iṣfahān), son of Khwājah Shihāb-al-din, pupil of Zahr Fāryābi and panegyrist of the Atābegs, especially of Kizil Arslan; he lived for a time in Tabriz and went afterwards to Khurāsān, where he became a pupil of Shaikh Najm-al-din Kubrā, he died in the Irāk, on fol. 100^a. 369. Jamāl-al-din 'Abd-al-razzāk, began to flourish under Sultān Muḥammad Khwārizmshāh, and was contemporary with Khākāni and Muḥr Baiḥkāni, ib. 370. Khwājah Ḥabīb-allāh, on fol. 102^b. 371. Huzni, a nephew of Mullā Nikī, ib. 372. Mirzā Salmān, with the takhalluṣ Ḥisābi, a good musician and author of a tadhkirah, ib. 373. Khātami, ib. 374. Hīlmi (on the margin), ib. 375. Mirzā Dā'ūd, son of Mirzā 'Abdallāh of Iṣfahān, with the takhalluṣ 'Isḥq, flourished under Shāh Sulaimān and Sultān Husain Safawī, on fol. 103^a. 376. Mullā Mirak, with the takhalluṣ Dā'i, son of Mullā Damiri, was originally a mere transcriber with the takhalluṣ Maḥrūmī, later on he became a poet himself and assumed the takhalluṣ Dā'i, author of a poem, در طلع نشاء تریاق, ib. 377. Dhaṅki, originally of Ardestān, ib. 378. Rāqī, with his real name, Zamānāi

naḳkāsh (the painter) of Iṣfahān, used originally as takhalluṣ Anwar, ib. 379. Khwājah Saif-al-din Maḥmūd, with the takhalluṣ Rājā'i, ib. 380. Mirzā Sayyid Ridā, rose to high dignity under Sultān Husain Safawī and died during the same reign, on fol. 103^b. 381. Muḥammad Ridāpāshā, went to Rūm, was for a time Pāshā of Egypt, but retired thence into the Ka'bah, ib. 382. Rāqī, ib. 383. Rāfi'-al-din Lunbāni, with his real name, 'Abd-al-ʿazīz Mas'ūd (Lunbān is a village in the district of Iṣfahān), contemporary with Jamāl-al-din 'Abd-al-razzāk, Kamāl-al-din Ismā'il, and Sharaf-al-din Shufarwah; he lived for a time in Rai and died in Iṣfahān (A. H. 603 according to Elliot 387; in Ouseley Add. 183 and Elliot 17 the year is omitted), ib. 384. Sayyid Ḥasan, with the takhalluṣ Zinat, on fol. 104^a. 385. Sālik, ib. 386. Mirzā Shāh Husain (or Husaini according to Elliot 387), with the takhalluṣ Sākl, originally a builder, became wazīr under Shāh Ismā'il Safawī, was assassinated by Shāh Kull 'A. H. 929, ib. 387. Sipirhi, originally of Ardestān, lived in Iṣfahān, was a Šūfi, ib. 388. Sarāj-i-Hakkāk, ib. 389. Sa'dā of Ardestān, went to India, but returned to his native country, ib. 390. Mirzā Salmān, wazīr under Sultān Muḥammad Safawī, ib. 391. Sharaf-al-din Fadl-allāh Shufarwah, contemporary with Jamāl-al-din 'Abd-al-razzāk and Rāfi'-al-din Lunbāni, author of a treatise اطباء النعم (a kind of imitation of Zamakhshari's انباء النعم), ib. 392. Ḥakim Shifā'i, with his real name: Sharaf-al-din Ḥasan, a clever physician, was highly favoured by Shāh 'Abbās the Great, on fol. 104^b. 393. Shāh Naṣar, lived for a time in India, ib. 394. Ākā Shāhaki, born in Zamān, a village near Iṣfahān, on fol. 105^a. 395. Shāh Shujā'-al-din Maḥmūd, a nephew of Khalifah Asad-allāh, the governor of Mashhad, ib. 396. Shu'ayb of Jūshkān (near Iṣfahān), author of a mathnawī, راقی و عذرا, ib. 397. Shiklā, ib. 398. Muḥammad Ibrāhīm, with the takhalluṣ Shaṭkati, went to India, ib. 399. Sādiqāi Gāw, was employed as servant in the old mosque of Iṣfahān, ib. 400. Šabri of Ardestān, ib. 401. Mir Šabri, with his real name: Rūzbahān, used at first as takhalluṣ Fāris, lived at Kazwin at the same time as Shāh Tahmasp Safawī, but returned afterwards to his native town, ib. 402. Maulānā Šūfi, with his real name: Mullā Muḥammad Zamān, on fol. 105^b. 403. Kamāl-al-din Ḥusain, with the takhalluṣ Damiri, flourished in Shāh Tahmasp Safawī's reign, author of six mathnawis, viz. ناز و ناز, حسنة الاخبار, راقی و عذرا, لیلی و یحیی, و بهار و خزان, اسکندر نامه, and seven diwāns of ghazals, viz. عشق بیروز, کنز الاقوال, صورت حال, سفینه اقبال, قدس خیال, عطر منال, صیقل ملال, of four other diwāns in imitation of Sa'di's Taysir-i-Badā'i, Khawātim, and Ghazaliyyāt, viz. طامرات, عیون الزلال, of another diwān, called الزلال, in imitation of Hāfiz; and of thirteen similar diwāns, in imitation of those of Bahā Fighāni, Jamāl, Lisanī, Shāhī of Sabzwār, Bannā'i of Harāt, Mir Šālihi of Mashhad, Āḡafi of Harāt, Bahā Shāhidī of Kum, Amir Humāyūn, Mirzā Shams-Jalāl Kazwinī, Kamāl Khujandi, Amir Khusrū, and Amir Ḥasan of Dihli,

بحر حلال، انیس الیال، معراج الآمال، اکینہ جمال، viz. لوامع، خجستہ فال، صاحب جلال، دُرر مثال، فرغ مال، معشوق ایزال، منتہای کمال، مدایت وصال، خیال، حبس مال، ib. 404. Mirzā Nūr-allāh, with the takhalluṣ Diyā, was in Shāh 'Abbās' privy council, on fol. 106^a. 405. Tāhir, on fol. 107^a. 406. Zahir-aldin, brother of Sharaf-aldin Shufurwal, ib. 407. Akā 'All, with the takhalluṣ 'Ishrat, went to India, returned afterwards and was buried in Mashhad, ib. 408. Ghāzi Kalandar, lived in Simnān, ib. 409. Farid-aldin Ahwal, contemporary with Imāmī (according to Elliot 387 Ahi) of Harāt, according to others Imāmī's own son, ib. 410. Fatḥi of Arlastān, on fol. 108^b. 411. Muhammad Ridābeg, with the takhalluṣ Fikri, ib. 412. Kāsim of Arlastān, died in Isfahān, ib. 413. Mir Shāh Kiwām-aldin, under Shāh Isma'il Safawī, ib. 414. Kālāni, under Shāh Saḥi, ib. 415. Mirzā Abū-alkāsim Kābuli, was born in Turkistān, grew up and flourished in Kābul, and went in the emperor Humāyūn's reign to India, ib. 416. Kamāl-aldin Isma'il, son of Jamāl-aldin 'Abd-alrazzāk, with the epithet خالق المعانی, fell in the massacre of Isfahān, caused by Uktāi Kā'n, the son of Gīngizkhān A. H. 635, ib. 417. Muḥib (so according to Elliot 17 and 387 and the index of the present copy; the text exhibits twice Mudāni), on fol. 115^a. 418. Mudāni, ib. 419. Muṣṣhib of Nā'in, ib. 420. Khalīfah Asad-allāh, with the takhalluṣ Malūli, originally of Māzandarān, lived for a time in Isfahān, on fol. 115^b. 421. Mir 'Abd-al'āl (so correct in Elliot 17 and 387, the present copy has 'Abd-afādli), with the takhalluṣ Najāt, was employed in the library under Sultān Husain Safawī, and a fine Nasta'liq writer, ib. 422. Nāṭiq, ib. 423. Nūri, ib. 424. Zain-aldin Mas'ūd, with the takhalluṣ Nikī, son of 'Alī Hallāj of Isfahān, author of a mathnawī, زند، انکسار، an imitation of Nizāmī's Makhsan-alasrār, on fol. 116^a. 425. Nāsir Khusrū (with the famous autobiography, a model of literary forgery), on fol. 116^b. 426. Mirzā Shāhkull, with the takhalluṣ Wāhid (not Hāmid, as this copy reads), on fol. 121^a. 427. Mirzā Ḥasan, with the takhalluṣ Wāhid, lived in Shāh 'Abbās' time and died at Yazd, ib. 428. Mirzā Hādī, son of Mirzā Shāh Taqi, the Shaikh-alislām of Mashhad, on fol. 121^b. 429. Mirzā Hādī, son of Mirzā Raffi-aldin Muhammad Shahrastāni (or Shaibāni according to Elliot 17 and 387), the prime minister, went in later years to India, ib. *Jarfād-kān, Khwānadr, and Kamarah*: 430. Sairi Jarfād-kāni, was in the service of Imām Kuliklān, the governor of Fārs; he died on his pilgrimage to Hijāz, ib. 431. 'Itābi Jarfād-kāni, ib. 432. Najib-aldin Jarfād-kāni, a panegyrist of the Saljūki Sultāns, ib. 433. Taḥṣīl of Khwānsār, on fol. 122^a. 434. Akā Ḥusain Khwānsārī, in Shāh Sulaimān Safawī's time, ib. 435. Khidri of Khwānsār, ib. 436. Zulālī of Khwānsār, the famous author of the seven mathnawīs *مختار، شعلہ دیدار، آذر و سندر، محمود و ایزاد و خورشید، سلیمان نامہ، حسن گلوسر، دُر و خورشید*, the first of which is left unfinished; Shaikh 'Abd-alhusain of Kamarah put Zulālī's diwān in order in India, and

Tughrā of Mashhad wrote a preface to it, ib. 437. Shūkhī, on fol. 122^b. 438. Husain, with the takhalluṣ Shābūli, a mathnawī writer, ib. 439. Shaikh 'Alī Naqi of Kamarah, flourished in Kāshān, ib. *Rai*: 440. Maulānā Umidī of Tāharān, with his real name Arshāsp, began to flourish in Shāh Isma'il Safawī's reign, and was a pupil of Maulānā Jalāl-aldin Dawāni; he was killed at the instigation of Shāh Kiwām-aldin Nūr-bakshī, on fol. 123^b. 441. Kamāl-aldin, with the takhalluṣ Pindār (so in Elliot 17 and 387, in this copy the takhalluṣ is omitted) of Kūhistān in Rai, panegyrist of Majd-aldaulah Dailāmī, he wrote Persian, Arabic, and Dailamitic verses, on fol. 124^b. 442. Mir Muhammad Ya'ūf, with the takhalluṣ Khulki, his mother went to Harāt after his father's death, in the time of Sultān Husain Mirzā, and there the poet began to flourish; later on he went to Khurāsān and became wazīr of Shāh Isma'il Safawī; in consequence of calumnies he was killed, A. H. 927, by order of Amirkhān, the governor of Khurāsān, ib. 443. Shāh Ridā, son of Shāh Bahā-aldaulah, the most excellent of Shāh Kāsim Nūr-bakshī's sons, ib. 444. Sā'il of Hamādān, travelled along of 'Irāq and Adharbāijān, ib. 445. Shāpūr, one of Maulānā Umidī Tāharāni's sons, had at first the takhalluṣ Firib, went twice to India and enjoyed the friendship of Sultān Salim and Shāh Ja'far Kazwini; after his return to his native country he died, ib. 446. Mir Sa'id of Tāharān, began to flourish in Shāh Sulaimān Safawī's time, later on he went to India and died there, on fol. 125^b. 447. Shāh Saḥi Nūr-bakshī, retired from the world into the temple of Makkah after the death of his brother Shāh Kiwām-aldin, on whom vengeance was taken for the assassination of Umidī (see No. 440), ib. 448. Sābir, ib. 449. Ustād 'Atā-allāh, ib. 450. Kādī 'Atā-allāh, brother of Kādī Muhammad, in Shāh Saḥi's time, on fol. 126^a. 451. 'Imādī Shahriyārī, under the Saljūki Sultāns, highly praised by Ḥasan of Ghazna and Auhād-aldin Anwarī, he was the panegyrist of Tughrak bin Arslan Saljūki and died in Shahriyār; another 'Imādī is said to have lived in Ghazna (comp. A. Sprenger, Catal. under 'Imādī), ib. 452. Abū Yazid Muhammad Ghadā'iri (so correct in the general index, the text here reads distinctly 'Adā'iri), the most excellent of the poets of 'Irāq, court poet of Sultān Mahmūd of Ghazna, ib. 453. Fahmī, on fol. 126^b. 454. Fikri of Damāwand, ib. 455. Abū-almakfāh, with the takhalluṣ Fākhiri, in the time of Sultān Ghiyāth Muhammad bin Malik-shāh Saljūki; a kiṭāb of his saved Māzandarān from plunder and pillage by the troops of Sultān Mas'ūd bin Malikshāh, ib. 456. Imām Fakhr, that is, 'Abdallāh Muhammad bin al-Ḥusainī alkuraisī albakri, born A. H. 544, died 606, on fol. 127^a. 457. Karibi of Damāwand, ib. 458. Lutfi, a banker (مُرَکَب) in Tāharān, ib. 459. Mir Naṣīb, with his real name Sa'd-alhak, went in early life from Rai to Shirāz and entered the service of Mullā Jalāl Dawāni, after whose death he returned to his native place; he died A. H. 914, ib. 460. Shaikh Najm-aldin, known as Dāya, one of the companions of Shaikh Najm-aldin Kubrā, who entrusted the young man's spiritual education to the Shaikh Majd-aldin Baghdādī; he is the author of the

كشف حقائق وشرح دقائق (or as Elliot 17 and 387 read, تفسير بحر اللغات) and of كشف حقائق وشرح حقائق; he died A. H. 654 in Baghdād, ib. 461. Muhammad Sharif, with the takhallus Hijri, a relation of Umidi, had for a time an official employment in Isfahān, where the poet Sa'ādi, together with his brother Kalāmī, wrote a poem to his praise; he died A. H. 982 at Yazd, on fol. 127^b. Sa'ādi: 462. Āftābi, ib. 463. Ja'fari, was in later years in the service of the governors of Tabriz, ib. 464. Judā'i, ib. 465. Harifi, ib. 466. Amir Zindādi, ib. 467. Sūzi, lived a long time in Isfahān, therefore often called Isfahāni, with his real name Hasan 'Alī, his first takhallus was Jafākash (tribulation-bearer), but after a journey to Khurāsān he assumed that of Sūzi; he was secretary in the madrasah of Hārūn in Isfahān, and died there A. H. 1002, ib. 468. Salmān, that is, Jamāl-aldin, son of 'Alā-aldin of Sāwa, panegyrist of Amir Shaikh Hasan, of his son Sultān Uwais and of Dihād Khātūn, died A. H. 769 (Elliot 17 and 387 read 669), on fol. 128^a. 469. Mir Shanki, went to India, on fol. 129^b. 470. Šalāh-aldin, with the takhallus Sarfi (Elliot 387 reads Harfi), a pupil of Muhtasham Kāshī, ib. 471. Zarifi, a pupil of Harifi, ib. 472. 'Ahdī, the younger brother of Mākādī, ib. 473. Kādī Mash-aldin 'Isā, began to flourish in Kāzin and was appointed governor of prince Ya'kūb in the reign of Hasanbeg Turkman; after the accession of that prince to the throne he became his prime minister; he was killed after Ya'kūb's death by his successor Šāfi Khalil A. H. 898; his father was Khwājah Shahr-ālāh Mustāfi, ib. 474. Mākādī, on fol. 130^a. 475. Shaikh Najm-aldin, with the takhallus Ya'kūb, a cousin of the preceding poet, was, like him, in Sultān Hasanbeg Turkman's and Sultān Ya'kūb's service, and for a time wazīr, ib. Kumm: 476. Mir Aslī, that is Mir Mahmūd, on fol. 130^b. 477. Fakhr-aldin of Tafurush, with the takhallus Thābit, ib. 478. Anṣārī, ib. 479. Jalāl Ja'far of Farāhān near Kumm; he wrote, according to Daulatshāh, a mathnawī of 1000 baits as counterpart to Nizāmī's Makhzan-al-asār, ib. 480. Mirzā Abū-al-hasan, with the takhallus Hasan, of Farāhān, on fol. 131^a. 481. Mir Hujūrī, with his real name, 'Aziz-ālāh, a favorite of Shāh Tahmāsp, ib. 482. Hāirānī Kummi, also called Hamādāni, since he had property in Hamadān, author of four mathnawīs, died A. H. 903 in Hamadān, on fol. 131^b. 483. Hakīm Sa'idkhān, was for some time in the service of Shāh 'Abbās II, a clever physician, died in Kumm, ib. 484. Dā'i of Anjūdān, on fol. 132^a. 485. Darki, ib. 486. Kādī Rukn-aldin Dā'wadār, a panegyrist of the Atābegs, well versed in Arabic and Persian prose and verse, ib. 487. Sultān Muhammad, with the takhallus Sultān, eldest son of Shihāb-aldin of Kumm, the riddle writer (مشتغی), ib. 488. Bābā Shahidi, was in Sultān Ya'kūb's service and went after that ruler's death to Khurāsān; in Harāt he enjoyed Jāmī's friendship, as well as Sultān Husain Mirzā Bāikarā's; after Jāmī's death he went to India and died in Gujrat, 100 years old, A. H. 930, ib. 489. Shāh Mir Taqī, author of a talikhrah and of a mathnawī in imitation of Khākhāni's Tuḥfat-al-'irākāin, on fol. 132^b. 490. Shams-aldin of

Jāsp (or Čāsp) near Kumm, ib. 491. Shamsāi Safir, on fol. 133^a. 492. Shāh Tāhir of Anjūdān, born in Hamadān, went in later years to India and became the adviser of Sultān Nizāmshāh, he died A. H. 956 (Elliot 17: 954), ib. 493. 'Arīdi, on fol. 133^b. 494. 'Alāi 'Ashmāni, ib. 495. Ghadanfar of Kālār near Kumm, lived mostly in Kāshān, ib. 496. Mir 'Abd-alghani, with the takhallus Ghani of Tafurush, ib. 497. Abū Turābībeg, with the takhallus Firakā'i of Anjūdān, flourished in Kāshān, therefore usually styled Kāshī, was wazīr of Mākādībeg, ib. 498. Gulkhanī, a nephew of Bābā Shahidi, well known in 'Irāk, Adharbaijān, and Fārs, on fol. 134^a. 499. Kāzim, son of Ākā Sādik Sidki and pupil of Hakīm Sa'idkhān the physician, ib. 500. Bābā Sultān Kalandar, with the takhallus Liwā'i, in Shāh 'Abbās' time, ib. 501. Mir Mākbul, died in Kāshān A. H. 924 (according to Elliot 17 and 387: 934), on fol. 134^b. 502. Mirzā Muhammad, with the takhallus Mukhlis of Narāk (نراق), in Sultān Husain Safawi's time, ib. 503. Malik, ib. 504. Malik Taifūr, brother of Mullā Dā'i of Anjūdān, and pupil of Shaikh 'Alī 'Abd-al'al and Maulānā Fath-ālāh, the Kurān-interpret (مفسر); he had at first the takhallus Kisrā, but exchanged it later on in Kāzin for Malik; a famous verse of his was wrongly ascribed to Mirzā Malik of Kumm; Taifūr therefore sent a messenger to him who was then staying in India, and obtained a written statement, affirming his (Taifūr's) legitimate claim on the authorship of that verse, ib. 505. Mashrūf, on fol. 135^a. 506. Nāfi, a cook, ib. 507. Khwājah Naṣir, that is, Naṣir-almillāh wa-aldin Muhammad bin Hasan, born in Tūs, and therefore often called Tūsi, a pupil of Farīd-aldin Dāmād (who himself was a pupil of Šadr-aldin Sarakhalī, the disciple of Bahman Yār, whose spiritual guide was Shaikh Abū 'Alī iln Sinā); among his numerous works on philosophy, astronomy, grammar, theosophy, and ethics, are a شرح بر مبدع کلمه, شرح بر اشارت شيخ ابو علي (مفسر), اوصاف الاشرف, متن تجريد, و بطليموس (الإشرار), and a treatise on practical philosophy, dedicated to Naṣir-aldin, the governor of Kūhistan; he lived for some time in Kūhistan and the fortresses of the Isma'ilis, was also imprisoned, but released by Ilkhān; he died, seventy-seven years old, A. H. 672, ib. 508. Shaikh Nizāmī, that is, Abū Muhammad Ilyās bin Yūsuf bin Mu'ayyad, the great epic poet; his family had come from Tafurush to Ganja, where he was born; besides the famous Khamshī some biographers ascribe to his authorship another mathnawī, و حکایت رامین, which is referred by others to Nizāmī 'Arūdi Samarkandi, ib. 509. Wakil, on fol. 136^b. 510. Mir Wālihl, a good musician, ib. 511. Hāshimī, ib. 512. Hijri, ib. Kāzin: 513. Amir Kādī, with the takhallus Asiri, son of Kādī Mas'ūd, was thirty years Kādī of Rai, on fol. 137^a. 514. Mirzā Anadbeg, ib. 515. Adhambeg, son of Khwājah Murādībeg, in the time of Cingizkhān, ib. 516. Kādī Ahmādībeg, or, according to Elliot 17 and 387 and the general index of this copy, Kādī Ahmād Ghaffārī, ib. 517. Mirzā Ahmād, a Dailami, ib. 518. Shaikh Amin-aldin, ib. 519. Muhammad Sharif, with the takhallus Izādi, ib. 520. Abū

'Amr Abhari, was wazir under Sultān Tughrul bin Arslan, and turned at the end of his life a dervish, ib. 521. Hāji Isma'il, with the takhallus Bakhtī, ib. 522. Tadhariwī, a nephew of Nargisi of Abhar, lived a long time in India, and was killed there; author of a mathnawī, *در وصف طلوع صبح*, ib. 523. Mirzā Jafar, son of Mirzā Bulf-al-zamān, was at first in India, where Sultān Sulaimān bestowed upon him the title of Āsafkhān, on fol. 137b. 524. Hairatī, a saddler, travelled to Khurāsān and 'Irāk, ib. 525. Hājibeg, a *حاجه*, ib. 526. Khidrī, ib. 527. Dailami, ib. 528. Darwish Dahaki, with his real name, 'Aziz-allāh, was a brickmaker, but became later a favourite of Sultān Ya'qūb, ib. 529. Abū Sa'id Bāldaya, with the takhallus Rāfi', praised by Khākāni, on fol. 138a. 530. Muḥammad Ibrāhīm Sālik, lived for some time in Isfahān, and went frequently to India during Shāhjahān's reign; he died in Kāzwīn, ib. 531. Sa'd-al-mulk, with the takhallus Sā'ilī, was Imām of the great mosque, ib. 532. Mirzā Sharafjahān, with the takhallus Sharaf, a pupil of Mir Ghiyāth-aldin Mansūr of Shirāz, flourished in Shāh Tahmāsp Safawī's time, ib. 533. Shurni (not Sharafi, as the text reads), on fol. 139a. 534. Mullā 'Abd-allāh, with the takhallus Shihābī, a descendant of Amir Haibat-allāh Hussaini (in Elliot 17 and 387 Mirzā Habib-ullāh), ib. 535. Shaikh Shihāb-aldin Suhrawardī (Suhraward, formerly a flourishing town in the district of Zanjan, was sacked by the Moghuls), to be distinguished from Shaikh Shihāb-aldin Maktūl, was buried in Baghdād, ib. 536. Safiri, son of Manlānā Malik (Elliot 17 and 387 Mālik) Dailami, ib. 537. Mirzā Yūsuf, with the takhallus Diyā, was at first wazir of the governors of Gilān and Māzandarān, later on employed by the Safawī Sultāns as secretary, ib. 538. Tab'i (not Tab'i, as Elliot 387 reads), a pupil of Ḥakim Shifā'i of Isfahān, on fol. 139b. 539. 'Aziz, was a furrier in Tabriz, ib. 540. 'Ubaid Zākāni (Zākān is situated in the district of Kāzwīn), wrote at first in honour of Shāh Abū Ishāq Anjū a treatise, *در علم معانی*, and a *kaṣidāh*, but not having been rewarded for either of the two he began to compose satires (*مزلجات*), ib. 541. Fāriḡhi, son of Amir Sa'd-al-mulk Sā'ilī, ib. 542. Furūghī, went to India and sold jewellery there, ib. 543. Kākā, ib. 544. Mirzā Muḥim, ib. 545. Mullā Murād, on fol. 140a. 546. Mālik, of the Dailamis, ib. 547. Ākā Rādī, with the takhallus Masūrī, ib. 548. Nargisi, originally of Abhar in 'Irāk, was for a time Muhtasib in Harāt, ib. 549. Mirzā Muḥammad Tāhir, with the takhallus Waḥid, was at first wazir of Mirzā Muḥammad Taqi of Isfahān, the president of the council; later on, in Shāh Sulaimān's time, he rose himself to that rank; he died almost ninety years old, ib. 550. Mirzā Rāfi'-aldin Muḥammad, with the takhallus Wā'iz, author of *الديوان الجنان*, ib. 551. Yārāk, of a medical family, lived in Harāt, ib. 552. Mirzā Yūsuf, with the takhallus Yūsuf, brother of Mirzā Tāhir Waḥid, on fol. 140b. *Kāshān*: 553. Bābā Aḳfāl, highly esteemed by Khwājāh Nasir-aldin Tūsī, who saved Kāshān for his sake from being sacked by Hulāgūkhān's troops, ib. 554. Kādi Asad, born in a village near Sāwa, but lived many years in

Kāshān, got his investiture either from Shaikh Mu'min Mas'ūbadi or from Shaikh Kamāl استبري (Elliot 387 استبري) Sabzwāri, or from both, on fol. 141a. 555. Adham, lived frequently in Baghdād and Tabriz, ib. 556. Khwājāh Muḥammad Amin, on fol. 141b. 557. Bākīr, known as Bākīr-i-Khurda (بکیر خورده), went to India, ib. 558. Bākī, ib. 559. Tajallī, went very young to India, and lived in Gujarāt with Mullā Naẓīr, ib. 560. Mirzā 'Alī Akbar, with the takhallus Tashbihī, went to India, ib. 561. Taslimī, ib. 562. Mullā Muḥim, with the takhallus Hilmī, was for some time in India in prince Dārā Shukūh's service, went then as pilgrim to Makkah, and died in the Ka'bah (so in Elliot 387, Elliot 17 says simply, in Makkah), ib. 563. Hayātī, died in India, on fol. 142a. 564. Mir Husaini Tabātābā'i, ib. 565. Haidar Tahmāspī, in Shāh Tahmāsp Safawī's time, ib. 566. Haibat-allāh, with the takhallus Hātim, a broker, used at first as takhallus Haibat, ib. 567. Khūṣālī, a pupil of Manlānā Muhtasham, ib. 568. Khayālī, ib. 569. Sultān Ibrāhīm, with the takhallus Dāwāy of Ārān, a village near Kāshān, ib. 570. Dhihūi, on fol. 142b. 571. Amir Haidar Mu'ammāl' Rāfi', famous by his chronograms and riddles, died a. h. 1032 (Elliot 387 reads 1033), in Elliot 17, on fol. 143a. 573. Muḥammad Hādī, with the takhallus Ramzi, ib. 574. Mir Muḥammad Hashim, with the takhallus Sanjar, son of Mir Haidar Itā'i, died in India, ib. 575. Mir Muḥammad 'Alī, with the takhallus Sālik, ib. 576. Sa'id, with the takhallus Sarmad, went to India, and was there executed as a second Mansūr Hallāj, by fatwa of the orthodox clergy, in Dārā Shukūh's time, ib. 577. 'Abd-alghaffar, with the takhallus Sālim, ib. 578. Shujā'i, ib. 579. Sharif, was on his way to India, for some time in Nisān and Harāt during the siege by 'Abdallāh-khān Uzbek, fled then and entered in India the service of Kutūbshāh; there he died, on fol. 143b. 580. Shu'ūrī, was his own teacher, ib. 581. Diyā-aldin Muḥammad, originally of Rai, son of Ākhund Nūr, ib. 582. 'Izz-aldin (so in the general index and in Elliot 17 and 387; the text has 'Aziz) Maḥmūd, pupil of Shaikh 'Abd-alsamad of Isfahān, author of a commentary on Ibn Fāriḡ's *تائيد* (read *تائيد*), ib. 583. 'Iskī, lived for a time in Tabriz, and died in Kāshān, a. h. 960, ib. 584. Ghurūrī, ib. 585. Mullā Muḥammad Muḥsin, with the takhallus Faid (not Fa'id, as the text reads), nephew of Manlānā Diyā-aldin Nūrānī Kāshī, a great favourite of Shāh 'Abbās II, author of many books on Kurān interpretation, traditions, and ethics, on fol. 144a, ib. 586. Fahmī, ib. 587. Fakhri, ib. 588. Abū Tālib Kalim, originally of Kāshān, lived for a time in Hamadān and went afterwards to India, where he spent many years in Shāhjahān's service; he was buried in Kashmir, ib. 589. Rukn-aldin Mas'ūd, with the takhallus Mas'ih; he was not favoured by Shāh 'Abbās, and went to India; in Shāh Safī's reign he returned to Irān, lived at first in Isfahān, then in Shirāz, and at last in Kāshān, where he died, on fol. 144b. 590. Mir Ma'sūm, son of Mir Rāfi'-aldin Haidar Mu'ammāl', ib. on fol. 145a. 591. Maḥsūd, brother of Bākīr-i-Khurda, was for a time a huckster, entered then the service of Mir Ṣadr-aldin

Muhammad, son of Mir Ghiyāth-aldin Manṣūr Dash-taki (دشکی) of Shirāz, enjoyed the benefit of a pilgrimage, and died in Yazd, A.H. 987; he was a rival of Muhtasham, ib. 592. Mushḡḡī, a cloth-seller, died in the same year, 987, ib. 593. Muzaffar Ḥusain, in Shāh 'Abbās' time, ib. 594. Mā'ilī, died in Kāshān, A.H. 931, ib. 595. Maulānā Muhtasham, the panegyrist of Shāh Tahmasp Ṣafawī, author of two diwāns, *جلالیت* and *نفل غنائی*, also of other poetical collections, composed in his earlier years, styled *صنائت* and *شباب*; he wrote besides a famous elegy on the martyrdom of 'Alī's son Ḥusain, ib. *Hamadān*: 596. 'Abdallāh Athir-aldin Aumānī, lived at first in Isfahān, and contended in poetry with Kamāl Ismā'īl, became then a pupil of Khwājāh Nasir of Tūs and panegyrist of one of the Amirs of Kurdistan, who governed that country in the name of the Khalīf Musta'sim; he died A.H. 656, through the imprecation of Kādī Majd-aldin Tawil of Hamadān, against whom he once had written a satire, ib. 597. Anwār, on fol. 149^b. 598. Ilāhi of Asadābād near Hamadān, lived for the greater part of his life in India, ib. 599. Khwājāh Akā'i (Elliott 17 and 387 Amān), ib. 600. Mir 'Akil, with the takhallus Bāzmi, physician and poet, ib. 601. Muḥsinbeg, with the takhallus Rasākī, was great in calumnies; killed in Tabriz, ib. 602. Mir Rūdī, of Artimān, ib. 603. Khwājāh Rashid-aldin Muḥammad, author of the famous historical work *جامع رشیدی* for some time wazīr of Arghūnkāhān and Sultān Muḥammad Khudābanda; was killed, together with his son, on fol. 150^a. 604. Rannaktī, ib. 605. Zaki, in Shāh Tahmasp Ṣafawī's time, mostly in the service of the Turks, ib. 606. Saikali, ib. 607. Sairafi, a broker in Hamadān, ib. 608. 'Uryān with his real name, Bābā Tāhir Diwāna, ib. 609. Shaikh Fakhr-aldin Ibrāhīm, with the takhallus 'Irāki, a pupil of Shaikh Shihāb-aldin Suhrawardī, died after his return from India in Sultān Muḥammad Khudābanda's time, in Damask, on fol. 151^a. 610. Mir 'Akil, with the takhallus Kauthari, author of a mathnawī *خسرو و شیرین*, ib. 611. Mufrad, was at first a sandal-maker in Hamadān; later on he entered the service of Akākhān, ib. 612. Mukli, of Sirkān, near Hamadān, ib. 613. Mir Murshid, went in early youth to India, author of a *ساقینامه*, ib. 614. Mir Muḥammad Mahdi, on fol. 151^b. 615. Mir Mughith-aldin, with the takhallus Mahwi, originally of Asadābād, near Hamadān, lived probably some time in Nishāpūr, and is therefore called by some Nishāpūri; he visited India, ib. 616. Nasrā'i, ib. 617. Halakī, was in the service of Nawwāb Bahram Mirzā Ṣafawī, ib. 618. Mahmūd, with the takhallus Yattim, ib. *Yazd*: 619. Akhtari, went twice to India, and died there during his second visit, ib. 620. Mir Muḥammad Mu'min, with the takhallus Adā'i, went in middle life to India, and died in the port of Sūrat, on fol. 152^a. 621. Aminā, ib. 622. Āghā, was a tailor in Yazd, and never travelled further than Harāt; he died A.H. 945, ib. 623. Sayyid Jalāl-aldin 'Aḡud, wazīr of the Muzaffarides; his father, Sayyid 'Aḡud, was wazīr too of Muḥammad Muzaffar, ib. 624. Mir Hazini, a merchant, ib. 625. Mullā Hasan 'Alī, made as derwish a journey to Egypt, Syria, and the holy cities of Makkah and Madinah; he

also visited India, and died, more than ninety years old, in Yazd, ib. 626. Kulī Rāmi (Elliott 387 reads Dāmī), a barber, ib. 627. Mullā Zamānī, in Shāh 'Abbās' time, ib. 628. Sa'idā, lived in Isfahān, was a clever painter, ib. 629. Sālik, lived some time in 'Irāk and Fārs, went then to India, and died there, ib. 630. Maulānā Muḥammad, with the takhallus Sharafī, a relation of Maulānā Sharaf-aldin 'Alī Yazdī, ib. 631. Shaukī, ib. 632. Tihraṭi, a good Nasta'liq writer, ib. 633. Ghawwāsi, in Shāh Tahmasp Ṣafawī's time, wrote *kaṣīdas* in honour of the Imāms, on fol. 153^a. 634. Ghiyāth, a painter, died in Yazd, A.H. 1008, ib. 635. Kāeib, ib. 636. Kiswari, contemporary with Shāh Nīmat-allāh Yazdī, was a clever silk-weaver, ib. 637. Maulānā Mu'min Ḥusain, a pupil of Mullā Mirzā Jān, ib. 638.

e. Fārs:

Abarkūh: 638. Mir Burhān, pupil of Kādī Asad, on fol. 153^b. *Bahbahān*: 639. Mullā Ḥamid, ib. 640. Mullā Fātkir, ib. *Dārūd-jird*: 641. 'Ālamī, lived continually in Shirāz, died A.H. 925 (in Elliott 17 and 387: 975), ib. *Shahshahr*: 642. Maulānā Rāzi, came very young to Shirāz, went later on to Adharbājān and 'Irāk, and died at last in Isfahān, ib. 643. Maulānā Faraj-āliḥ, lived in Haidarābād in the Dakhan, highly favoured by his sovereign (which I), on fol. 154^a. *Shirāz*: 644. Maulānā Abū, was the poetical rival of Sayyid Dhū-alfakār Shirwānī and Khwājāh Salmān of Sāwa, in the praise of Mir 'Alshir Nawā'i, author besides of a mathnawī with double metre and double rhyme; died in Shirāz, A.H. 933, ib. 645. Shaffā'i, with the takhallus Athar, lived in Isfahān during Sultān Ḥusain Ṣafawī's reign, a great satirist, on fol. 154^b. 646. Ibn Nasūbī, author of a mathnawī *معینت نامہ*, in Sultān Abū Sa'id's time, ib. 647. Partawī, died A.H. 928 (Elliott 387 has 927), ib. 648. Bikasī, contemporary with Maulānā Ghazālī of Mashhad, ib. 649. Abū Ishāq, with the takhallus Bushak (بشقی), contemporary with Iskandar bin 'Umarshaikh bin Timūr, inserted verses of Hāfiz and other poets in his own compositions, ib. 650. Pūr-i-Faridūn, on fol. 155^a. 651. Mirzā 'Alī Ridā, with the takhallus Tajalli, was in Isfahān a pupil of Akā Ḥusain Khwānsari, visited India, and wrote a mathnawī, *در وصف سرایای معشوق*, ib. 652. Mirzā Abū-alhasan, with the takhallus Tamannā, lived in the reigns of Shāh Sulaimān and Sultān Ḥusain Ṣafawī, ib. 653. Khwājāh Shams-aldin Muḥammad, with the takhallus Hāfiz, the great lyrical poet, died A.H. 791, ib. 654. Hājī Zamān, a cobbler in Shirāz, on fol. 157^a. 655. Zūlail, a pupil of Mullā Abū, went in early age to India, and died in Gujarat, A.H. 948, ib. 656. Shaikh Musliḥ-aldin Sa'dī, the famous didactic poet, died in Shirāz, A.H. 691 (Elliott 17 and 387: 660), ib. 657. Shaikh Shattāh, with his real name Rūzbahān, buried in Shirāz, where his grave is much frequented by the pious, on fol. 167^a. 658. Mirzā Muḥammad Hādī, with the takhallus Sharur, a good physician, went to India, on fol. 167^b. 659. Mir Tarzi, wrote poetical compositions in the manner of Bābā Fighānī, ib. 660. Amir 'Arif, ib. 661. Zuhūrī, pupil of Mullā Wajshi of Yazd, ib. 662. Sayyid Muḥammad, with the takhallus 'Urī, wrote, besides his well-known lyrical poems, two mathnawīs, one in imitation of

Nizāmi's Makhzan-alasār, the other entitled خسرو و شیرین; this latter poem is incomplete, ib. 663. Mirzā Jāni, with the takhallus 'Izzati, on fol. 169^b. 664. Muḥammad Mu'min, with the takhallus 'Izzī, ib. 665. Mir Ghiyāth-al-din Mansūr, son of Mir Šadr-al-din Muḥammad, ib. 666. Ghairati, travelled at first to Irāk, then to India, whence he returned to his native place, on fol. 170^a. 667. Ghiyāth Ḥalwā'i, went in middle age from Shirāz to Isfahān, ib. 668. Bātā Fighāni, was for some time in Khurāsān and Irāk, ib. 669. Fāriḡhi, had at first the takhallus Kādī, on fol. 170^b. 670. Kāidi, in Shāh Tahmāsp's reign, ib. 671. Kulū 'Alī, a barber in Shirāz, ib. 672. Maulānā Lisānī, died in Tabriz, A. H. 991, ib. 673. Maulānā Māni, was at first a huslandman, died in Tabriz, A. H. 924 (in Elliot 17 and 387: 927), on fol. 171^a. 674. Majid-al-din Hamgar, was the king of the poets of Fārs, and Irāk-i 'Ajam in his time, contemporary with Sa'di and Imāni, ib. 675. Khwājah Murshid, son of Khwājah Mirak of Shirāz, on fol. 171^b. 676. Mullā Ḥusain, with the takhallus Mushākā, ib. 677. Mu'in-al-din, on fol. 172^a. 678. Muḡin, brother of Munāif, author of a mathnawī, راجع و راجع, ib. 679. Manlānā Maktabā, author of a good mathnawī, بلعی و مجنون, ib. 680. Muḥammad Isma'īl, with the takhallus Munāif, brother of Muḡin, originally of Shirāz, flourished in Tarasht near Rai, therefore often called Tarashti, on fol. 173^b. 681. Naṣr-allāh bin 'Abd-allāmid, one of the wazirs of Khusrāu Malikshāh, was killed, ib. 682. 'Abdileg, with the takhallus Nawīdī, ib. 683. Mirzā Nizām, died very young, ib. 684. Na'mā, was in the service of Imām Kulīkhān, governor of Fārs, on fol. 174^a. Kāzarūn: 685. Takl-al-din Aḥmadi, born in Isfahān, ib. 686. Arshad, ib. 687. Bahārī, with his real name Naurūzshāh, was for some time governor of that fortress (قلعه مزور), that is, Kāzarūn itself; in Elliot 17 and 387 مرز, the fortress of Hurmuz, ib. 688. Raḥīd, the brother of Arshad, ib. 689. Shaikh Abū-alkāsim, with the takhallus Kāsimī, son of Shaikh Abū Ḥamid, and pupil of Mullā Mirzā Jān, ib. 690. Khidri, was for some time in the service of Imām Kulīkhān, the governor of Shirāz, ib. 691. Manlānā Šadr-al-din Muḥammad, with the takhallus Kalāmī, on fol. 174^b. 692. Muhibbī (Elliot 17 and 387 read wrongly Hujjatī, for some time not fit into the alphabetical order), went young to Shirāz, but returned to his native place in A. H. 923 (Elliot 17 has 932; 387 has 937), and died there, ib. 693. Mawālī (not Su'ālī, as this copy reads), known as Khurāsānkhiū, ib. Nairiz: 694. Mālī, in Shāh Tahmāsp Šāfiawī's time, ib.

III. Poets of Tūrān.

a. Balkh and its dependencies:
695. Alif Abdāl, born in Balkh, was in Adharbaijān in Sultān Yāqūb Turkman's service, on fol. 175^a. 696. Shaikh Abū-alḥasan Shāhid, the elder contemporary of Rūdāgi, ib. 697. Shaikh Abū 'Alī ibn Sinā, ib. 698. Maulānā Raḥīd-al-din Waṭwāt, in the reign of Aṭabeg Muḥammad Khwārizmshāh, who died A. H. 551, author of the treatise on poetry, styled حدائق الشعر, died, 97 years old, A. H. 575 (in Elliot 17 and 387: 578), in Khwārizm, ib. 699. Sirāj-al-din, on fol. 175^b. 700. Maulānā Šāfiak of Balkh, contemporary with Sultān Ibrāhīm Adham, ib.

701. Abū-alkāsim Ḥasan 'Unsurī, the king of poets at the court of Maḥmūd of Ghazna, author of a mathnawī, وامق و عذرا, died A. H. 441, in the reign of Sultān Ibrāhīm bin Ma'ūd, ib. 702. Miṇūčūr Slastgalla, originally of Balkh, pupil of Abū-alfaraj Sijzi, contemporary with 'Unsurī, and, like him, panegyrist of Sultān Maḥmūd (extracts from his diwān in Persian text and French translation were published by Biberstein-Kazimirski, Versailles, 1876), on fol. 179^a. 703. Mullā Mirakjān, very young to Isfahān, and lived there forty years; he was highly favoured by Shāh 'Abbās the Great, died A. H. 1061, on fol. 179^b. 704. Mirkhwānd, the author of the روضة المعاني, ib. 705. Jalāl-al-din Muḥammad bin Alḥasan albakhlī, usually called Maulawī, that is, Jalāl-al-din Rēmi, the pupil of Shams-al-din Tabrizī (who died A. H. 645); Jalāl-al-din's death is fixed here in A. H. 661 (?), at Khūniyah, on fol. 180^a.

b. Khwārizm:

Ūrganj: 706. Shaikh Abū-nawāf, died A. H. 695, on fol. 181^b. 707. Ḥusāmī, lived the greater part of his life in Karāköl, in Transoxania, died A. H. 922, ib. 708. Pahlawān Maḥmūd, with the takhallus Kitālī, author of a mathnawī, کزن لغاتی, on fol. 182^a. 709. Shaikh Najm-al-din Kubrā, son of 'Umar of Khawāq (خوارق) is a place in Khwārizm), a great Shaikh, who was the patron and spiritual guide of such men as Shaikh Najm-al-din Baghdādī, Shaikh Sa'd-al-din Hamawī, Kamāl Khujandī, Shaikh Rādi-al-din 'Alī Lālā, Shaikh Saif-al-din Bākhārzi, Shaikh Najm-al-din Dāya Rāzi (our copy reads Rādi), and Shaikh Jamāl-al-din Sulai; he died during the invasion of Čingizkhān, ib. Čitēktā (چیتکتو) and Mainand: 710. Zahir-al-din, that is, Tāhir bin Muḥammad, panegyrist of Tughānshāh, Aṭabeg Muḥammad Kizil Arslan, and Aṭabeg Muḥammad İldagiz, died in Tabriz, A. H. 598, and was buried in Surkhāb, on fol. 182^b.

c. Transoxania:

Iefarang: 711. Saif-al-din 'Araji, was for some time in the service of Sultān Muḥammad bin Tukush, died, 85 years old, A. H. 666, on fol. 183^a. Akhsikāt (so correctly in Elliot 17 and 387; our copy reads اخسیکات): 712. Aṭhar-al-din, stayed in his younger years for some time in Balkh and Harāt for the purpose of studying, went then to Adharbaijān, entered Kizil Arslan's service, and later on, together with Muḡir of Balakān, that of the Aṭabeg İldagiz; at last he became a disciple of Shaikh Najm-al-din Kubrā, and died in Khalkhāl, A. H. 608, ib. Bukhāra: 713. Shaikh Abū-aḥabbās, that is, Faḡl bin 'Abbās, contemporary with Rūdāgi, on fol. 186^b. 714. Mirzā Abū-alḥasan Aghāchī, also a Sāmānide poet (see on both, Ethé's 'Vorläufer und Zeitgenossen Rūdāgi's' in 'Morgenländische Forschungen,' Leipzig, 1875), ib. 715. Barandak, in favour with Sultān Baikarā bin Shaikh 'Umar bin Timūr, ib. 716. Mullā Hāji Balrām, ib. 717. Jauhari the goldsmith (زرگر), one of Adib Šābir's pupils, panegyrist of Sulaimān bin Muḥammad bin Malikshāh, ib. 718. Ustād Abū-alḥasan Rūdāgi, the father of Persian poetry, died A. H. 330 (so correctly in Elliot 17; comp. Ethé's 'Rūdāgi, der Sāmānidendichter,' in 'Göttinger Nach-

richten,' 1873), on fol. 187^a. 719. Saifi, in Sultān Abū Sa'id's time, died in Harāt, A. H. 909, on fol. 187^b. 720. Shihāb-aldin Ahmad, on fol. 188^a. 721. Shams-aldin, son of Mu'ayyad Haddād, ib. 722. Khwājah 'Ismat-Allah, son of Khwājah Mas'ūd, grew up in the time of Sultān Khalil Gurgān, and died in that of Ulughbeg, A. H. 726 (in Elliot 17 and 387: 729), ib. 723. Maulānā 'Amāk of Bukhārā, died A. H. 543 (Elliot 387 has 544), more than 100 years old, is said to have composed a mathnawī, *سبب و راجع*, that can be read in two different metres, on fol. 188^b. 724. Mushfikī of Bukhārā, on fol. 191^a. 725. Mullā Nakhli, died in Balkh, ib. 726. Hashimi, died on his pilgrimage in Madinah, A. H. 928 (Elliot 387 has 948), author of a mathnawī, *مظهر الانوار*, an imitation of Niẓāmī's *Makhzan-ol-asrar*, ib. *Badakhshān*: 727. Badakhshi, the chief of poets in Samarkand in Ulughbeg's reign, on fol. 191^b. *Tirmidā*: 728. Adib Šābir, that is, Shihāb-aldin Ahmad, who is mentioned with great respect by 'Abd-alwāsi' Jabali, Rashid Watwāt, Anwari, and Sūzani Samar-kandi, went at first to Harāt, then to Khurāsān in Sanjār's time, and enjoyed the favour and instruction of the renowned Abū Ja'far 'Alī ibn al-Husain Qudamah Mūsawi; he afterwards entered Sanjār's service, and died A. H. 546 (Elliot 387 gives 544), ib. *Hijr Shādnān*: 729. Maili, on fol. 193^a. *Khujand*: 730. Diyā-aldin Fārsi, praised by Saif-i Isfahānī, lived in Sultān Muhammad Ildigiz' reign, and died in Harāt, A. H. 622, ib. 731. Kamāl-aldin Mas'ūd, was forty years in Turkistān, settled then in Tabriz, where Sultān Husain bin Uways Jalāir gave him a pleasant home; he was contemporary with Hāfiẓ, and died A. H. 792 in Tabriz, on fol. 193^b. *Samarkand*: 732. Abū 'Alī Shatrauji, on fol. 194^a. 733. Mu'in-aldin, with the takhallus Ashrafī, also known as the 'second Ashraf' (the 'first Ashraf' was Sayyid Hasan Ghaznawi), went in the time of Paighū Malikshāh to Harāt, died in Samarkand, A. H. 595, ib. 734. Bisāṭi, was a mat-weaver, pupil of Maulānā 'Ismat-Allah of Bukhārā, and had as first takhallus Hasri, on fol. 194^b. 735. Khwājah Hājī Muhammad, ib. 736. Ustād Mansūr bin Ahmad, with the takhallus Daḳṭi, began the Shāhnāma in the reign of the Sāmānids, ib. 737. Dardī, ib. 738. Rashidi, panegyrist of Malikshāh, and much praised by Mu'izzi and Mas'ūd bin Sa'd bin Sal-mān, contemporary of 'Amāk (No. 723), and author of a mathnawī, *سبب و راجع*, ib. 739. Abū Bakr bin Muhammad 'Alī, with the takhallus Rūhānī, pupil of Rashid and panegyrist of Bahramshāh, on fol. 195^a. 740. Hakim Shams-aldin Muhammad, with the takhallus Sūzani, studied in Bukhārā, but lived in Samarkand, and died there, more than eighty years old, A. H. 569; one of his pupils was Rūhī Samarkandi, ib. 741. Ahmad Shihāb-aldin, on fol. 195^b. 742. Jalāl-aldin, with the takhallus 'Atikī, son of Kutb-aldin, and pupil of Rashid Watwāt, on fol. 196^a. 743. Firākī, was for some time Kādī of Sabzwār, but was removed, and travelled at last to Khurāsān, ib. 744. Amir Mu'izzi, that is, Nuḥammad ibn 'Abd-almalik, began to flourish in the reign of Ibrāhīm bin Mas'ūd of Ghazna, enjoyed later on the favour of the Saljuḳ rulers, especially of Sultān Jalāl-aldin Malikshāh,

and became at last, in Mu'izz-aldin Sanjār's reign, king of poets and Amir-alumārā; he is highly praised by Anwari, and died in Marw towards the end of Sanjār's reign, A. H. 542; Sanā'ī of Ghazna wrote an elegy on his death (that proves beyond doubt that the usual date of Sanā'ī's death, A. H. 525, is utterly wrong!), ib. 745. Niẓāmī 'Arūjī, a pupil of the preceding Amir Mu'izzi, author of *کتاب چهار مقاله در حکمت علی* و *ز آئین خدمت ملوک آل*; he is also said to have composed a mathnawī, *سبب و راجع*, on fol. 201^a. *Farkhār*: 746. Farkhārī, ib. *Parghāna*: 747. Hijri, ib. *Kubāh* (or, as Elliot 17 and 387, read *Kubā*); 748. Rukn-aldin Kubā'ī, a pupil of Athir-aldin Aumālī and teacher of Fūrbahāi Jāmi, on fol. 201^b.

IV. Poets of India.

a. The Dakhan:

749. Šafiri, quoted in Takt Aḥḥādī, ib. 750. Shaikh Faiḍī, son of Shaikh Muḥarāk (was, according to the Haft Iklim, a native of Agra), on fol. 202^a.

b. Dihli:

751. Jamālī, ib. 752. Mir Judā'ī, that is, Čāḳarkhān, on whom the emperor Akbar bestowed the honorary title of Nādir-almulk, on account of his skill in painting; great antagonist of Ghazālī of Mashhad, ib. 753. Khwājah Hasan, a pupil of Shaikh Niẓām-i-Auliya, and protégé of Amir Khusrāu, ib. 754. Amir Khusrāu, son of Amir Mahmūd, who came during the fruitful reign of Čingizkhān from Turkistān to India, and entered Sultān Muhammad Tughluḳ's service; he was likewise a pupil of Niẓām-i-Auliya, and died A. H. 735; author of a khamshah and several diwāns, on fol. 202^b. 755. Shaikh Farid-aldin Shakarganj, on fol. 204^a. 756. Khwājah Mu'in-aldin Čishti, a Šūfi, pupil of Sultān Shams-aldin and Sultān Shihāb-aldin Ghūrī, ib. 757. 'Alī Ahmad, with the takhallus Nishānī, a derwish, on fol. 204^b. *Sirhind*: 758. Nāsir 'Alī Sirhindi, in Aurangzib's time, ib. *Kābul*: 759. Khwājazāda, ib. 760. Kādiri of Pānīpat, ib.

c. Kashmir:

761. Blnish, lived in Dihli in Aurangzib's reign, ib. 762. Ghani, ib. 763. Kamgūi, ib. 764. Maḥbari, has in India the epithet *چند خان* (ib. 765), went twice to Irān, ib. *Lāhār* (this town, both in the general index here and in the Elliot copies, is included in *Dihli*): 765. Sirāj-aldin, quoted in the Haft Iklim, on fol. 205^a.

V. Poetesses.

766. 'Ismat, daughter of the Kādī of Samarkand, ib. 767. 'Iffatī of Asfarā'in, ib. 768. 'A'ishah, of Samarkand, ib. 769. Mihri, in Shāhrukh's time, was the companion of Gauharshād Begam, and wife of Khwājah 'Abd-al'aziz Tabli; according to some, she had a love-affair with the nephew of the Begam, and her old husband got her imprisoned by order of the Shāh, ib. 770. Mahisti, either of Ganja or of Nishāpūr, greatly favoured by Sultān Sanjār, on fol. 205^b. 771. Lāla Khātūn, a 'manly woman,' was for some time ruling over Kirmān, on fol. 206^a. 772. Muṭribah of Kāshghar, was in Tughānshāh's harem, and wrote an elegiac rubā'ī on his death, ib. 773. Nūr Jahān Begam, the emperor Jahāngir's wife, ib.

VI. Contemporary poets.

774. Ākā Ḥusainkhān, with the takhalluṣ Aṣṭri, originally of Isfahān; his father had been صاحب جمع زکریا خان under Nādirshāh, on fol. 213^b. 775. Zaim al-'Abidī, with the takhalluṣ Āfarin of Isfahān, was in the service of the late Wālī Muhammadkhān, the uncle of the author of this takhlīrah, died A. H. 1135, ib. 776. Ākā Rīdā, with the takhalluṣ 'Umid, originally of Hamadān, went in Shāh Ḥusain's time to India, and got there the honorary title of قزلباش خان, on fol. 214^a. 777. Mir Muhammad Afḍal, with the takhalluṣ Thābit, born in Dīhlī, ib. 778. Mir 'Azīm Thabāt, son of Mirzā Muhammad Afḍal, born in Allābād, lived at Dīhlī, died A. H. 1160 (in Elliot 17 and 387 the two takhalluṣes are confounded, Mir 'Azīm Thābit being the son of Mir Muhammad Afḍal Thabāt), ib. 779. Ākā Mu'nin, with the takhalluṣ Jadhbah, of Kāshān, a physician, died A. H. 1160, ib. 780. Mirzā Faṭḥ-allāh, with the takhalluṣ Janāb, a native of Khūzān (or Khūrān, as our copy reads) near Isfahān, a descendant of Amīr Nujū II, who was governor of Transoxania under Shāh Isma'īl Ṣafawī, and was killed there; Janāb went in his early years to India, returned then to Isfahān, where he became prefect under Shāh Tahmasp II, and was killed by Nādirshāh's order, A. H. 1146, between Kāshān and Rai in the salt desert (صحرای نیکدر), ib. 781. Sayyid Muhammad, with the takhalluṣ Ḥasrat of Mashhad, ib. 782. Mirzā Alāṭ Turāb, with the takhalluṣ Hījāb of 'Abbāsābād-i-Isfahān, like the preceding poet personally known to the author of this book, on fol. 214^b. 783. Shaikh Muhammad 'Alī Ḥazin of Lāhijān, grew up in Isfahān, went in middle life to India and died there, ib. 784. Ākā Yādgār, with the takhalluṣ Hājāt, was a druggist in Shirāz, made his pilgrimage A. H. 1183, and died in Shirāz A. H. 1185, ib. 785. Mir Muhammad Ḥusain, with the takhalluṣ Khātir of Māzandarān, ib. 786. Bābā Kāsim, with the takhalluṣ Khādīm, of Isfahān, nephew of Mir Najāt, was for some time chief servant (خادم باشی) in the great mosque of 'Abbās (مسجد جامع عباسی); he was a clever chronogram writer and the author met him several times; he died in the last years of Nādirshāh at Isfahān, A. H. 1155 (chronogram, خادم تجت آمد, ib. 787. Manlānā Muhammad Mu'nin, with the takhalluṣ Dā'i, of Kūmma, in the district of Tafrush, returned in Isfahān, returned then to his native place, where he led a hermit's life, and died, 90 years old, A. H. 1167 (Elliot 17; 1166), ib. 788. Mullā 'Abd-al-wāsi, with the takhalluṣ Dāimī, son of Mullā Kaib 'Alī of Hamadān, born in Isfahān, died, only 27 years old, A. H. 1173 (chronogram on his death by Mullā Ḥusain Rafīq: بنومیدی زندیا رفت عبدالواسع دامی), on fol. 215^b. 789. Mullā Ḥusain, with the takhalluṣ Rafīq, originally of Isfahān, a friend of the author's, ib. 790. Mullā Rīdā, whose father was a native of Khurāsān and lived in Kāshān; he was born in Kāshān, on fol. 217^a. 791. Mirzā Muhammad Ja'far alḥusaini alḥabīb alalā'i, with the takhalluṣ Rāhib, was through his father a descendant of Mirzā Muhammad Ḥafī 'Nāini, and through his mother an offspring of Khalīfah Sulṭān,

died A. H. 1166 (chronogram on his death by Mushtāk : راهب مد حیف کزجهان رفت), ib. 792. Ākā Muhammad 'Alī, with the takhalluṣ Rahl, of Isfahān, went in early youth to India and lived there at the time of the composition of this book, on fol. 217^b. 793. Mirzā Muhammad 'Alī, with the takhalluṣ Rubbān, of Isfahān, son of the late Mirzā 'Abdallāh Ṭabīb, studied medicine at his brother's, Mirzā Nasir, personally known to the author, ib. 794. Mirzā Abū-alkāsim, with the takhalluṣ Ziyāul, brother of Mirzā 'Ināyat-allāh of Isfahān, now wazīr of Kirmān, ib. 795. Mirzā Muhammad 'Alī, with the takhalluṣ Sālim, one of the descendants of the late Khalīfah Sulṭān, died young, A. H. 1187, in Baghlāw, ib. 796. Hājī Muhammad Ḥusain, with the takhalluṣ Shābiāb (Elliot 17 and 387 read Shihāb), of Durramin, personally known to the author, ib. 797. Ākā 'Abdallāh, with the takhalluṣ Shaghaf (شغف), originally of Kūmma; the collection of his poems was scattered after his death, during the revolution of Mahmūd Afghān, ib. 798. Sayyid Muhammad, with the takhalluṣ Shīrhlā, of Isfahān, died A. H. 1160, on fol. 218^a. 799. Maulānā Muhammad 'Alī, with the takhalluṣ Shikīb, of Shirāz, killed by the Afghāns in his own house in Shirāz A. H. 1135, on fol. 218^b. 800. Mirzā Shams-al-dīn Muhammad, born in Dīhlī, ib. 801. Mirzā Muhammad Ḥusain, with the takhalluṣ Shamīm, son of the late Mirzā 'Abd-alkarīm, born in Isfahān, where his ancestors, who came from Shirāz, had settled, was killed by Nādirshāh's order A. H. 1159 (Elliot 17; 1155) when he was prefect of Isfahān, ib. 802. Ākā Muhammad Sādīq of Tafrush-i-Kūmma, went in early life to Isfahān, and became a pupil of Maulānā Muhammad Sādīq of Ardastān, the great philosopher; later on in Nādirshāh's reign he was for some time the companion of Rīdā Kulī Mirzā, the pādīshāh's son, and died A. H. 1160, ib. 803. Mirzā Muhammad Ja'far, with the takhalluṣ Sāfi, of Isfahān, frequently met by the author, on fol. 219^a. 804. Sulaimān, with the takhalluṣ Salāhi, born in a village near Kāshān, on fol. 219^b. 805. Mirzā Muhammad 'Alī, with the takhalluṣ Subūl, of Isfahān, on fol. 228^a. 806. Mirzā Muhammad Ibrāhīm, with the takhalluṣ Saḍā, of Shirāz, one of Mir Ghiyāth-al-dīn Manṣūr's offspring, died in the latter part of Nādirshāh's reign, on fol. 228^b. 807. Ākā Muhammad Taqī, with the takhalluṣ Shāhlā, son of Mullā Yād-allāh (God's hand); his grandfather had come from Damāwand and settled in Kūmma, where Shāhlā was born and lived for the first thirty years of his life; after more than twenty years' stay in Isfahān he died there A. H. 1191 (chronogram on his death by Salāhi: دایم بود ز کوثر لیز جام مهیا), ib. 808. Mirzā 'Abd-alkāqī, with the takhalluṣ Ṭabīb, son of Mirzā Muhammad Raḥīm, who was chief physician to Shāh Sulṭān Ḥusain Ṣafawī; his grandfather, Mirzā Shālmān, had come from Fārs to 'Irāq and settled in Isfahān, in Shāh 'Abbās' time; Mirzā 'Abd-alkāqī was for some time physician to Nādirshāh, afterwards prefect of Isfahān, where the author saw him frequently; he died A. H. 1172, on fol. 229^a. 809. Mirzā Ṭabīb, with the takhalluṣ Ṭāfān, a native of Māzandarān and friend of the author, who wrote on his death the following chronogram: طوبان در دریای نجف شد زما (= A. H.

1190), on fol. 229^b. 810. Muhammad Rabi', with the takhallus Tairi of Isfahan, a gold-wire drawer, fell into a melancholy state, composed every year a chronogram on his own death, and drowned himself at last in a well, A.H. 1159 (our copy gives 1151), on fol. 230^a. 811. Mullā Muhammad 'Ali of Tahrān, with the takhallus 'Arif, went to India in Nādirshāh's reign, ib. 812. Ākā Mhmmad of Isfahan, with the takhallus 'Ashik, died A.H. 1185 in Isfahan, ib. 813. Ishāqbeg, with the takhallus 'Udhri, the author's younger brother, died A.H. 1185 (according to the chronogram, با در بهشت جاوای احسن نیکه; our copy gives 1187, which would not even be possible by reading 1185; the Elliot copies are correct), on fol. 234^a. 814. 'Alibeg, with the takhallus 'Ali, son of Abdālbeg Nakshābāshi (the chief painter); his grandfather was the great painter 'Alikulibeg, a Frank, who was converted to Islam, and called the second Māni; 'Ali himself was a painter, flourished in Isfahan in the time of Shāh Tahmāsp II and Nādirshāh, and died in Māzandarān A.H. 1172, on fol. 234^b. 815. Mirzā 'Ināyat-allāh, with the takhallus 'Ināyat, of Isfahan, son of Mirzā Mhmmad Ibrāhīm, the kādī of Isfahan, on fol. 235^a. 816. Mirzā Muhammad Husain, with the takhallus Ghālib, of Isfahan, came young to Bāghālah, where he was honoured by the title of 'Alīkhān, and remained fourteen years; he then, in the middle of Nādirshāh's reign, returned from India and travelled in Irān, ib. 817. Mirzā 'Abd-alghani, with the takhallus Ghani of Tāfrush, brother of Ākā Mhmmad Šādik, died very young, ib. 818. Mirzā Mhmmad Ja'far, with the takhallus Ghairat, of Isfahan, ib. 819. Hājī Mhmmad, with the takhallus Fidā'i, of Kirmān, a friend of the author, on fol. 235^b. 820. Mirzā Habib-allāh, with the takhallus Firib, son of the late Mirzā Rajab 'Ali of Tahrān, was born and flourished in Isfahan, died there A.H. 1193 (according to the following chronogram by the author of this book: شد بخت (المای میرزا حبیب الله), ib. 821. Isma'ilbeg, with the takhallus Mā'i, originally of Tahrān, grew up in Astarābād and afterwards visited India, a friend of the author's, ib. 822. Darwish Majid (or better, 'Ald-almajid) of Tālākān, came young to Isfahan and died there in early age A.H. 1185 (chronogram on his death by the author: (شده ایوان چنان منزل درویش مجید), ib. 823. Mirzā Muhammadbeg of Kirmān, killed by Nādirshāh's order in Isfahan, on fol. 236^a. 824. Muhammad Walikhān, with the takhallus Masūr, the author's uncle, was sent as envoy to the emperor of Rūm by Shāh Tahmāsp II, and was afterwards governor of Kirmān and Ādharbāijān, killed A.H. 1147, at the time when Nādirshāh overthrew Tahmāsp, and Masūr was governor of the district of Lār, ib. 825. Mir Sayyid 'Ali, with the takhallus Mushtāk of Isfahan, an intimate friend of the author, on fol. 236^b. 826. Mhmmad Karimkhān, with the takhallus Minnat, one of the Afshār-Amirs, was Beglerbeg of Arbil in Nādirshāh's reign, and died there, ib. 827. Mirzā Ashraf, with the takhallus Mashrab, of Arab origin, held an official employment in Rai under Nādirshāh, died in Shirāz A.H. 1185, ib. 828. Maulānā Shafī'ā, with the takhallus Mvabhid, whose ancestors had come from Tālākān and settled in

Isfahan, died after an ascetic life of eighty years in Isfahan, ib. 829. Ākā 'Abd-almulā, with the takhallus Maulā, began to flourish in Sulṭān Husain Safawī's time, died A.H. 1162, on fol. 238^b. 830. Ākā Mahdi, son of Maulānā Muhammad Sa'id Gilāni, born in Isfahan, chief astronomer (مشتیم باشی) in the time of Shāh Tahmāsp II, lived after the overthrow of the Safawī dynasty as a simple husbandman in Gilān, ib. 831. Shaikh Nāsir of Najaf, went in early age after his father's death to Isfahan, ib. 832. Mirzā Muhammad Šādik, with the takhallus Nāmi, whose ancestors went, some 150 years ago, by order of the Safawī Sulṭāns from Fārs to Isfahan and served as court physicians; Nāmi was the nephew of Mirzā Raḥīm Hakimbāshi, and wrote two mathnawīs: خسرو و شیرین و لیلی و مجنون. ib. 833. Mirzā Zakī, with the takhallus Nadīm of Mashhad, began to flourish in Isfahan, was under Sulṭān Husain Safawī in the service of Muhammad Kulikhān and Muhammad Zamānkhan (the author's uncle), and afterwards in favour with Nādirshāh; he died A.H. 1142 (or 1143), on fol. 239^a. 834. Ākā Mhmmad, with the takhallus Nishāt, brother of Ākā Muhammad Takī Sabhā, lived in Isfahan, great friend of the author's, ib. 835. Mirzā Zain-al-'ābidin, with the takhallus Nashā, friend of the author's, died in Shirāz A.H. 1155, ib. 836. Mirzā 'Abd-alrazzāk, with the same takhallus Nashā, grew up in Tabriz, studied in Isfahan, was a friend of the author's, and died 1155 (in Elliot 17: 1158) in Tabriz, ib. 837. Ākā Muhammad 'Ali, with the takhallus Nasib, lived in Isfahan as a silk weaver, and died A.H. 1174 (or 1183), on fol. 239^b. 838. Mirzā Mhmmad Naṣir, son of the late Mirzā Abdallāh Tabīb (the Messiah of his age and the Galenus of his time), wrote Arabic and Persian verses, and died in the beginning of A.H. 1199 (chronogram on his death by Šabāhi: آ از مرگ), ib. 839. Muhammad Hsinan, with the takhallus Nawid, nephew of the late Mir Mushtāk, went twenty-three years before the composition of this tadhkirah to India, dwelt in Kashmir, and died there A.H. 1187, on fol. 240^a. 840. Ahmad Mirzā, with the takhallus Niyāzi, son of Mirzā Murtadā, the grandson of Khalīfah Sulṭān; his father was president of the council under Sulṭān Husain and also under Tahmāsp II; Niyāzi died in Isfahan A.H. 1188 (chronogram on his death by the author: (مؤنس بود با احمد احمد در بهشت), ib. 841. 'Alikulikhān, with the takhallus Wāli, went early from Isfahan to India, author of the well-known tadhkirah, ib. 842. Mirzā Sharaf-aldin, with the takhallus Wafā, of Kumm, went in the later years of Nādirshāh's reign to India and remained there about thirty years; A.H. 1183 he returned, made his pilgrimage, and died A.H. 1194 (1184), ib. 843. Sayyid Ahmad, with the takhallus Hātīf, of Isfahan, wrote in Arabic and Persian both prose and verse, ib. 844. Mirzā Abū-alkāsim, with the takhallus Hijri, son of the late Ākā Mhmmad Šādik of Tāfrush, went young to Isfahan, died in Rasht, on fol. 246^a. 845. The author of the tadhkirah himself, born the 20th of Rabi'-al-thāni, A.H. 1134 (our copy reads 1124), in Isfahan, spent, after his father's flight to Kumm, fourteen years there, went with him then to Shirāz in the beginning of Nādirshāh's reign, and two years later, when his father

died, he made, in the service of his uncle, the late Hājī Muhammadbeg, his pilgrimage to Makkah, and visited on his return other holy places, as Maashhad, etc. Later on he was in the service of 'Alīshāh, Ibrāhīmshāh, Shāh Sulaimān, Shāh Ismā'īl, and others. The very extensive extracts he gives here are taken from his mathnawī, *دیرغ و زیغ*, which was completed A. H. 1176 (see fol. 261^b, last line), and from his diwān, on fol. 246^b.

This most excellent copy was finished the 10th of Dhū-al-kāda, A. H. 1227 = A. D. 1812, November 15th.

Ff. 276, four columns, each ll. 22; distinct Nasta'lik; beautifully illuminated frontispiece, the first pages luxuriously ornamented; all the columns framed with stripes in gold, blue, and other colours; all the headings in red and gold throughout; wonderful binding, decorated with ornaments of flowers and birds in gold and other colours; size, 14 in. by 9 in.

[ORELEY ADD. 153.]

385

Another copy of the same work.

This excellent copy was finished by Muhammad Mahdī the 28th of Rabī' al-awwal, A. H. 1228 = A. D. 1813, March 31st.

Ff. 262, four columns, each ll. 25; distinct Nasta'lik; large illuminated frontispiece; the lines of the first ten pages surrounded with gold stripes; all the columns framed in the same manner; wonderful binding, decorated with ornaments of flowers and birds in gold and other colours; size, 12½ in. by 7½ in.

[ELLIOT 387.]

386

A third copy of the same.

This copy is not dated.

Ff. 278, four columns, each ll. 21; careless Nasta'lik, often very near to Shikasta; size, 11½ in. by 8 in.

[ELLIOT 17.]

387

Tadhkirat-i-Shūrish (تذکرة شورش).

A large tadhkirah of Rēkhta poets, written in Persian by Sayyid Ghulām Husain of Patna, with the takhalluṣ Shūrish, A. H. 1193 = A. D. 1779, comp. A. Sprenger, Catal. p. 182, and the index on pp. 195-306; Garcin de Tassy, *Histoire de la Littérature Hindoue et Hind.*, sec. ed. i. p. 49, iii. p. 134. The author died A. H. 1195 = A. D. 1781. His work contains 314 short biographies with poetical extracts, beginning with Āftāb (that is, the emperor Shāh 'Ālam) and ending with Yakīn, who was killed, only 24 years old, by his own father, during the reign of Āhmadshāh.

Beginning without any preface: *آفتاب آفتاب ماه برج شورش جای احکام شرع آفتاب*.

No date.

Ff. 236, ll. 25; Shikasta; size, 8½ in. by 6½ in.

[ELLIOT 298.]

388

Tadhkirat-i-masarratafzā (تذکرة مسرت افزا).

Collection of biographies of Rēkhta poets, composed by Abū-al-hasan Amīr-al-dīn Āhmad, known as Amr-allāh Allāhābādī (امیرالدین احمد الشهيد آبادی), on fol. 7^a, l. 2.

Beginning: *مسرت افزای ممتاز ارباب ملال و تیسر طلیعت زبای بماتر ارباب جمال آفتاب*.

In the preface on ff. 6^a-9^a he states, that he travelled to 'Azīmābād in Šafar A. H. 1192, that here he took up the plan of composing this work, which he executed during the journey to Calcutta and finished on the 3rd of the second Jumādā, A. H. 1193 = A. D. 1779, June 18th. See fol. 9^a, l. 3:

از هجرت افضل التیشیرود
بوده زمه جماد دوم
تاریخ سیوم نه بیش و نه کم
کین تذکرة مسرت افزا
این خامه من نمود املا

In the conclusion, on ff. 182^b-183^a, he proceeds to state, that after having composed this during the journey to Calcutta in A. H. 1193, he came on his return to Lucknow A. H. 1194; here he got much more information about other poets. This, however, he could not incorporate in his work, because he thought it necessary to confine himself to those poets, of whom he had given a list in the introduction to his work.

This list, which we find on ff. 3^b-5^b, is dated from A. H. 1197 = A. D. 1783.

Title: *فهرست اسمی خوش بیان هندی زبان سنه 1197 هجری*.

Accordingly we have to suppose, that the preface and the work itself were composed A. H. 1193, but that the conclusion was added at the same time with the index of the poets, viz. A. H. 1197.

The whole MS. is written by one hand, very likely the author's own.

The poets are 247 in number, and they are arranged alphabetically. The careful biographical information, along with the many and extensive extracts from Diwāns, renders the work very valuable indeed. There occur many poets whom Garcin de Tassy (in his *Histoire de la Littérature Hindoue et Hindoustanie*) does not even mention, and the very useful list of Rēkhta poets given by A. Sprenger (in his Catalogue, p. 195 sq.) might be considerably enriched from this source with valuable biographical information.

Ff. 183, ll. 17; large, clear Nasta'lik; size, 10 in. by 6½ in.

[ORELEY 219.]

389

Gulzār-i-Ibrāhīm (گلزار ابراهیم).

The garden of Ibrāhīm, another biographical dictionary of about 300 Rēkhta poets, compiled in Persian by Nawwāb 'Alī Ibrāhīmshāh, with the two takhalluṣes Khalīl and Hājī, during the years 1195-1198 (see, for instance, A. H. 1196 = A. D. 1782, mentioned on fol. 186^b, last line, comp. A. Sprenger, Catal. p. 180, and A. H. 1198 = A. D. 1784, in the preface of fol. 2^a, last line, comp. Rieu i. p. 375).

Beginning: *رعنائی کلام حمد متکلمی است که انجمنی بخشان روح پروریا آفتاب*.

The first biography is that of Āftāb (Shāh 'Ālam, as in the preceding work), on fol. 2^b, and the last that of Husan 'Alīkhān Yās, on fol. 287^b. No date.

Ff. 287, ll. 15 (two columns in the poetical extracts); large and clear Nasta'lik; size, 12½ in. by 8½ in.

[ORELEY ADD. 42.]
U 2

390

Khulāṣat-alkalām (خلاصة الكلام).

The Khulāṣat-alkalām or the essence of speech, a very excellent and valuable Persian tadhkirah, appropriated to selections from the mathnawis only of 78 of the most celebrated Persian poets, with biographical and literary notices, composed in two volumes by the author of the Gulzār-i-Ibrāhīm, Nawwāb Asmī-aldaulah 'Aziz-almulk 'Alī Ibrāhīmkhān Bahūdūr Nasirjāng, with the takhalluṣ Khālī, A. H. 1198 = A. D. 1784, that is, in the 27th (26th) year of Shāh 'Ālam's reign. For further information we refer to Bland's paper on the earliest Persian biography of poets, in the Journal of the Royal Asiatic Society, ix, pp. 158-160; A. Sprenger, Catal., p. 180; and Rieu i. p. 375. Each volume is preceded by a complete index of the whole work.

Beginning of the preface of vol. I, on fol. 3^b: تعالی الله ما قمر فہماں کوئے بیان را چہ یار کا زبان محمد ثنائی متکلم زبان توانم کسود اللہ

Beginning of vol. II: جلد دوم از تذکرہ مستی بجملة الکلام من تألیفات اصعب العباد علی ابراہیم خان اللہ

The names of the 78 poets, alphabetically arranged, are as follows:

Vol. I.

1. Asadi of Tūs, died in Maṣ'ūd bin Maḥmūd's reign (extracts from the نامہ). FF. 4^b-16^b (r-rv).

2. Khalīfah Ibrāhīm (that is, Muḥammad Ibrāhīm Khalīl-Allah) of Dihlī, born A. H. 1087, still alive 1160 (extracts from the poetical tale, الحسین القسسى); he wrote besides a شرح نکات سید نعمت اللہ کروانی, and five supplementary books to the six of Jalāl-aldin Rūmī's mathnawī. FF. 16^b-22^a (r-rv).

3. 'Ināyatkhān Āshinā, whose name was Khwājah Muḥammad Tāhir, son of Zafarkhān Aḥsan, contemporary with Tālib Kalīm, died A. H. 1077 (extracts from a mathnawī). FF. 22^a-23^b (r-rv).

4. Shaikh Rukn-aldin Auhadi of Marāgha, the pupil of Shaikh Auhad-aldin Kirmānī, died A. H. 738 (extracts from the جام جم). FF. 23^b-32^a (r-v).

5. Aḥlī of Shirāz, died A. H. 942 (extracts from the شعر حلال و پیران و شعر حلال).

6. Mirzā Ibrāhīm Adhām, went to India under Shāh-jahān, died at Dihlī in the beginning of Aurangzib's reign (extracts from the ساقینامہ). FF. 40^a-42^a (v-v).

7. Mullā Muḥammad Sa'id Ashraf, son of Mullā Muḥammad Sāliḥ of Māzandarān, died A. H. 1116 (extracts from the قفا و قفر, an imitation of Muḥammad Kulī Salīm's mathnawī of the same name). FF. 42^a-46^b (v-v).

8. Sirāj-aldin 'Alīkhān Ārzū of Dihlī, son of Shaikh Husām-aldin, with the takhalluṣ Husām, died A. H. 1169 (extracts from the جوش و خروش and the Sākināna, عالم آب). FF. 46^b-48^b (v-v).

9. Sayyid Abū Tālib Kunduz-sagi Iṣfahānī, by whose work was completed A. H. 1135 the well-known جملة حیدری, which its author, Mirzā Rafī' Bādhil, had left incomplete (comp. Rieu ii. p. 704). FF. 48^b-53^a (v-v).

10. Mirzā Muḥammad Rafī'khān Bādhil of Mashhad, died A. H. 1123, in Bahādurshāh's reign (extracts from the جملة حیدری). FF. 53^a-74^a (v-v).

11. Mirzā 'Abd-alkādir Bidlī, born at Akbarābād A. H. 1054, died in Muḥammadshāh's reign (the date is not complete here, there is written only 1100, but according to other tadhkiras it must be 1133, extracts from the مجمع حقیقت, طمس حیرت, مجمع اعظم). FF. 74^a-102^b (v-v).

12. Shaikh Bahā-aldin Muḥammad Bahā' 'Amīlī, died A. H. 1030, and was buried at Mashhad by order of Shāh 'Abbās. He wrote many works, for instance, شرق و رساله اصطراب در هیئت جامع عباسی در نقد و کشف, خلاصة الحساب, تشریح الافلاک, الشمسین و شمر و شکر و نان و حلوا (extracts from the نان و حلوا). FF. 102^b-105^b (v-v).

13. Mirzā Muḥammad Sa'id Hakim of Kmm, son of Muḥammad Bakir and pupil of Maulānā 'Abd-alrazzak Fayyād, with two takhalluṣes, Sa'id and Tanhā, flourished under Shāh 'Abbās II (extracts from an incomplete mathnawī). FF. 105^b-107^b (r-v).

14. Mullā 'Alī Ridā Tajallī, went in 'Ālamgir's time to India, contemporary with Tāhir Nasirābadi, died very young, A. H. 1088 (extracts from an abridged mathnawī, معراج لیلال). FF. 107^b-109^b (r-v).

15. Mir Afdal Thābit of Allāshābād, the grandson of Mir Diyā-aldin Husain of Badakhshān, with the epithet Ismikhān, and the takhalluṣ Wālā, and nephew of Mir 'Isā Himmatkhān Dairi, who had become Amir-alumara of 'Ālamgir in A. H. 1107; Thābit died A. H. 1152 (extracts from the مرآت امام حسین). FF. 109^b-112^b (r-v).

16. Khwājah Husain Thanā' of Khurāsān, went to India under Akbar, and was connected by friendship with Ghazālī of Mashhad, Maulānā Faizī, and Mullā 'Urī of Shirāz (extracts from an incomplete mathnawī, which A. Sprenger calls باغ ارم, comp. his Catal., p. 579). FF. 112^b-117^b (r-v).

17. Mirzā Ja'far Kazwīnī, called Āṣafkhān, with the two takhalluṣes Ja'far and Ja'fari, died as Jahāngir's wazīr A. H. 1021 (extracts from the mathnawī شمرین شمرین). FF. 118^a-126^a (r-r).

18. Mullā 'Abd-alraḥmān Nūr-aldin Jāmī, the famous epic poet, died A. H. 898 (extracts from the seven mathnawīs). FF. 126^a-195^b (r-r).

19. Shaikh Muḥammad 'Allī Ḥazīn of Jilān, born A. H. 1103, died 1180 (extracts from the جمن و جمن و العاشقین). FF. 195^b-201^b (r-v).

20. Maulānā Husain Sādāt, with the takhalluṣ Husaini, a friend of Shaikh 'Irāki and Shaikh Auhad-aldin Kirmānī. To his questions replied Maḥmūd Shabistari in his Gulshan-i-rāz; he died A. H. 718 at Harāt (extracts from the زاد المسافرين). FF. 201^b-207^a (r-v).

21. Khwājah Hāfiz of Shirāz, died A. H. 791 or 792 (some mathnawī baits from the نامہ مفتی, etc.). FF. 207^a-208^b (v-v).

22. Hamid-aldin of Lāhūr, who put in verse thirty-two of the prose tales contained in Nakshabī's well-

known *Tūtināma* (extracts from these). Ff. 208^b-210^b (۴۱۲-۴۱۹).

23. Amir Yamin-al-din Khusrāu of Dihli, died A. H. 705 (read 725, extracts from his *khamnah*, the *خمرنانه* and *سهر*); but the last is different from that in the India Office MS. 198, described by Spiegel, Z. D. M. G. iii. 245-261, which only by mistake is called *Sāmāna*, since its text, except the names, is quite identical with the *همایون* and *همایون*; other poetical works of Khwājū are *رساله در مناظرات ابرو* and *رسمه الانوار* and *آبشار* and *شعب* and *شعب* and *شعب*.

24. Khwājah Abū-al-fatāḥ Muḥammad bin 'Alī Kamāl-al-din Kirmānī (that is, the same famous poet who is otherwise called Khwājū Kirmānī), died A. H. 742 or 745 (extract from the *همایون* and *همایون*); and *کمانامه*, and the *سهر*; but the last is different from that in the India Office MS. 198, described by Spiegel, Z. D. M. G. iii. 245-261, which only by mistake is called *Sāmāna*, since its text, except the names, is quite identical with the *همایون* and *همایون*; other poetical works of Khwājū are *رساله در مناظرات ابرو* and *رسمه الانوار* and *آبشار* and *شعب* and *شعب* and *شعب*.

25. Sayyid Husain Imtiyāzkhān Khālis, went to India in 'Ālamgir's reign, and was afterwards appointed master of the horse (*میر آخور بادشاهی*), literally stable-keeper of the kingdom, in Bahādurshāh's time; he was murdered A. H. 1122 (the chronogram is *آه امتیاز خان* in *آبشار*); besides a *diwān* he left a *mathnawī* (extracts from it). Ff. 359^b-361^a (۷۱۵-۷۱۸).

26. Ḥakīm Afḡal-al-din Khāḡānī of Shīrwān, died A. H. 582 (extracts from the *تحفة العراقيين*). Ff. 361^a-366^b (۷۱۸-۷۲۱).

27. Maulānā Shāh Dāl of Shīrāz, died A. H. 915 at Shīrāz (a few *mathnawī* baits). Ff. 366^b-367^a (۷۲۱-۷۲۳).

28. Dhaḡl of Samarkand, was king of poets at the court of Aḥmadkhān (Hulagūkhān's son), and author of a *mathnawī*, entitled *ناز و نیاز* (no extracts). F. 367^a (۷۲۳) margin.

29. 'Āḡlikhān Rāzi, flourished under 'Ālamgir (extracts from the story of *Padmāwat*, and *شعب* and *پروانه*, a translation from Hindūstānī). Ff. 367^a-376^a (۷۲۳-۷۳۸).

30. Mirzā Raḡl of Artīmān, the father of Mirzā Ibrāhīm Adham, flourished in Shāh 'Abbās' reign (extracts from his *mathnawī*). Ff. 376^b-377^b (۷۳۸-۷۴۱).

31. Malik Muḥammad Rābiḡ, the grandson of 'Āḡā Malik (extracts from his *mathnawī*). Ff. 377^b-379^a (۷۴۱-۷۴۴).

32. Maulānā Zulālī of Khwānsār, one of Shāh 'Abbās' poets, the author of the seven *mathnawīs*, *سبعه ستره*, viz. *دُرّ و خورشید* (707 verses), *شعله دیدار* (407 verses), *حسن گلوسوز* (910 verses), *آذر و سندر* (580 verses), *چام جم* (730 verses), *سلیمان نامه* (730 verses), *مخانه* (840 verses), and *ایاز* (7800 verses). He began these poems A. H. 1001, and completed them in 13 (231) years; died 1016 (1026), more than 100 years old (extracts from all the seven). Ff. 379^a-409^b (۷۴۴-۸۱۶).

33. Ḥakīm Abū-al-majid Sanā'i of Ghazna, the date of whose death is here just as confused as everywhere else (extracts from the *حذیفه*). Ff. 409^b-423^b (۸۱۵-۸۳۳).

34. Shaikh Muḡliḡ-al-din Sa'dī of Shīrāz, died A. H.

691 (extract from the *دوستان*). Ff. 423^b-432^b (۸۱۵-۸۲۱).

35. Khwājah Jamāl-al-din Salmān Sājī (so, instead of the usual *ساجی*, native of Sāwa), died A. H. 769 (extracts from the *mathnawī* and *جمشید و خورشید*; besides that, the author wrote another *mathnawī*, *فراتنامه*). Ff. 432^b-441^b (۸۲۱-۸۴۱).

36. Muḥammad Kulī Salīm of Tāharān, went to India from Irān in Shāh-jahān's reign, died A. H. 1057. He composed a great number of *mathnawīs*, for instance, *چنگ اسلامخان* and *تقادر* and *تعریف کشمیر*, *تعریف لاهیان*, etc. (extracts from eight different *mathnawīs*). Ff. 441^b-453^b (۸۷۱-۱۰۰۲).

37. Mir Saad Kāshī, a contemporary of Shāh Sulaimān Ṣafawī, A. H. 1077-1106 (extracts from a *mathnawī*). Ff. 453^b-455^a (۱۰۰۲-۱۰۱۶).

38. Ḥakīm Sharaf-al-din Husain Shifā'i of Isfahān, died the 5th of Ramaḡān, A. H. 1037. He composed three *mathnawīs*: *نیکان*, *دیدار بیدار مهر*, and *معیت*; (extracts from two of these). Ff. 455^a-472^a (۱۰۱۶-۱۰۳۷).

39. Sādīkbeḡ, with the takhalluṣ *Sādīkī*, left an incomplete *mathnawī* on the exploits of Shāh 'Abbās (والتابع معاربات شاه عباسی). Ff. 472^a-472^b (۱۰۳۷-۱۰۴۱).

40. Husainā Sabūḡi of Khwānsār, author of several *mathnawīs*. F. 472^b (۱۰۴۱).

41. Ḍamiri of Hamadān, contemporary with Shāh Tahmāsp Ṣafawī, author of three *mathnawīs*: *نامید* and *شعب* and *پروانه* and *آسمان* and *زمین* and *وهرام*. F. 472^b (۱۰۴۱).

42. Jamāl-al-din Ḍamiri of Isfahān, also under Shāh Tahmāsp. His epic poems are: *نار و نیاز* and *عزرا* and *حسن الاخيار* and *اسکندر نامه* and *لیلی و مجنون* and *نهار و خزان*. F. 473^a (۱۰۴۲).

F. 473.

43. Mullā Tughrā of Mashhad, went from Irān to India in Jahāngir's reign, contemporary with Sādīḡ, Kudsī, Kalīm, etc. He wrote two *mathnawīs*: *تعریف کشمیر*, in imitation of Zulālī, and *ساقینامه*, in imitation of Zuhūrī (extracts from the latter). Ff. 3^b-24^a (۱۰۴۲-۱۰۴۳).

44. Mullā Nūr-al-din Zuhūrī of Tarshiz, died A. H. 1025 or 1027 (extracts from the *ساقینامه* and another *mathnawī* on the same subject). Ff. 24^b-44^b (۱۰۲۵-۱۰۲۶).

45. Shams-al-din Muḥammad 'Aḡṣar of Tabriz, a contemporary of Salmān of Sāwa, flourished under the Ilkāns, died A. H. 784, buried at Tabriz (extracts from the *mathnawī* and *مهر و مشتري*). Ff. 44^b-57^a (۱۰۲۶-۱۰۴۹).

46. Maulānā 'Arīf, under Shāhrukh, called the second Salmān on account of his fine poetry, author of the *درد نامه* and *چوگان* (completed A. H. 842) and the *نامه*, which he dedicated to the wazīr Khwājah Ghiyāth-al-din (extracts from the *چوگان* and *کوی*). Ff. 57^a-59^b (۱۰۴۹-۱۰۵۰).

47. Nāṣir 'Alī Sirhindī, died A. H. 1109 (the chronogram is *آه علی بدنام معنی رفت*), author of several *mathnawīs* (extracts from that *mathnawī*, which he wrote

pany with Saifkhān, etc. (extracts from the latter). FF. 296^b-300^b (1081-1081).

66. Mullā Makṭabī, the contemporary of Jāmī and author of a *khamseh* in imitation of Nizāmī's (extracts from *لیلی و مجنون*). FF. 300^b-318^b (1081-1081).

67. Mir Sayyid 'Alī, with the takhallus Mihri, the king of poets at the court of Shāh Sultān Hussain Ṣafawī, author of several *mathnawīs* (extracts from the *سرایای ملا مهری*). FF. 319^b-320^a (1087-1087).

68. Hakim Rukn-al-din Mas'ūd bin Hakim Nizām-al-din 'Alī Kāshī, with the takhallus Mawīh, of Kāshān, was a protégé of Shāh 'Abbās, went to India in Akbar's reign, returned after 'Abbās' death to Irān, and died extremely old, A.H. 1070, at Kāshān (extracts from his *mathnawī* *فقا و قدر*). FF. 320^a-321^a (1080-1080).

69. Maulawī Jalāl-al-din Rūmī, the famous author of the *mathnawī*, born A.H. 604, the 6th of Rabi'-al-awwal, died sixty-nine years old (extracts from the *مثنوی*). FF. 321^a-350^b (1087-1121).

70. Shaikh Nizām-al-din Abū Muhammad Ahmad bin Yūsuf bin Muwayyad of Ganja, with the takhallus Nizāmī, the celebrated epic poet (extracts from his *khamseh*). FF. 350^b-428^b (1121-1121).

71. Mullā Nizām of Harāt, a pupil of Maulānā Faṣṭhī, was in Shāh Sulaimān Ṣafawī's time the panyerist of 'Abbās Kullikhān Shāmī, the governor of Harāt (extracts from *یوسف و زلیخا* and *یوسف*). FF. 428^b-440^b (1117-1117).

72. Mir 'Abd-al-Najāt of Isfahān (extracts from *کل کشتی*). FF. 440^b-442^a (1117-1117).

73. Mirzā Tāhir Waḥid of Kazwin, was in high favour with Shāh 'Abbās II, and became grand wazir under Shāh Sulaimān (extracts from three *mathnawīs*). FF. 442^a-459^a (1117-1117).

74. Mullā Waḥshī Bāfīkī of Yazd, died A.H. 991 (extracts from *خلد برین*, the *خلد برین*, and two short *mathnawīs*, *در مدح ولی سلطان* and *در هیجو*). FF. 459^a-473^b (1108-1108).

75. Mirzā Muḥammad Rafī' Wā'iz of Kazwin, went to India under Shāhjahān, author of a *diwān*, of the well-known *لیلی و مجنون*, and of a *mathnawī*, *در تازیانه*, *جنگ شاه عباس ثانی مغولی بدلم خان اوزبک* (extracts from this *mathnawī*). FF. 473^b-478^b (1108-1108).

76. Mullā 'Abdallāh Hāfīf, Jāmī's nephew, the last great epic poet of the Persians (extracts from *لیلی و مجنون*, *شیرین و خسرو*, and *تیمور نامه و مجنون*). FF. 478^b-505^b (1117-1117).

77. Mullā Badr-al-din Hilāl of Astarābād, whose death is fixed here in A.H. 936 (extracts from the *شاه معات العاشقین*, usually called *شاه و کدک*, and *در ویش*). FF. 505^b-515^a (1117-1117).

78. Mir Yahyā Kāshī, seems to have been a native of Shīrāz, not of Lāhijān or Kumm, as other biographers state, but lived at Kāshān. He went to India under Shāhjahān, was the panyerist of Dārā Shukhī, and contemporary with Kāndī and Kalīm. He died A.H. 1074 (extracts from *شاهجهان نامه*, otherwise called

یادشاه نامه, and other short *mathnawīs*; for instance, *در مدح قطب و ذکر در مدح کعبه رسا و قدر آتشکده*, *در بیان جدانشدن از اسب ابلق*, *روایات نواب مهد علیا*, *حکایات در مدح آتش مستی بنارینه*, *مصتی بتوبه نامه*, *در مدح اسب*, *در مدح برشکال لامور*, *طاهر و نوروز*, etc.). FF. 515^a-535^a (1110-1110).

This copy is dated by Sayyid Ḥasan, who wrote it for Mr. J. B. Elliott, the 16th of Shā'ban, A.H. 1246 = A.D. 1831, 30th of January.

Vol. I, ff. 473; Vol. II, ff. 536. Four columns, each 21 ll.; large and distinct *Nasta'liq*; two illuminated frontispieces; gilt edges; splendid binding, brown with gold arabesques; size, 12½ in. by 9½ in. [Elliott 183, 184.]

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Khlāsāt-alafkār (خلاصه الافکار).

One of the most modern biographies of Persian poets, only a few years older than the following and last of all, the *Makhzan-algharā'ib*. It was compiled by Abū Talīb ibn Maghūr Hājī Muḥammad Beghān Tabrizī alifāhānī (born A.H. 1166 = A.D. 1753, died A.H. 1221 = A.D. 1806), who began his work A.H. 1206, and contains, besides the memoirs of poets and extracts from their poetry, in the *khatimah* or conclusion five treatises on ethics, music, prosody, the five branches of medical science, and the universal history and geography, the last part of which may be considered a separate work with the special title, *Lubb-alaiyyar-ujahānummā* (لب السیر و جهانما). It is divided into a *mukaddimah* and *بیان شرائط انتخاب*, on *تعریف سخن و بیان شرائط انتخاب*, on *تذکره نویسی و اموری که درین کتاب مرعی گشته*, on fol. 3^a;

Twenty-eight *Hadikas* or gardens, containing the 310 principal poets in alphabetical order, on fol. 9^a;

A supplement (زیل), containing short extracts from 160 poets, partly not known before by the author, partly overlooked by him, on fol. 323^b; and

A conclusion (خاتمه) on twenty-three friends and contemporaries of the author, together with an account of his own life and family, and the five treatises mentioned above, on fol. 339^a. For further details we refer to Bland's essay in the *Journal of the Royal Asiatic Society*, ix. p. 153 sq; Rieu i. p. 378; A. Sprenger, *Catal.* p. 163; and Elliot, *History of India*, viii. p. 298.

Index of the 310 poets appearing in the twenty-eight *Hadikas*:

1. Abū Sa'īd bin Abū-al-khair, died A.H. 440 (not 404, as is written here by mistake), on fol. 9^a. 2. Shaikh-al-Islām Abū Ismā'il 'Abdallāh al-Anṣārī of Harāt, died A.H. 481, ib. 3. Shaikh-al-Islām Ahmad Jāmī, that is, Abū-alnaṣr Ahmad bin Abū-alḥasan, died A.H. 536, on fol. 9^b. 4. Shaikh Abū-alḥakīm ibn Yasin, an elder contemporary of Abū Sa'īd bin Abū-al-khair, who was indebted to him for a great deal of his knowledge, ib. 5. Khwājāh Abū-alwafā of Khwārizm, one of the successors of Shaikh Najm-al-din Kubrā in the spiritual leadership, ib. 6. Khwājāh Afḍal-al-din Muḥammad Kāshī,

ib. 7. Asad-al-din of Tās, that is, Asadi, Firdausi's teacher, on fol. 10^a. 8. Abū-al-faraj ibn Ma'sūd Rūnī, ib. 9. Ḥakīm Abū Bakr Azrakī of Harāt, friend and panegyrist of the Saljūq prince Tughānshāh, on fol. 10^b. 10. Shihāb-al-din Adīb Shāhīr of Tirmidh, in the service of Sultān Sanjar, taken as model by Anwarī, on fol. 11^b. 11. Arshadi, that is, Abū Muhammad Arshad, panegyrist of Sultān Khidr bin Ibrāhīm of Ghazna, others call him Rashidi; Samarqandī, on fol. 12^a. 12. Nizām-al-din Abū al-'ulā of Ganje, lived under the reign of Minūghūr Shīrwānshāh, teacher of Falakī, 'Izz-al-din Shīrwānī, Khākānī, and other poets, ib. 13. Athīr-al-din of Anmān, contemporary with Kamāl-al-din Ismā'il, who died a. h. 635, ib. 14. Abū 'Alī, that is, Ibn 'Abdallāh Husain Sinā, with the epithet Shaikh al-ra'is (Avicenna), died a. h. 428, on fol. 12^b. 15. Mir Muhammad Bīkīr, with the takhallus Ishrāk, son of Mir Shams-al-din Dāmād; the end of his life falls in the reign of Shāh Šafī Šafawī, ib. 16. Maulānā Muhammad Ibn Husām, the author of the *خازنہ* (comp. A. Sprenger, Catal. p. 432), on fol. 13^a. 17. Muḥammad Sa'īd Ashraf of Mazāndarān, went to India under 'Ālamghir, ib. 18. Maulānā Abīl of Shīrāz, the author of *سحر الحلال*, under Shāh Ismā'il Šafawī (who died a. h. 930), on fol. 13^b. 19. Šaḥā'ī Athar, panegyrist of Shāh Sulaimān Šafawī, died in the beginning of the reign of Shāh Sultān Husain, who ascended the throne in a. h. 1106, on fol. 17^a. 20. Ḥakīm Aḥmad-al-din 'Alī bin Isḥāq Anwarī, the great panegyrist of Sultān Sanjar, on fol. 18^b. 21. Imāmī of Harāt, contemporary with Sa'īd, on fol. 23^a. 22. Khwājāh Aḥsāfi, son of Khwājāh Muḥsin, pupil and friend of Jāmī, died a. h. 928, on fol. 23^b. 23. Shaikh Jalāl-al-din Aḥluri, of Asfarā'n, king of poets in the time of Shāhrukh, died a. h. 866, ib. 24. Mirzā Jalāl Asir, under Shāh 'Abbās, died a. h. 1049, ib. 25. Athīr-al-din Akhī-katī, contemporary with Khākānī, on fol. 25^a. 26. Utād Abū Shukūr of Balkh, in the beginning of the fourth century of the Hījrah, a forerunner of Rūdāgī (comp. Dr. Erté's essay on 'Rūdāgī's Vorläufer und Zeitgenossen' in 'Morgenländische Forschungen,' Leipzig, 1875, p. 42), on fol. 26^a. 27. 'Abd-alraḥmān Amīnī Najjār of Balkh, contemporary with Firdausī and 'Unsurī, like them panegyrist of Sultān Mahmūd, ib. 28. Shaikh Abū Ḥamid Aḥmad-al-din Kirmānī, a pupil of Shaikh Shihāb-al-din Suhrawardī, ib. 29. Shaikh Aḥmadī of Marāgha, a pupil of the preceding poet, died a. h. 738, ib. 30. Fakhr-al-din Amīr Mahmūd Ibn Yamin, on fol. 26^b. 31. Maulānā Umidī of Rai, killed in Tāharān by Shāh Nīmat-allāh, the father of Shāh Kāsim Nūralkhān, under Shāh Ismā'il Šafawī, a. h. 925 (chronogram, *آ از خون ناصی من*, on fol. 27^a). 32. Maulānā Abīl of Khurāsān, under Sultān Husain Mirzā (who died a. h. 911), on fol. 27^b. 33. Mir Abū-alḥasan Farāhānī, in Shāh 'Abbās' time, on fol. 28^a. 34. Mir Aḥsanī, an Indian poet, contemporary with Akbar, on fol. 29^a. 35. Aḥmadkhān, ruler of Gilān, ib. 36. Mir 'Imād-al-din Ilāhī of Hamadān, went to India under Shāhjahān, died a. h. 1060, ib. 37. Yūnus Kulbeg Anisī, went to India under Akbar, died at Burhānpūr, a. h. 1016, on fol. 30^a. 38. Mirzā Ibrāhīm Adhamī, son of Mirzā Rādī Artīmānī, went to

India under Shāhjahān, died a. h. 1060, ib. 39. Kizilbāshkhān Umid of Hamadān, whose original name was Muḥammad Ridā, went to India in the beginning of Bahādurshāh's reign, died a. h. 1155 (chronogram, *گفت بی آب باغ روان امید*, on fol. 30^b). 40. Sirāj-al-din 'Alikhān Arzū, died a. h. 1169, on fol. 31^a. 41. Mir Ghulām 'Alī, with the takhallus Azād, of Balgrām, an Indian poet, and author of the *خزانہ عامر*, *سر آرژاد*, etc., died a. h. 1200, on fol. 31^b. 42. Badr-al-din Muḥammad Cācī, panegyrist of Sultān Muḥammad Tughluḡshāh, on fol. 32^b. 43. Shaikh Bahā-al-din 'Amillī, author of the mathnawī *شیر و شکر نان و حلوا*, etc., died a. h. 1030, under Shāh 'Abbās, on fol. 34^b. 44. Muḥammad Rafīkhān Bādhlī, nephew of Mirzā Ja'far of Mashhad, born in Shāhjahānābād, died a. h. 1133 (?), on fol. 36^b. 45. Sayyid Abū Tālib of Isfahān, on fol. 39^b (only extracts from his continuation of *رحمۃ المدینہ* are given; neither biography nor date appears). 46. Mirzā 'Abd-alkāfir Bidlī, flourished in India, was in Muḥammad A'zamshāh's service, died a. h. 1133, on fol. 40^a. 47. Bahā-al-din Marghiyānī, panegyrist of the Khwārizmshāh Kutb-al-din Anshūtāgīn, who died a. h. 521, on fol. 41^a. 48. Badī of Tabriz, ib. 49. Maulānā Bakā'ī, a friend of 'Abdallāh Khān Uzbeḡ, the ruler of Tūrān, ib. 50. Maulānā Kamāl-al-din Bannā'ī of Harāt, ib. 51. Shihāb-al-din Buḡyānī, lived at the same time, under Husain Mirzā, on fol. 41^b. 52. The daughter of Husain Šālār, contemporary with Shāh 'Abbās, on fol. 42^a. 53. Badr-al-din Nūr of Harāt, panegyrist of the Wazīr 'Alā-aluulk Abū Bakr, ib. 54. Mirzā 'Aliridā Tajallī, went to India under Shāhjahān, enjoyed after his return to Persia the favour of Shāh 'Abbās II and of Shāh Sulaimān, and died a. h. 1093, at Isfahān, on fol. 42^b. 55. Maulānā Tābī' of Khwānsār, contemporary with Mullā Wajshī, died a. h. 1018, on fol. 43^b. 56. Taki-al-din Aḥmadī, author of the *کعبۃ عربان* and *عربان*, ib. 57. Mirzā Muḥammad Sa'īd of Kimm, with the takhallus Tanhā, one of Shāh 'Abbās II's court physicians, ib. 58. Mirzā Muḥsin Ta'īr of 'Abbāsābād, lived at the end of the Šafawī dynasty, and was for some time wazīr of Yazd, on fol. 44^b. 59. Khwājāh Husain Thāmā'ī of Mashhad, went to India in the beginning of Akbar's reign, and gained Faidī's friendship, ib. 60. Mir Muḥammad Aḥmad Thābit of Aḥlīshād in Hindūstān, died a. h. 1151, on fol. 45^b. 61. 'Abd-al-wasī Jalālī, under Sultān Saḡdur, died in the sixth half of the sixth century of the Hījrah, on fol. 46^b. 62. Khwājāh Jamāl-al-din 'Abd-alrazzāk of Isfahān, the father of the *حکایۃ الملکان* Kamāl-al-din Ismā'il, on fol. 49^b. 63. Maulawī Nūr-al-din 'Abd-alraḥmān Jāmī, born a. h. 817, died 898, a panegyrist of Malik Kutb-al-din Aḥsāq, king of Dihli (reigned from a. h. 602 to 607), on fol. 62^a. 64. Sayyid Jalāl-al-din of Yazd, in the reign of Muḥammad Muẓaffar Padīshah of Shīrāz, ib. 66. Maulānā Jalālī, under Sultān Husain Mirzā, on fol. 62^b. 67. Mullā Jamālī of Dihli, younger contemporary of Jāmī, died a. h. 942, ib. 68. Maulānā Jisnī of Hamadān, went to India under Akbar, ib. 69. Mir Jamāl-al-din Kāzārīnī, on fol. 63^a. 70. Mirzā Faṭṭ-al-Jannāb of Isfahān, went in his youth to India, and served Muḥammad

Farrukh Siyar (A.H. 1125-1131), afterwards he entered Nādirshāh's service, ib. 71. Khwājah Shams-aldin Muhammad Hāfiz of Shirāz (his death is fixed here in A.H. 782/9), on fol. 63^b. 72. Sayyid Mu'inaldin Ḥasan Ashrafi of Samarkand (comp. Butkhāna, No. 7), on fol. 67^b. 73. Khwājah Ḥasan of Dihli, called the Sa'di of India, died A.H. 738, on fol. 68^b. 74. Sayyid Husaini Sādiq, originally of Ghūr, grew up and flourished in Harāt, friend of Anhad-aldin Kirmāni (who died A.H. 697) and 'Irāqi (who died A.H. 686, 688, or 709), author of *كنز الرحمن*, the *زاد الحارفين*, and *نزهة الأرواح*, on fol. 68^b. 75. Shaikh alislām Ḥārith, the spiritual guide of Muhammad 'Amī, the author of the oldest *tadhkirah*, *Lubb-alalbāb* (or, as Sprenger, Catal., p. 1 sq., calls it, *Lubāb-alalbāb*), ib. 76. Sharaf-aldin Ḥasan ibn Nāṣir 'Alawī, panegyrist of Sultān Bahrāmshāh of Ghazna (A.H. 512-547), who became afraid of the poet's popularity, and drove him to Hijāz; at Sultān Mas'ūd bin Malikshāh's request he afterwards returned, ib. 77. Ḥasan ibn 'Alī Shihābī, panegyrist of Arslanshāh, on fol. 69^a. 78. Ḥakim Hantalah (better Hanzalāh) of Bādaghīs, a poet of the Tābirides, afterwards at the court of Ya'kūb bin Laith (comp. Ethé, 'Rüdāgi's Vorläufer und Zeitgenosse'), ib. 79. Sayyid Ḥasan Mutakallim, a companion of Sultān Ghiyāth-aldin Ghūrī (A.H. 558-599), ib. 80. Kāsimib Hālati, under Shāh Tāhmāsp, ib. 81. Ḥakim Ḥādīq, son of Ḥakim Humām-aldin, brother of Maulānā 'Abd-alrazzāq of Gilān, went to India under Shāhjahān, on fol. 69^b. 82. Maulānā Huzni of Isfahān, under Shāh Tāhmāsp, on fol. 70^a. 83. Mirzā Hishkī of Natanzān (a place in the district of Isfahān), under Shāh 'Abbās, ib. 84. Maulānā Ḥājī Muḥammad of Gilān, with the takhalluṣ Ḥājī, under Shāh Sulaimān (who died A.H. 1106), ib. 85. Maulānā Ḥaidar Kalīcā of Khurāsān, under Shāh Isma'īl Safawī (A.H. 908-930), on fol. 70^b. 86. Shaikh Muḥammad 'Alī Ḥazin of Isfahān, died A.H. 1180, on fol. 71^a. 87. Ḥasan Khān Shāmī, governor of Harāt under Shāh 'Abbās (Sprenger reads 'Abbās II, but here no *ثاني* is found), on fol. 75^b. 88. Ibrāhīm bin 'Alī Najjār Afḡal-aldin Khākāni of Shirwān, panegyrist of Minūghīr Shirwānshāh, died A.H. 595, on fol. 76^a. 89. Khwājah Amir Khusrāw of Dihli, died A.H. 725, on fol. 84^b. 90. Kamāl-aldin Maḥmūd Khājūti Kirmāni, that is, Khwājū Kirmāni (comp. A. Sprenger, Catal., p. 47; Z. D. M. G. ii. 205, etc.; his death is fixed here in *مقتصد* (?) probably a mistake for *نجات* and *مقتصد*, A.H. 750), on fol. 94^b. 91. Ḥakim Khabbāz (خبّاز); *Ḥadiqat-alsafā*, Elliot 156, fol. 39^a, calls him *خبّاز*; 'Afi and *Ātashkadda* of *خبّاز*; comp. Ethé, 'Rüdāgi's Vorläufer,' etc.), a panegyrist of the Sāmānides, on fol. 95^b. 92. Ḥakim Abū Tālib Khusrāwāni, also under the Sāmānides, no doubt identical with Abū Tāhir Khusrāwāni, whom Firdausi quotes (comp. Dr. Ethé's two papers on Firdausi's lyrical poems in 'Sitzungsberichte der bayr. Akademie, phil.-histor. Classe,' 1873, p. 300; 1873, p. 654 seq.), ib. 93. Ḥakim 'Umar Khayyām of Nishāpūr, the great freethinker, ib. 94. Najībī Khālīf of Astarāshād, contemporary with Shāh Sulaimān, on fol. 96^a. 95. Pādīshāh Khātūn, daughter of Sultān Kutb-aldin, of the family of Burāk Ḥājib and the Karākhītī Sultāns of Kirmān, on fol. 97^a.

96. Mirzā Rādī Dāniṣh of Mashhad, went to India under Shāhjahān, died A.H. 1076, on fol. 98^b. 97. Kādī Rukn-aldin Da'wā, who left both an Arabic and a Persian *diwān*, and was greatly praised by Kamāl-aldin Isma'īl and his father, Jamāl-aldin 'Abd-alrazzāq, on fol. 99^a. 98. Darwish of Dahak (or Dihak, near Rai, comp. Barbier de Meynard, Dictionnaire Géogr., p. 247, and Marāṣid I, p. 411), contemporary with Jamī, ib. 99. Darwish Muḥammad, was in the service of the Amir Khān Turkman, on fol. 99^b. 100. Mirzā Ḥāshim Dīl of Artimān near Hamadān, the grandson of Ibrāhīm Adham (comp. p. 303, last line), ib. 101. Maulānā Dhaukī Ardastāni, contemporary with Ḥakim Shifā'i (who died A.H. 1037), lived usually in Isfahān, on fol. 100^a. 102. Sayyid Dhū-alfakār of Shirwān, spent his last years in 'Irāq, at the court of Sultān Muḥammad Khwāzirmshāh; his poetry served as model to Salmān of Sāwa, Abū of Shirāz, and Kātibī, ib. 103. Ḥakim Rāfi, a panegyrist of Sultān Maḥmūd of Ghazna, on fol. 104^a. 104. Rāfi of Kāzwīn, lauded by Khākāni, ib. 105. Rādī-aldin of Nishāpūr, ib. 106. Rāfi-aldin 'Abd-al'azīz Lunbānī, contemporary with Jamāl-aldin 'Abd-alrazzāq, on fol. 102^a. 107. Rāfi-aldin of Abhar, contemporary with Kamāl-aldin Isma'īl, ib. 108. Ḥakim Abū Bakr Muḥammad 'Alī Rūhāni of Ghazna, a pupil of Arshadi and panegyrist of Bahrāmshāh (who was put to death A.H. 547); at the close of his life he went to India and wrote *kasidas* in homage of Sultān Shams-aldin Altamish (who declared himself king A.H. 607), ib. 109. Ustād Abū-almuwayyid Raunakī of Rukhārā, one of the oldest poets, panegyrist of the Sāmānides, on fol. 102^b. 110. Ustād-alehu'rāḥ Ḥakim Abū-ḥasenu bin 'Abdallāh Rūdāgi of Samarkand, the panegyrist of Amir Nār bin Ahmad Sāmāni, ib. 111. Ustād Rasūdi of Samarkand, praised by Ma'ūd bin Sa'd bin Salmān (who died A.H. 525) and Mu'izzī, lived under Sultān Khidr bin Sultān Ibrāhīm of Ghazna, on fol. 103^a. 112. Khwājah Rasid-aldin Waṭwāt, the panegyrist of Atāz Khwāzirmshāh, died A.H. 578, 97 years old, ib. 113. Mirzā 'Abd-alraḥīm Khānkhanān ibn Bairamkhān; both father and son were distinguished *Qaḡhatāi*-Amirs and highly favoured by Humāyūn and Akbar; Mirzā 'Abd-alraḥīm wrote both in Turkish and Persian, and translated the *رباعي*, on fol. 105^b. 114. Mirzā Rādī of Artimān, father of Mirzā Ibrāhīm Adham, under Shāh 'Abbās, ib. 115. Mirzā Ja'far Rāhib of Isfahān, died A.H. 1066, on fol. 106^a. 116. Maulānā Zulāl of Khwānsār, pupil of Mirzā Jalāl Asir, contemporary with Shāh 'Abbās, panegyrist of Mir Muḥammad Bāqir Dāmād, died A.H. 1031, on fol. 107^b. 117. Laṭīf-aldin Zakī of Kāshghar, lived under Sanjar, on fol. 108^b. 118. 'Zinātī 'Alawī, a poetess at the court of Sultān Maḥmūd of Ghazna, ib. 119. Maulānā Zakī of Hamadān, died A.H. 1030, on fol. 109^a. 120. Abū-almajid Majdūd bin Adam Ḥakim Sanā'i of Ghazna, born A.H. 437, died A.H. 525 (I), on fol. 110^b. 121. Shaikh Muḥliḥ-aldin Sa'di of Shirāz, died A.H. 691, on fol. 112^b. 122. Ḥakim Maḥmūd Samā'i, a panegyrist of the Ghaznawides and Saljuqs, on fol. 121^a. 123. Ḥakim Sanjari, under Sultān Sanjar, ib. 124. Ḥakim Shams-aldin Abū Bakr Muḥammad Sūzani, ib. 125. 'Alā-aldin Saifi of Nishāpūr, called Ḥakim 'Alī, ib. 126. Saif-aldin of Isfahār, called *A'rjī* (the lame), died

A. H. 583, ib. 127. Sadid-al-din A'war (the one-eyed), the poetical rival of Athir-al-din Akhsikati, on fol. 121^b. 128. Sayyid Sirāj-al-din of Sijistān, panegyrist of Nāsir-al-din Sabuktāgin, ib. 129. Khwājāh Jamāl-al-din Muhammad Salmān of Sāwa, contemporary with Sultān Abū Sa'īd Bahādurkhān, died A. H. 778, ib. 130. Maulānā Shāhīd of Astarābād, contemporary with Shāh 'Abbās, died A. H. 1010, on fol. 130^a. 131. Sa'd-al-din Khelīfah, under Sultān Sanjār, on fol. 130^b. 132. Khwājāh Sa'd Gul of Shirāz, interred at the side of Hāfiz and Ahlī Shirāzī, in the Musallā of Shirāz, ib. 133. Saifi 'Arūdī of Bukhārā, contemporary with Jāmī, author of the *رساله در علم عروض*, ib. 134. Shāh Sa'id Sarmad, a Jew of Kāshān and intimate friend of Darā Shukūh, ib. 135. Muhammad Afzal Sarkhwush, the author of the famous *tadhkirah* Kalīmāt-al-shu'arā, died A. H. 1126 at Dihlī, on fol. 131^a. 136. Muhammad Kullī Salīm, went to India under Shāhjahān, died in Kashmir, A. H. 1057, author of several mathnawīs, for instance, the *قصا و تدر*, on fol. 131^b. 137. Mirzā Zāhid 'Alī Sakhā Lārī, went to India, and was poisoned A. H. 1146, on fol. 134^b. 138. Sharaf-al-din of Shufurwah (a borough in the districts of Isfahān), was nearly related to the great poet Kamāl Jāmālī, on fol. 135^b. 139. Sharaf-al-din Mansūr, one of the older poets, ib. 140. Sharaf-al-din of Tūs, also an old poet, ib. 141. Shams-al-din of Bukhārā, ib. 142. Imām Shihābī, ib. 143. Maulānā Sharaf of Shirāz, wrote in Persian and Arabic, was the author of the *معجم* *تاریخ*, and lived in the time of Uljāitkhān (who reigned from A. H. 703 to 716), ib. 144. Maulānā Sharaf-al-din of Bāfīk (in the district of Yazd), had the same spiritual guide as Maulānā Sharaf-al-din 'Alī Yazdī, the author of the *Zafarnāma*, on fol. 136^b. 145. Maulānā Sharif of Tabriz, pupil of Maulānā Lisānī of Shirāz, died A. H. 956, ib. 146. Maulānā Shāhidī of Kum, went after Sultān Ya'qūb's death to Gujārāt, and afterwards to Bijāpūr, where he entered Ismā'il 'Adilshāh's service; he died, 100 years old, in Gujārāt, A. H. 936, on fol. 137^a. 147. Hakim Sharaf-al-din Ḥasan Shifā'i, author of a *diwān*, of several mathnawīs, viz. *مهر و محبت*, *نمکدان حقیقت*, *دیده بیدار*, etc., died in the Ramadān, A. H. 1037, on fol. 137^b. 148. Amir Shāhī, of Sabzwār, with his real name Ākā Malik, nephew of Khwājāh 'Alī Mu'ayyad Sarbālār, died in Bābar bin Baisunghar's time, A. H. 857, on fol. 143^a. 149. Ākā Shāpūr of Nishāpūr, with his real name Ar-shāpūr, educated by Khwājāh Nūr-al-din, the wazīr of the Khwārizmshāh, on fol. 145^b. 150. Mullā Shāhid, born in Fathpūr-i-Akbarābād, one of Shāhjahān's court-poets, on fol. 146^a. 151. Maulānā Muhammad Ishak Shaukat of Bukhārā, died A. H. 1107, on fol. 147^b. 152. Shihāb-al-din of Sāwa, an old poet, on fol. 149^a. 153. Shaikh Rubā'i of Mashhad, contemporary with Shāh Tahmāsp, ib. 154. Maulānā Shānī Taklī (his original name was Nasaf Ākā), contemporary with Shāh 'Abbās, on fol. 149^b. 155. Mir Muhammad Sa'dik of Shirāz, died in the Dekhan, on fol. 150^b. 156. Mir Sa'id of Tāharān, went to India under Shāhjahān, ib. 157. Mirzā Muhammad 'Alī Sā'id of Tabriz, king of poets at the court of Shāh 'Abbās II, died A. H. 1080, on fol. 151^a. 158. Mullā Dāmīri of Isfahān, king of poets at the court of Shāh Tahmāsp, on fol. 154^a. 159. Hakim Tāyān, one

of the old poets, on fol. 155^a. 160. Tālib of Jāzarm, panegyrist of Sultān 'Abdallāh bin Sultān Ibrāhīm bin Shāhrukh Mirzā, died in Shirāz, A. H. 854; he is the author of a mathnawī, *چگونگی*, ib. 161. Mullā Tughrā of Mashhad, went to India under Shāhjahān, ib. 162. Shāh Tāhir Dakhān, born in the district of Kāzin, fled into the Dekhan before Shāh Ismā'il Safawī, and died A. H. 956, on fol. 156^a. 163. Tālib Āmulī, went to India under Jahāngīr, died A. H. 1036, ib. 164. Zāhir-al-din Fāryābī, called *صدر لنگه*, died at Tabriz, A. H. 598, on fol. 158^b. 165. Zāhir-al-din Nasir of Sijistān, court-poet of the rulers of Nimrūz, and also panegyrist of the Ghūrīdes, on fol. 162^a. 166. Sayyid Zāhir-al-din Yahyā of Sarakhs, went to India, ib. 167. Maulānā Zuhūrī of Tarshiz, died A. H. 1025, on fol. 162^b. 168. Khwājāh 'Aziz-al-din of Shirwān, contemporary with Khāḡānī, Abū-al-ʿulā, etc., on fol. 166^b. 169. Hakim 'Abd-afāziz Asjadī of Marw, pupil of 'Unsurī, panegyrist of Sultān Mahmūd, ib. 170. Ustād Shihāb-al-din 'Am'ak of Bukhārā, a panegyrist of the Saljuqs, ib. 171. Hakim 'Imādī of Ghazna, a panegyrist of 'Imād-al-daulah Dailamī (comp. A. Sprenger, *Catal.* p. 439), ib. 172. Khwājāh 'Umaid Zākānī, contemporary with Salmān of Sāwa, on fol. 167^b. 173. Hakim Abū-alkāsim 'Unsurī of Balkh, the king of poets at Sultān Mahmūd's court, died A. H. 431, ib. 174. Shaikh Muhammad bin Ibrāhīm Farid-al-din 'Attār of Nishāpūr, born A. H. 513 under Sultān Sanjār, put to death, 109 years old, A. H. 622, on fol. 168^a. 175. Maulānā Jamāl-al-din 'Urfi of Shirāz, went to India under Akbar, was poisoned A. H. 999; he left besides his *diwān* a mathnawī, *فرهاد و شیرین*, on fol. 169^b. 176. Muhammad Nīmatkhān 'Alī of Shirāz, author of the *دفاع حیدر آباد*, lived in India under 'Ālamgir, died in Bahādur's reign, A. H. 1121, on fol. 174^b. 177. Khwājāh 'Imat of Bukhārā, a friend of prince Khalīl Sultān bin Mirānsāh bin Amir Sāhibkīrān, died A. H. 840, on fol. 183^a. 178. Shaikh Nāsir, with the takhallus 'Alī, died A. H. 1108 in Dihlī, on fol. 183^b. 179. Muhyi-al-din Aurangzib 'Ālamgir, the emperor, on fol. 186^b (here are given some specimens of his well-known correspondence). 180. Shaikh Fakhr-al-din Ibrāhīm 'Irāki of Hamadān, died A. H. 688, on fol. 188^b. 181. Shaikh 'Alā-al-daulah Simnānī, died A. H. 736, on fol. 189^a. 182. Sayyid 'Alā-al-din of Khurāsān, ib. 183. Shaikh 'Imād-al-din Fakih of Kirmān, under Muhammad Muẓaffar and Shāh Shujā', on fol. 189^b. 184. Shaikh 'Arif, whose name was Bayazīd, panegyrist of 'Ubad-allāhkhān, the pādishāh of Tūrān; he collected his poems in a *diwān*, A. H. 938, ib. 185. 'Azīmā of Nishāpūr, son of Sa'id and nephew of Mullā Nazir, went to India under Shāhjahān, died A. H. 1111, on fol. 190^a. 186. Ghadā'iri of Rai, at first in Bahā-al-daulah Dailamī's service, later on in Sultān Mahmūd's, on fol. 190^b. 187. Mullā Muhammad Tāhir Ghani of Kashmir, a friend of Sā'id, Kalīm, Kudsī, and other poets, died young in the beginning of 'Ālamgir's reign, A. H. 1079, ib. 188. Maulānā Ghazālī of Mashhad, went to India under Akbar, died A. H. 980, on fol. 192^a. 189. Mir 'Abd-alghani of Tafriş (in the districts of Kāshān), died in Shāh 'Abbās' reign, on fol. 192^b. 190. Maulānā Ghairati of Shirāz, ib. 191. Khwājāh Ghiyāth of Yazd, on fol. 193^a. 192.

Ghadanfār کجاری, *ib.* 193. Fakhr-al-din As'ad of Jurjān (the text reads here *الرحمانى*), the author of *رسالة* *و* *امین*, on fol. 193^b. 194. Hakim Abū-alkāsim Husan bin Ishak bin Sharafshāh Firdausi of Tūs, whose death is fixed here in A. H. 416; besides the *Shāhnāma* there is quoted here Firdausi's second mathnawī, *Yūsuf and Zalikhā*, which he wrote after the completion of the book of kings in Baghdat, at the Khalīf's request, on fol. 195^a. 195. Khwājā Farid-al-din Aḥwal of Isfahān, friend of Imāmī, panegyrist of the Atābeg Sa'd ibn Zangi, the pādīshāh of Fārs, to whom, for instance, Sa'di's *Bustān* is dedicated, on fol. 203^b. 196. Shaikh Faizi ibn Shaikh Muḥarak, elder brother of Abū-alfadl, died at Lāhūr, A. H. 1004, on fol. 205^b. 197. Amir Nizām-al-din 'Alī Shir, with the takhallus Fāni (not Fāti, as here is written; or Fanā'i, as Bland calls him in the *Journal of the Royal Asiatic Society*, vii. p. 355), died A. H. 906, on fol. 207^b. 198. Bābā Fighānī of Shirāz, died A. H. 915 (in the text, *بازنده*, or *بازند*), on fol. 208^a. 199. Mirzā Mu'izz-al-din Pīrat of Knmm, went to India under 'Ālamgir, and died A. H. 1101, on fol. 211^b. 200. Hakim Mir Muḥammad Husain Faghfur Yazdī Lāhijānī, used sometimes as takhallus Rasmi, went to India under Jahāngir, died A. H. 1028, on fol. 212^b. 201. Mullā Fān-al-din of Yazd; the author of this *tadhkirah* saw a large collection of his *kasidas*, *ghazals*, *rubā'is*, *kiṭ'as*, and mathnawis, A. H. 1187, on fol. 213^b. 202. Mir Shams-al-din of Dihlī, with the takhallus Fakir, perished A. H. 1180 by shipwreck, whilst on his pilgrimage to Makkah, on fol. 214^b. 203. Abū Turābegg Firāḡatī of Jūshkān, under Shāh 'Abbās, died A. H. 1026, on fol. 221^a. 204 and 205. Jamilah Khānām Fāsiyah and Fātimah Khānām, two ladies who lived in Shāh 'Abbās' reign in Isfahān and Khurāsān, on fol. 221^b. 206. Khwājā Fakhr-al-din Kātib, under Shāh Sanjar, *ib.* 207. Hakim Abū-alhasan Farrukhī, 'Unsurī's pupil, and one of Sultān Mahmūd's court-poets, *ib.* 208. Ustād Najm-al-din Falaki of Shirwān, the panegyrist of Minūchehr, pādīshāh of Shirwān, and pupil of Abū'alulā of Ganje, *ib.* 209. Mirzā Fāsihi Ansārī of Harāt, was at first attached to Ḥasan Khān Shāmlū, the governor of Harāt, afterwards patronised by Shāh 'Abbās, on fol. 222^b. 210. Fudūlī of Baghdat, composed Persian, Arabic, and Turkish verses, flourished in the Turkish Sultān Murād Khān's reign, and died A. H. 976, *ib.* 211. Mullā Muḥammad Naṣir Fā'idā, one of Sā'bī's pupils, died A. H. 1134, on fol. 223^a. 212. Sirāj-al-din Kumrī, contemporary with Salmān of Sāwa, on fol. 223^b. 213. Pahlawān Maḥmūd, with the takhallus Kitābī, died A. H. 922, and was buried in Khawāzīm, in Khwārizm; he was the author of a mathnawī, *کنز الحقایق*, *ib.* 214. Hājī Muḥammad Jān Kudsī of Mashhad, went early in life to India, and rose to the dignity of a king of poets at Shāhjahān's court, died A. H. 1055, *ib.* 215. Shāh Mu'in-al-din 'Alī Kāsim-i-Anwār, lived in Khurāsān under Shāhrukh Mirzā, and died A. H. 837, on fol. 224^b. 216. Mirzā Kāsim of Gūshatāb, author of a *diwān* and a *khamseh* (one poem of which is the *مثنوی در فتوحات قعدای*), on fol. 225^a. 217. Hakim Kaṭarān ibn Manṣūr of Tabriz, the teacher of Anwarī (I), on fol. 226^b. 218. Amir Badr-al-din Kīwāmī

of Rai, panegyrist of Kīwām-almulk Tughraī, on fol. 228^a. 219. Nūr-al-din Muḥammad Karārī of Gilān, brother of Hakim Abū-alfath, who is lauded by 'Urfi, *ib.* 220. Kamāl-al-din Ismā'il of Isfahān, who is called Khallāk-almā'ni (creator of spiritual thoughts), put to death A. H. 628, on fol. 229^a. 221. Shaikh Kamāl Kharjandi, a famous ghazal-writer, died at Tabriz, A. H. 783 (I), on fol. 237^b. 222. Maulānā Muḥammad ibn 'Abdallāh Kātibī of Nishāpūr, panegyrist of Timūr and his descendants, died A. H. 838, on fol. 239^b. 223. Abū Ṭālib Kalim of Hamadān, called Khallāk-almā'ni the second; he went to India under Jahāngir, and was nominated king of poets under Shāhjahān, on whose exploits he wrote his *Shāhnāma* (or *Shāhīnālāhnāma*; see A. Sprenger, *Catal.*, pp. 453, 454); another of his mathnawis describes the charms of Shāhjahān-āshād; he died A. H. 1061, on fol. 241^b. 224. Maulānā Hasan Kāshī, under Sultān Muḥammad Khdābanda (died, according to Taqī Kāshī, A. H. 710), on fol. 243^b. 225. Kāfi Zafar of Hamadān, under Sultān Malikshāh, on fol. 244^b. 226. Kāfirak of Ghazna, one of Tughlakhshāh's court-poets, *ib.* 227. Bahā-aldin Karīmī of Samarkand, panegyrist of the Kurt Sultāns, especially of Shams-al-din (who died A. H. 676), *ib.* 228. Hakim Majid-al-din Abū Ishak Kisā'i, one of the oldest poets and panegyrist of the Sāmānids and first Ghaznawide Sultāns (edited and translated into German by Dr. Ethé in 'Lieder des Kisā'i', *Sitzungsberichte der bayr. Akad. der Wissenschaften*, phil.-histor. Klasse, 1874), on fol. 245^a. 229. Maulānā Kalāmī, lived under Shāh 'Abbās, *ib.* 230. Ustād Kamāl-al-din 'Amīdī of Bukhārā, with the takhallus Kamālī, under Shāh Sanjar, *ib.* 231. Kamāl-al-din Ziyād of Isfahān, *ib.* 232. Mirzā Mahdikhān Kaukab, author of the 'Tārīkh-i-Jahānkushāi Nādirī', was appointed A. H. 1160 companion of Mustafakhān Yakkīlī on his journey to Rām, but he had not yet left Baghdat, when that famous man was killed and he himself obliged to return, *ib.* 233. Kamāl-al-din Zanjānī, wrote *kasidas* in homage of Khwājāh Shams-al-din and Khwājāh Naṣir-al-din of Tūs, on fol. 251^a. 234. Maulānā Najm-al-din Muḥammad Kāsim Kāhī Kābulī, died at Lāhūr A. H. 983, on fol. 251^b. 235. Malik Sa'id Kāmil of Kbkāhāl near Ardabil, *ib.* 236. Hakim Lāmī'ī of Jurjān, called Bahr-almā'ni (the sea of sublime thoughts), lived under the Saljūks and was panegyrist of the famous wazīr Nizām-almulk, on fol. 252^a. 237. Maulānā Luṭf-al-din of Nishāpūr, panegyrist of Timūr and his son Mirānshāh Gūrgān, died A. H. 786, on fol. 253^a. 238. Maulānā Lisānī of Shirāz, died A. H. 941 in Surkhāb near Tabriz, *ib.* 239. Hakim Luṭ'ulī, on fol. 253^b. 240. Amir 'Abdallāh Mu'izzī, patronised by Sultān Malikshāh the Saljūk, became king of poets at Sanjar's court, usually quoted as the third royal poet, at the side of Rūdagi and 'Unsurī, on fol. 254^b. 241. Majid-al-din Muḥammad albāhir of Nasā (النسوی) in Khurāsān, celebrated in song the exploits of the Khwārizmshāhs, on fol. 258^b. 242. Shaikh Majid-al-din Sharaf of Baghdat, a pupil of Shaikh Najm-al-din Kubrā, was drowned in the Oxus by the Khwārizmshāh, *ib.* 243. Khwājāh Muji-al-din Baidāḡānī, pupil of Khākānī, under the Atābegs of Adharbāijān, was killed by the people of Isfahān,

on fol. 259^a. 244. Ḥakīm Mukhtār of Ghazna, whose death is fixed here in A. H. 434, no doubt a mistake, since other tadhkiras put it in 534 or 554, ib. 245. Maulawī Jalāl-al-dīn Muḥammad Rūmī, the greatest of Persia's mystical poets, born A. H. 604, died A. H. 676, on fol. 259^b. 246. Maulānā Muḥammad Shīrīn, with the takhalluṣ Maghribī, born at Nā'in in Fārs, buried in Surkhāb near Tābriz, contemporary with Kamāl Khujandī, died A. H. 809, on fol. 271^a. 247. Khwājāh Majīd-al-dīn Hamgar of Yazd, paucyrist of Khwājāh Shams-al-dīn Muḥammad, president of Hulāgūkhān's council, ib. 248. Maulānā Maktabī of Shīrāz, author of five mathnawīs (among them a Laīfā and Majnūn), on fol. 272^a. 249. Mir Sayyid 'Alī Mihri, was king of poets at Shāh Sulṭān Husayn Safawī's court, author of a mathnawī, on fol. 274^b. 250. Maulānā Muḥtasham, contemporary with Shāh Tahmāsp, died A. H. 1000, on fol. 275^a. 251. Mukhlis Kāshī, under Sulṭān Husayn Safawī, on fol. 278^b. 252. Amir Fakhr-al-dīn Maṣ'ūd of Kirmān, wrote Arabic and Persian verses, on fol. 278^b. 253. Khwājāh Maṣ'ūd bin Sa'd bin Salmān, probably of Lāhūr, highly esteemed by the Ghaznawide Sulṭāns; he wrote a Hindūstānī, a Persian, and an Arabic diwān; his death is fixed here in A. H. 515, ib. 254. Ustād Ahmad Minūcchirī Shaghtgalla, one of Sulṭān Mahmūd's poets, on fol. 279^a. 255. Maulānā Maḥwī (محوی) of Harāt, ib. 256. Mir Muḥṣī, ib. 257. Miram Siyāh (on the margin, Miram Shāh) of Kāzwin, on fol. 279^b. 258. Pahlawān Madhākī, died under Shāh Tahmāsp, ib. 259. Ḥakīm Ruku-al-dīn Maslūḥ of Kāshān, a physician, in the service of Shāh 'Abbās, died A. H. 1066, more than 100 years old, ib. 260. Mirzā Malik Maṣṣhūrī, one of Shāh 'Abbās' munshīs, on fol. 281^b. 261. Maulānā Muḥāzī of Kashmir, a friend of Muḥtasham's and Wabulā's, died in the Muḥarram of A. H. 1018, ib. 262. Maulānā Malik of Kumm, lived forty years in the Dakhan, died A. H. 1025, on fol. 282^a. 263. Malik Ṭāifūr, brother to Dā'i of Anjūdān (a village near Kāshān), on fol. 282^b. 264. Abū-albarakāt bin Maṣlūḥ 'Abd-almaḥd of Multān, with the takhalluṣ Munir, flourished under Jahāngīr, died A. H. 1054, ib. 265. Zamānā Mashhūr, ib. 266. Maulānā Muḥṣī of Tabriz, on fol. 283^a. 267. Mirzā Kulī Mailī Kizilbāshī, was at first a court-poet of Shāh Tahmāsp, but went to India after the martyrdom of his protector Sulṭān Ibrāhīm Mirzā Jāhī, ib. 268. Mirzā Muḥammad Majdūb of Tabriz, on fol. 283^b. 269. Mir Sayyid 'Alī Muṣṭak of 'Abbasābād-i-Iṣfahān, ib. 270. Shaikh 'Abd-alridāī Matīn, born in Iṣfahān, went to India in Bahādurshāh's reign, died A. H. 1175, on fol. 284^a. 271. Mirzā Majīd of Shūshtar, went to India at an advanced age and became companion of the late wazīr-almaḥmūdī Saḥār Jang, on fol. 284^b. 272. Shaikh Najm-al-dīn Kulrī, a pupil of Shaikh Rūzbahān Miṣrī, lived in Khwārizm during the carnage of Čingizkhān's hordes, on fol. 285^b. 273. Nizām-al-dīn Kumrī, contemporary with Aṭīr-al-dīn Aṣṣānī, ib. 274. Darwish Nāṣir of Bukhārā, contemporary with Salmān of Sāwa, ib. 275. Ḥakīm Nizārī of Kūhistān, contemporary with Sa'dī, ib. 276. Shaikh Nizām-al-dīn Abū Ahmad Nizāmī of Ganja, on fol. 286^a. 277. Sayyid Nūr-al-dīn Nī'mat-allāh Wālī of Māhān in Kirmān, died A. H. 827, on fol. 296^b. 278. Nāṣir Khurāsu

of Iṣfahān, a pupil of Shaikh Abū-alḥasan Kharakānī and friend of Ibn Sīnā's, died A. H. 431 (?) on fol. 297^a. 279. Mullā Muḥammad Ridāī Nau', author of the famous mathnawī سرو و گدا, died A. H. 1019, on fol. 297^b. 280. Bāhā Nāṣirī of Gilān, on fol. 299^b. 281. Mir Nizām Dast-i-Ghaib of Shīrāz, died A. H. 1029, on fol. 300^a. 282. Maulānā Nizām of Astārābād, died A. H. 1021, ib. 283. Maulānā Nargis, under Sulṭān Husayn Mirzā, on fol. 301^a. 284. Maulānā Nāzīrī of Nishāpūr, on fol. 301^b. 285. Kādī Nūr of Iṣfahān, contemporary with Taki Aḥmād, died A. H. 1000, on fol. 302^a. 286. Shaikh 'Alī Nakī of Karamah, died A. H. 1031, on fol. 303^a. 287. Najīb-al-dīn of Jarbādkān, on fol. 304^a. 288. Mir 'Abd-al'āl Najāt of Iṣfahān, was a munshī of Shāh Sulaimān Safawī, on fol. 307^b. 289. Kādī Nūr-allāh of Shūshtar, under Akbar and Jahāngīr, author of the مَجَالِسِ الْيَوْمَنِ, ib. 291. Maulānā Niki of Iṣfahān, died in Ramadān, A. H. 1000, ib. 292. Maulānā Nizām of Harāt, author of a mathnawī, پیس و زیجا, which he composed at the request of 'Abbas Kulikhān Shāmlū, on fol. 308^a. 293. Maulānā Waḥshī of Yazd, contemporary with Muḥtasham, on fol. 309^a. 294. Mirzā Muḥammad Rafī Wā'iz of Kāzwin, author of the ارباب الجنان, on fol. 313^a. 295. Mir Wāliḥ of Kumm, born A. H. 1160, on fol. 314^b. 296. Maulānā Waḥshī of Jūshān, died A. H. 1012 in Gulkundah, ib. 297. Maulānā Wālī of Dast-i-Bayad, contended in poetry with Husayn Thānī, and was put to death by the sword of the Uzbegs, on fol. 315^a. 298. Mirzā Ṭāhir Waḥid, became grand wazīr under Shāh Sulaimān Safawī, died A. H. 1110, on fol. 315^b. 299. Mirzā Hasan Wāliḥ of Iṣfahān, under Shāh 'Abbās II, on fol. 316^a. 300. Mirzā Sharaf-al-dīn 'Alī Wāfi of Kumm, ib. 301. 'Alī Kulikhān Daghīstānī, with the takhalluṣ Wāliḥ of Iṣfahān, greatly honoured by Sulṭān Husayn, on fol. 316^b. 302. Nūr-al'āin Wāfi, born near Lāhūr, died fifteen years before the composition of this work, on fol. 317^b. 303. Khwājāh Innām-al-dīn of Tabriz, a pupil of Khwājāh Naṣir-al-dīn of Tūs, died A. H. 713, on fol. 319^a. 304. Maulānā 'Abdallāh Ḥatīf, Jāmī's nephew, died A. H. 927, ib. 305. Maulānā Badr-al-dīn Hilālī of Astārābād, author of the mathnawīs, شاد و گدا, صفات العائقیں, and لیلی و معجون, died A. H. 321^b. 306. Amir Humāyūn of Samar-kand, went to Harāt and afterwards to 'Irāk, in the service of Sulṭān Ya'kūb, on fol. 322^b. 307. Muḥammad bin 'Uthmān Yamiṇi, one of the court-poets of Sulṭān Mahmūd of Ghazna, on fol. 323^a. 308. Kādī Yahyā Lāhijī, went to India and then returned to Kāshān, ib. 309. Maulānā Yamiṇi of Simnān, under Shāh Tahmāsp, ib. 310. Muḥammad Yūṣuf of Jarbādkān, born A. H. 1007, ib.

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 Mirzā, ib. 452. Mirzā Zakī Nadim, ib. 453. Nawid
 of Rai, on fol. 338^b. 454. Mullā Nithārī of Tān, ib.
 455. Pīcā Nihāni, ib. 456. Muḥammad Šāliḥ Nisbatī,
 ib. 457. Mullā Nakhil of Buhārā, ib. 458. Mir Zain-
 al'ābidin Nashā, ib. 459. Muḥammadbeg Nakhat, ib.
 460. Shāh Nisbatī Thānīwari, ib. 461. Maulānā
 Ghiyāth Najī, ib. 462. Mir Muḥammad Sharif Wuḳū'i
 of Nishāpūr, ib. 463. Wā'iz, ib. 464. Mirzā Muḥarak-
 allāh Wādīh, ib. 465. Mir Ma'sūm Wījān of Sirhind,
 ib. 466. Ḥāshim of Kandahār, on fol. 339^a. 467.
 Maulānā Ḥalākī of Hamadān, ib. 468. Mir Yahyā
 Kāshi, ib. 469. Aḥmadyārkhān Yaktā, ib. 470.
 Yahyā Uzbek, ib.

Index of the 32 poets quoted in the Khātimah as
 friends and contemporaries of the author, concluded by
 an account of the author himself:

471. Mir Muḥammad Husain, on fol. 340^a. 472.
 Sayyid Zain-al'ābidin, on fol. 342^b. 473. Nawwāb
 Sayyid-almulk Asad-allākhān Bahādur Ḥāshīn Jang,
 with the takhallus Ḡalīb, on fol. 343^a. 474. Muḥam-
 mād Burbān 'Alīkhān, on fol. 344^a. 475. Fakhr-i-
 dunya wa-aldin Mirzā Muḥammad Fākhir Makin of
 Natanza, ib. 476. Mir Kāmar-aldin, with the takhallus
 Minnat, on fol. 344^b. 477. Mir Zain-al'ābidin Kirmāni,
 with the takhallus Ḥijri, on fol. 345^b. 478. Mirzā
 Muḥit-aldin Khān of Mashhad, on fol. 346^b. 479. Mirzā
 Muḥammad Bakhs, with the takhallus Aṣḥāb, on fol.
 347^a. 480. Mirzā Abū 'Alīkhān Ḥāṭif, on fol. 349^b.

481. Mirzā Muḥammad 'Alī Furūgh, on fol. 350^a.
 482. Mir Muḥammad Mun'im, ib. 483. Rāi Sināth Singh, with the takhalluṣ Bidār, on fol. 350^b (comp. Journal of the Royal Asiatic Society, ix. p. 156). 484. Sayyid Muḥammadkhān Tabātabā'i, on fol. 351^a. 485. Muḥammad Ḥafīz Nawid, on fol. 352^a. 486. Mirzā Saḍr-al-dīn Muḥammad of Isfahān, ib. 487. Mirzā Muḥammad Saḍī, on fol. 352^b. 488. Muḥammad Katil, in the index Kalil, on fol. 353^a. 489. Mirzā 'Alī Nakikhān, in the index Taḥkikhān, ib. 490. Maulawī Sirāj-al-dīn 'Alīkhān Mūjad, on fol. 355^a. 491. Nawwāb Mahabbatkhān Bahādūr, on fol. 355^b. 492. Mirzā 'Abdallāh Ra'fat, ib. 493. Khwājah 'Abdallāh Ta'yid, on fol. 356^b. 494. The author himself.

This copy was finished at Lucknow, on Friday, the 11th of Rajab, A. H. 1210 = January 21, A. D. 1796. Prefixed to the whole work is a short index, giving only the numbers of the single Ḥadīkahs and chapters; and to each Ḥadīkah a special table of contents.

Fl. 438, ll. 23; Nasta'lik; many glosses and additions on the margin; there are also marked in red ink the names of the poets. Between ff. 393 and 394 two tables, showing both hemispheres. Some other astronomical figures on different pages. Blanks on ff. 97^a and 98^a; size, 12½ in. by 8½ in. [ELLIOT 181.]

392

(نکات الشعر).

A short tadhkirah of Rēkhta poets, written in Persian, by Mir Muḥammad Taḳī of Dihli, who was born at Akbarābād (Āgra), and died about 100 years old, between A. H. 1215 and 1221 = A. D. 1800-1806, at Lucknow; comp. A. Sprenger, Catal., pp. 175-178, and Garcin de Tassy, Histoire de la Littérature Hindoue et Hindoust, sec. ed. i. p. 46, and ii. pp. 305-321.

This tadhkirah contains very short biographies and poetical specimens of 102 Hindūstānī poets, the first of which is Amīr Khusrāu, the last the author himself with the takhalluṣ Mir.

Beginning: بعد حمد سخن آفرین که اوست سزارار
 نعمین الی

Dated the 12th of Jumādā-alawwal, A. H. 1211 = November 13, A. D. 1796.

Fl. 66, ll. 15; careless Nasta'lik; size, 8½ in. by 5½ in. [ELLIOT 394.]

393

(تذکره عشق).

A Persian dictionary of Rēkhta poets, containing 439 short biographies, alphabetically arranged, with small extracts, by Miyan Rahmat-allāh Ishki of Fatna, the son of Muḥrim, completed about A. H. 1215 = A. D. 1800-1801. For further details refer to A. Sprenger, Catal., p. 183, and Garcin de Tassy, Histoire de la Littérature Hindoue et Hindoust, ii. p. 47. This work begins, without a preface, with Sirāj-al-dīn 'Alīkhān Ārzū: سراج الدین علیخان آرزو تعلیمی مدلولی خلف
 شیر حمام الدین
 with the takhalluṣ Yās. The author's name occurs on fol. 57^b as the 272nd. No date.

Fl. 97, ll. 17; careless Nasta'lik; mounted MS.; size, 9½ in. by 6½ in. [ELLIOT 396.]

394

Extracts from the diwāns of Rēkhta poets, with short biographical notices, beginning with the famous Sirāj-al-dīn 'Alīkhān Ārzū (born A. H. 1101, died 1169), who is the author of the well-known Persian tadhkirah Majma'-al-nafā'is, of two diwāns in Persian and Urdu, and of many other writings; comp. A. Sprenger, Catal., p. 133; Garcin de Tassy, Histoire de la Littérature Hindoue et Hindoust, sec. ed. i. p. 226 sq. The poets in this anthology follow each other in alphabetical order, and the biographical notices, as well as the specimens, are compiled according to the colophon from the tadhkirahs of Ibrāhīm 'Alīkhān (that is, by گلزار ابراهیم by the Nawwāb 'Alī Ibrāhīmshāh, composed between 1195 and 1198, see above, col. 294), of Mir Taḳī (that is, the نکات الشعر by Mir Muḥammad Taḳī, with the takhalluṣ Mir), of Muṣṣafi (that is, تذکره حسنی by Ghulām Hamdānī Muṣṣafi, composed A. H. 1209, see A. Sprenger, Catal., p. 182), and of 'Ishki (composed about A. H. 1215, see the preceding notice). Consequently this tadhkirah or anthology must have been compiled after A. H. 1215 = A. D. 1800-1801.

Fl. 112, ll. 12; Shikasta; size, 9½ in. by 6½ in. [OUSELEY ADD. 136.]

395

(مخزن الغرائب).

The largest biographical dictionary of Persian poets which was ever written, completed by Ahmād 'Alīkhān Ḥāshimī of Sandilāh, the son of Shaikh Ghulām Muḥammad ibn Faḍlāt, at Dihli, A. H. 1218 = A. D. 1803-1804, according to the chronogram on the last page:

این تذکره از لطف قدیر قیم
 دردید بمخزن الغرائب موسوم
 تاریخ تمایش مرا شد در خواب
 حتم صحف از هفت غیبی معلوم

On fol. 117^a, l. 11, occurs the date 1217: تا امروز که
 هزار و دوسد و هفتده هجری است
 154^b, etc.

In his youthful days the author left his native country, and after much travelling, entered the service of the late Nawwāb 'Izzat-al-daulah Mirzā Ḥasan Subhān-jang, who was the صدق المدق, that is to say, who occupied the place of his father Mirzā Muḥammad Muḥsin, the elder brother of Nawwāb Saḍdarjang. A. Sprenger, in his Catalogue, p. 146, seems to have misunderstood the preface, because he says that Ahmād 'Alīkhān dedicated his work to Saḍdarjang, who died A. H. 1167, A. D. 1753-1754. We cannot find anything confirming this statement. See a full list of authorities in Sprenger, loc. cit.

Beginning of the preface on fol. 12^b: گورم الفاظ
 سماعت بنیان و لای معانی بلاغت توامان الی
 On ff. 1^a-15^b there is a complete index (فهرست اسامی) of the poets. The dictionary itself begins on fol. 13^b, and contains biographies and poetical extracts of the following poets in alphabetical order:

1. Abū Sa'īd bin Abū-alkhair, died A. H. 440, on fol. 13^b. 2. Shaikh 'Abdallāh Muḥammad bin Ḥanīf, died A. H. 391, on fol. 14^a. 3. Shaikh-alisām Aḥmad Nānaḳī Jāmī, with the Kunyah Abū Naṣr, the name Aḥmad ibn al-Ḥusain and the epithet Zhandā-fil, born A. H. 441, died A. H. 536 (chronogram: *أحمد جامي قدس* (مر), ib. 4. Shaikh Abū Isma'īl 'Abdallāh-al-Anṣārī, on fol. 15^a. 5. Shaikh Abū-alḥasan Kharakānī, contemporary with Ibn Sīnā and Sultān Maḥmūd of Ghazna, ib. 6. Shaikh Abū Sa'īd Bughluḥ, a pupil of Suhrawardī's, on fol. 15^b. 7. Sayyid Ashraf Jahāngīr of Simnān, died A. H. 808, ib. 8. Abū-alfaraj Mas'ūd Rūnī, on fol. 18^a. 9. Shaikh al-ra'is Abū 'Alī bin 'Abdallāh bin Ḥusain bin Sīnā, ib. 10. Athīr-al-dīn Muḥammad Akhsikātī of Farghāna, contemporary with Khaḳānī, ib. 11. Maulānā Aḥzari, one of the older poets, quoted by 'Auḍī, on fol. 18^b. 12. Maulānā Imāmī of Harāt, contemporary with Sa'īd and Majd-al-dīn Hamgar, ib. 13. Malik-al-shu'arā Abū-afūlā of Ganja, Khakānī's spiritual guide and father-in-law, on fol. 19^b. 14. Athīr-al-dīn of Aumān (near Hamadān), died in the time of Hulāgūkhān, ib. 15. Ibn Khaṭīb of Ganja, ib. 16. Abū-alfakhr ib. 17. Abūbakr of Kirmān, on fol. 20^a. 18. Shaikh Abū-alkāsim Ibn Yāsīn; one Rubā'ī of his was highly praised by Abū Sa'īd bin Abū-alkhair, ib. 19. Sultān 'Alā-aldīn-wa-aldnyah Atsiz bin Muḥammad, the Khwārizmshāh and patron of Waṭwāt, ib. 20. Abū Naṣr Faryābī, ib. 21. Athīr-al-dīn of Abhar (whose name was *مغل*), died in the time of Hulāgūkhān, ib. 22. Ustād Arshadi, on fol. 20^b. 23. Ḥakīm Abūbakr Azrakī, the panegyrist of Tughānshāh, ib. 24. Abū Salīk of Gurgān, flourished in the reign of 'Umar bin Laith, ib. 25. Ustād Asadī of Tūs, the teacher of Firdausi, ib. 26. Sayyid Mu'in-al-dīn Ḥasan Ashrafī of Samarkand, on fol. 21^a. 27. Afḡal-al-dīn Muḥammad Kāshī, the uncle of Khwājah Naṣīr-al-dīn Tūsī, ib. 28. Shams-al-dīn Afārin, on fol. 21^b. 29. Alpkhān, generally called Ulughkhān A'zam, was originally a slave of Sultān Naṣīr-al-dīn bin Altamish, the pādīshāh of Dīhli, ib. 30. Aḥmad-al-dīn Anwarī, on fol. 22^a. 31. Shaikh Abū Ḥāmid Aḥmad-al-dīn of Kirmān, a pupil of Suhrawardī's, on fol. 24^b. 32. Shaikh Aḥmadī of Marāgha, pupil of the preceding, and author of *جام جم*, on fol. 26^a. 34. Amir Maḥmūd of Faryūmadh, called Ibn Yamin, ib. 35. Fakhr-al-millāh wa-aldīn Adhūrī al-bahāḳī al-ḥāshīmī, a pupil of Shaikh Muḥyī-al-dīn Tūsī, on fol. 27^b. 36. Khwājah Afḡal-al-dīn Muḥammad Mirak of Isfahān, on fol. 28^b. 37. Mirzā Abūbakr bin Mirzā Jūki bin Mirzā Shāhrukh, a nephew of Ulughbeg, ib. 38. Mirzā Abūbakr bin Sultān Abū Sa'īd, on fol. 29^a. 39. Mirzā Ibrāhīm of Badakhshān (born A. H. 941, died A. H. 967, according to the ta'rikhs *نخل امید پدر* and *نخل امید پدر*), ib. 40. Maulānā Abūl, ib. 41. Maulānā Abūl of Isfahān, attached to Sām Mirzā Safawī, killed before Kandahār, ib. 42. Kādī Abū-albarakāh of Samarkand, ib. 43. Maulānā Abūl, ib. 44. Atāshī, ib. 45. Sultān Aḥmad Jalāir bin Sultān Uwais bin Shaikh Ḥasan Nūyān, ib. 46. Khwājah Ikhtiyāzādā, author of the *مختار الاختيار*, ib. 47. Maulānā Umidī Rāzi Tāharānī (whose name was Khwājah Arṭep), a pupil of Mullā Dawānī, ib.

48. Maulānā Jamāl-al-dīn Ibn Ḥusām of Harāt, author of the *حاور نامه*, on fol. 30^a. 49. Maulānā Muḥammad, commonly called Ibn Ḥusām, ib. 50. Ibn Jalāl, who celebrated in song Kamāl-al-dīn of Isfahān, ib. 51. Shaikh Abū-alfadl of Mahna, one of Shaikh Abū Sa'īd's descendants, ib. 52. Khwājah Abū Sa'īd Muwayyad, also descendant of Abū Sa'īd, ib. 53. Shaikh Abū Naṣr of Mahna, the brother of the preceding, ib. 54. Khwājah Abū-alkāsim Khwāfī, ib. 55. Afḡal, ib. 56. Sayyid Kutb-al-dīn Amir Ḥājī of Gūnābād, contemporary with Sultān Ḥusain Mirzā and Amir 'Alishir, ib. 57. Maulānā Anwarī Saudā', on fol. 30^b. 58. Sultān Uwais bin Shaikh Ḥasan Nūyān, mentioned by 'Auḍī and Daulatabāh, ib. 59. Maulānā Ahlī of Kharāsān, a friend of Sultān Mirzā, ib. 60. Maulānā Ahlī of Shirāz, the author of the *مصر حلال*, on fol. 31^a. 61. Amirzāda Mu'azzam Khwājah Aṣafī, died 70 years old, A. H. 928, on fol. 33^a. 62. Mir Abū-alkāsim of Fandarasg, in Shāh 'Abbās's reign, on fol. 34^b. 63. Maulānā Ahlī, ib. 64. Mullā Ibrāhīm Ḥusain, on fol. 35^a. 65. Shaikh Abū-alkāsim of Kāzwin, ib. 66. Ḥakīm Abū-alfath of Gilān, the son of Maulānā 'Abd-alrazzāk, who was highly praised by 'Urḡī, on fol. 35^b. 67. Kādī Asad, ib. 68. Fakhr-al-shu'arā Anas bin Naṣūb, lived in Sultān Abū Sa'īd Khān's reign, author of a *نامه*, which he dedicated to the Wazīr Khwājah Ghiyāth-al-dīn Muḥammad Iṣahid, ib. 69. Maulānā Ibn 'Isāid of Shirāz, composed also a *نامه*, ib. 70. Maḥfāzar-al-zurafā Maulānā Abū Isḥāq of Shirāz, ib. 71. Mir Yūsuf Amirī, panegyrist of the Sultān Shāhrukh, on fol. 36^a. 72. Khwājah Aḥmad Mustāfi of Sabzwār, ib. 73. Maulānā Amin-al-dīn of Manzīlābid, seems to have been contemporary with Kātibī, ib. 74. Abū-alḥasan Mirzā, the son of Sultān Ḥusain Mirzā, ib. 75. Afḡal-beg, a Turk, went to India under Ḥumāyūn, ib. 76. Shaikh Aḥmad Ghazālī (Ghazāl is a place near Tūs), author of the *كتاب لرائق*, on fol. 36^b. 77. Amir Fādīl Khwājah Afḡal-al-dīn Muḥammad, ib. 78. Shaikh Abū-alkāsim, the son of Shihāb-al-dīn, ib. 79. Ajrī Dīwāna, under Jahāngīr, ib. 80. Aḥwāl of Sīstān, ib. 81. Mir Aḥsan, under Jahāngīr, ib. 82. Shāh Abū-alkāsim Amrī, lived in Shāh Tahmāsp's reign, ib. 83. Shaikh Aḥmad of Kāzwin, ib. 84. Maulānā Muḥammad Aḳdasi, ib. 85. Maulānā Aḥzari of Kaḥmīr, whose name was Muḥammad 'Alībeg, under Jahāngīr, on fol. 37^a. 86. Mirzā Asīr-beg ibn Kilijkhān Dīu-alkadar, ib. 87. Ḥājī Isma'īl of Kāzwin, ib. 88. Abū 'Alī Ibn Khaḥbāz-i-Ḥakīm, ib. 89. Khwājah Aḥmad Sarraf of Isfahān, ib. 90. Mir Mu'min Adā', ib. 91. Mirzā Aḥmad Kamānānā Kāshī, on fol. 37^b. 92. Maḳsūd Kālīca Asīrī, ib. 93. Maulānā Abū-alkāsim Asīrī of Rai, ib. 94. Mukhtārbeg Asīrī, ib. 95. Asīrī of Shirāz, ib. 96. Asīrī of Turbat, ib. 97. Ḥādīd Jalāl-al-dīn Muḥammad Akbarpādīshāh, the son of Ḥumāyūn, ib. 98. Maulānā Āghabī, ib. 99. Afāri, ib. 100. Ashraf-khān Munshī of Mashhad, went to India under Akbar, ib. 101. Ibrāhīm-beg Bakshī, on fol. 38^a. 102. Asad-āḳā of Hamadān, ib. 103. Mirzā Muḥammad Akbar of Kāzwin, ib. 104. Mir Aslīk of Kūmm, the son of Sayyid 'Alī Muḥtasib, contemporary with Ghazālī of Mashhad, ib. 105. Maulānā Kāsim Arīan of Tūs, died at Lāhūr, under Akbar, A. H. 995, ib. 106. Mirzā

Asadbeg of Kazwin, went to India under Jahāngir, on fol. 38^b. 107. Abtari of Badakhshān, ib. 108. Maulānā Aminī, ib. 109. Maulānā Uflati, the brother of Shaikh 'Alī Naki of Kamarah, ib. 110. Maulānā Aminī of Najaf, ib. 111. Maulānā Adham of Kazwin, ib. 112. Maulānā Yul Kulibeg Anisi, went to India under Akbar, on fol. 39^a. 113. Mir Ilāhi of Hamadān, went to India under Shāhjahān, on fol. 39^b. 114. Mullā Muḥammad Sa'id Ashraf, the son of Mullā Muḥammad Šālih of Māzandarān, went to India under Akbar and entered the service of Nawwāb Zib-al-nisā Begam, ib. 115. Maulānā Auji of Natanza, on fol. 40^b. 116. Auji of Kashmir, ib. 117. Auji of Shirāz, ib. 118. Khwājah Akā Mir of Hamadān, ib. 119. Shaikh Amān-allāh Amānī, born in India, lived in Humāyūn's reign, ib. 120. Khwājah Muḥammad Amin, a merchant of Kāshān, who went to India under Jahāngir, ib. 121. Maulānā Aḥang, under Jahāngir, on fol. 41^a. 122. Kādī Amin of Marw, ib. 123. Maulānā Aḥmad, ib. 124. Aḥmad Mirak Šālihī, the elder brother of Šālihī, ib. 125. Khwājah Allākhūlī, ib. 126. Maulānā Azālī, ib. 127. Khwājah Afzal-aldin Muḥammad, the son of Khwājah Dīyā-aldin of Kirmān, one of Sultān Ḥusain Mirzā Baikarā's wazirs, ib. 128. Darwish Ashraf, ib. 129. Mir Amānī of Harāt, ib. 130. Shaikh 'Ald-alrahmān Unsi, ib. 131. Hasanbeg Unsi, went to India in Jahāngir's reign, ib. 132. Anisi of Mashhad (whose name was Hasan Sanjar), ib. 133. Muḥammad Sharif Izādi, under Jahāngir, ib. 134. Sayyid Asad-allāh Mu'am-mā, on fol. 41^b. 135. Maulānā Asī, quoted in Amir 'Alishir's tadhkirah, ib. 136. Sa'id-aldin Muḥammad, with the two takhalluses Sadid and Ilāhi, ib. 137. Man-lānā 'Izām, with the takhallus Tjāz, ib. 138. Maulānā Aminī of Yazd, ib. 139. Khwājah Iftikhār, ib. 140. Imāmī of Ardabil, ib. 141. Anṣārī of Kūmm, ib. 142. Mir Shāh Mir Imān, ib. 143. Mirzā Abū-al-ḥusain, of Shirāz, ib. 144. Muḥammad Salim Afghān, the grandson of Khānjahān Lūdi, ib. 145. Azharī, ib. 146. Mirzā Ashraf, the grandson of Mir Bākīr Dāmād, ib. 147. Aḥmadbeg the brother of Maulānā Majdhūb of Tabriz, on fol. 42^a. 148. Ustād 'Alī Akbar, was Mīrmārbāhi (principal architect), ib. 149. Ibrāhimbeg Shāmlū, Beglerbeg of Harāt, ib. 150. Mirzā Shaff'āi Athar, ib. 151. Mir Afzar, the son of Mir Sanjar Kāshī ibn Mir Haidar Mu'aromāi, ib. 152. Mullā Husain Aḥshūb of Māzandarān, ib. 153. Mir Aḥshūb, ib. 154. Abū-alkaram of Farāhān, ib. 155. Mirzā Niyāz Umid of Balkh, ib. 156. Mullā Arām, ib. 157. Mirzā Sharif Ilhām of Isfahān, went to India, ib. 158. Mir Amānī of Kābul, died at Jaupur a. h. 981, through a fall from his horse, ib. 159. Mirzā Aḥmad, on fol. 42^b. 160. Ḥakīm Abū Tālib of Tabriz, ib. 161. 'Alī Naki Anwar of Isfahān, ib. 162. Ism'īl Bakharzī, ib. 163. Mir Aḥsani, son of Mir Abū-alfath Mūsawī of Lāhūr, ib. 164. Mir Muḥammad Bākīr Dāmād Isrāḥī, died a. h. 1046 (see the chronogram, *عروس علم ودين را مردم*, (داماد), ib. 165. Maulānā Afzal of Sarakhs, on fol. 43^a. 166. Abū Muḥammad bin Muḥammad alrashedi, ib. 167. Akhtari of Yazd, went to India several times, ib. 168. Maulānā Aminī, lived a short time in Gujarāt with Khwājah Nizām-aldin Aḥmad, and afterwards entered the service of Jahāngir, when he was still

crown-prince (*شاهزاده*); his first takhallus was Khaufi, ib. 169. Akhtari of Tarsūiz, ib. 170. Zamānā the painter (*نقاش*), of Isfahān, with the takhallus Anwar, ib. 171. Mir Abū-alkakā, ib. 172. Hasan Ashraf of Samarqand, one of the older poets, ib. 173. Aminī of Mashhad, ib. 174. Aminī of Turbat, ib. 175. Mullā Muḥammad Amin of Jarlāsdān, on fol. 43^b. 176. Mir Ajri of Harāt, ib. 177. Mirzā Abū Tālib of Shahrastān, ib. 178. Abū Turābegg of Anjūdān, ib. 179. Mir Sultān Ibrāhīm Aminī, ib. 180. Mukīmī Iḥsan of Mashhad, ib. 181. Mullā Athiri of Mashhad, ib. 182. Izādi of Yazd, ib. 183. 'Iwādbeg Iksir, went to India when Shāhjahān was still a young prince, ib. 184. Ikhtirā'i of India, ib. 185. Adham Kāshī, ib. 186. Akā Muḥammad of Kā'in (between Nishāpūr and Isfahān), ib. 187. Mirzā Abū-alhasan Aḥnā, ib. 188. Āyati of Isfahān, ib. 189. Khalifah Asad-allāh of Isfahān, ib. 190. Mirzā Muḥammad Akbar of Kazwin, ib. 191. Shaikh Aḥmad Badli, ib. 192. Kādī Aḥmad of Sistān, commonly called Mullā Ghurūrī, ib. 193. Maulānā Shaikh Aḥmad, on fol. 44^a. 194. Mullā 'Alī of Tūran, ib. 195. Mir Aḥmad Hājī of Kāshghar, ib. 196. Amir Mu'in-aldin Ashraf, ib. 197. Arshad of Shirāz, ib. 198. Mir Abū-alfath of Gūnābād, ib. 199. Aḥshūb of Natanza, ib. 200. Afkākī, ib. 201. Amir Kādī of Rai, with the takhallus Asir, under Akbar, ib. 202. Ism'īl the tent-maker (*خیمه‌دوز*), of Isfahān, ib. 203. Malik-alkalām Mujir-aldin Aḥmad of Sajawand, ib. 204. Kilij Muḥammadkhān, with the takhallus Uflati, belonged to Akbar's *امری بیجه‌زای*, ib. 205. Kādī Aḥmad Ghaffari of Kazwin, the author of the *Nigāristān*, died a. h. 975, ib. 206. Āṭashī of Kandahār, one of Bālsar's Amirs, died under Akbar a. h. 973, on fol. 44^b. 207. Mir Sharif Amānī of Isfahān, ib. 208. Maulānā Ustaf of Yazd (according to the index, of Harāt), was made prisoner by Akbar, but pardoned. Badā'ūni mentions him in his history, ib. 209. Mirzā Jalāl Asir of Shah-rastān, under Shāh 'Abbās, ib. 210. Sayyid-i-pāknasab Mir Muḥammad Aḥsan Ijād, was highly respected, especially in Shāhjahānālād, on fol. 46^a. 211. Amānat Rām in Dihli, on fol. 46^b. 212. Mir Asad-aldin of Bukhārā, ib. 213. Nawwāb Zafarkhān Aḥsan, offspring of Khwājah Abū-alhasan, was governor of Kashmir, ib. 214. 'Ināyatkhān Aḥnā, the author of a history of the first thirty years of Shāhjahān, ib. 215. Mirzā Ibrāhīm Adham Šafawī, under Shāhjahān and 'Ālamgir, ib. 216. Maulawi Muḥammad Sa'id Tjāz of Akbarābād, on fol. 47^b. 217. Mirzā Ibrāhīm of Baghdād, on fol. 48^a. 218. Muḥammad Ibrāhīm Inṣaf, ib. 219. Mirzā 'Ald-astul Istighnā, ib. 220. Mirzā Istighnā of Kashmir, Rourished in Shāhjahānālād, ib. 221. Shaikh Anwar of Lāhūr, ib. 222. Khwājah Anwar, ib. 223. Ḥakīm Šadr-aldin Muḥammad, generally called Masīḥ-alzamān, with the takhallus Ilāhi, a clever physician, went young to India, ib. 224. Imtiyāz of Isfahān, ib. 225. Hājī Mu'min Imān, mentioned by Ḥazin, on fol. 48^b. 226. Mirzā Ism'īl of Isfahān, also noticed by Ḥazin, ib. 227. Mirzā Abū-alma'ālī of Mashhad, contemporary with Shaikh Ḥazin, ib. 228. Mullā Ismī, ib. 229. Shaikh Sirāj-aldin 'Alikhān Ārzā of Gwāliyar, under Akbar, ib. 230. Nawwāb Nizām-alnakh Aṣāfjāh, under 'Ālamgir, who was his protector, on fol. 49^a. 231. Mir Muḥam-

mad Aminkhān Mūsawī, called Burhān-al-mulk Sa'ādāt-khān of Nishāpūr, one of the Amirs of Muhammadshāh, ib. 232. Shāh Fakīr-allāh Afārīn of Lāhūr, also in Muhammadshāh's reign, on fol. 49^b. 233. Hājī Rabi' Anjib, known as Hājī Maghrībī, born at Isfahān, lived in Shāhjahānābād, and wrote imitations to Nazīrī's dīwān and also to Nizāmī's Khamsah, died A. H. 1195 (از ولایتی بیست و سه سال میگذرد), ib. 234. Kizilbashkhān Umid, whose name was Muhammad Ridā of Hamadān, brought up at Isfahān; he received his takhallus from Mirzā Tāhir Wahid, went to India in Bahādurshāh's reign, and died at Jahānābād, A. H. 1159, ib. 235. Hājī Lutf 'Alibeg Ādhar, the nephew of Wali Muhammadkhān Masūr and author of the Ātashkada; his first takhalluses were Wālih and Nakhat, on fol. 50^b. 236. Nawwāb Amirkhān Anjām, the son of 'Ālamgir's 'Umdat-almulk, ib. 237. Hājī 'Abd-al-wāsi', with the takhallus Akdas, on fol. 51^a. 238. Shaikh Nadhr, with the takhallus Āghā, of Dihli, ib. 239. Nūr-allāh Iktidā, ib. 240. Shāh Wali-allāh Ishtiyāk, a pupil of Mirzā 'Abd-alghaniyeg Kabūl, ib. 241. Ahmad Kulikhān Aiman, went to India under Muhammadshāh, ib. 242. Muhammad Šādik Ilkā at Dihli, ib. 243. Intikhābi, whose name was Dardibeg, ib. 244. Mullā Āb, ib. 245. Shaikh Ibrāhīm, the uncle of 'Alī Ḥazīn, ib. 246. Mirzā Ibrāhīm, the brother of Mirzā Najafkhān Sadr, ib. 247. Khalifah Muhammad Ibrāhīm, born at Dihli, A. H. 1087, ib. 248. Ātharkhān Āthar, on fol. 51^b. 249. Mirzā Muhammad Ahsan, ib. 250. Mir Imām-aldin Iksir, ib. 251. Mir Nūr Iksir, contemporary with 'Alī Ḥazīn, ib. 252. Muazzakhān Afsar, whose name was Muhammad 'Alibeg, under Shāhjahān, ib. 253. Muhammad 'Alibeg Afsar, ib. 254. Ghulām Muṣṭafā Insān, ib. 255. Shaikh Hafiz-allāh Ithm in Dihli, ib. 256. Isākhkhān, called Mu'taman-aldaulah, mentioned by Khān Ārzū, ib. 257. Mirzā Mahdi Ilāhi, mentioned by Ḥazīn, ib. 258. Mir Ma'qūm Asl, the son of Mir Sayyid 'Alī Jābirī Mihr, on fol. 52^a. 259. Hakim Abū Tālib, ib. 260. Khamāncand Ikhlās in Dihli, ib. 261. Acākhān, of the Khatrī tribe in Shāhjahānābād, ib. 262. Mir Hawang-khān Afghān, was prefect of the archives (دفتر داروغه) of Timūrshāh, ib. 263. Sayyid Inshā-allāhkhān, with the takhallus Inshā, the son of Māshāh-allāhkhān, grandson of Shāh Nūr-allāh Najafī, a clever physician, contemporary with Mir Muhammad Hasan Katil (who died at Lucknow, A. H. 1233), ib. 264. Abū Bāyazīd bin Muẓaffar, the brother of Shāh Shujā', on fol. 52^b. 265. Khwājah Amirkhān, with the takhallus Amir, one of Khwājah 'Abdallāh Ahrār's descendants, also contemporary with Katil, ib. 266. Shāh 'Alī Akbar, under Shāh 'Ālam, on fol. 54^a. 267. Āftāh, i.e. Shāh 'Ālam himself, on fol. 54^a margin. 268. Mirzā Muhammad Aminkhān, with the takhallus Amin, the father of Nawwāb Asad-aldanlah Rustam-almulk Mirzā Muhammad Takikhān Bahādur Fijang, born at Nishāpūr, went to India in early youth and lived at the same time as the preceding ones, on fol. 54^b. 269. Bahādur Hishmatjang, with the takhallus Ihtishām, under Shāh 'Ālam, on fol. 55^a. 270. Bahādur Šam-šamjang, with the takhallus As'ad, now 18 years old, on fol. 55^b. 271. Hadrat Bāyazīd Bisṭāmi, who is

called طور طریقت والیاس بحر معرفت وشریعت موسوی, contemporary with Ahmad bin Khidrāwaih, ib. 272. Burhān-aldin Ardālānī, one of the older poets, quoted by 'Auṣi, ib. 273. Abū-alhasan 'Alī almarakhsī albahramī, the panegyrist of Nāgīr-aldin Sabuktagin, ib. 274. Burhān-aldin Muḥammad 'Abd-al'aziz, on fol. 56^a. 275. Batlamīyūs-i-Ikandari, ib. 276. Badr-aldin Hājī, a pupil of Majd-aldin Hamgar, ib. 277. Khwājah Pindār of Rai, one of the oldest Persian poets, ib. 278. Khwājah Abū Ḥafṣ Bikhbar, ib. 279. Pūr-i-Faridūn of Shīrāz, ib. 280. Shaikh Bahā-aldin Zakariyyā, a pupil of Suhrawardī's, ib. 281. Mirzā Baisunkar bin Mirzā Shāhrukh, contemporary with Amir Shāhī of Sabzwār, ib. 282. Bābar, the son of Baisunkar Mirzā, ib. 283. Mir Abū-albakā Bakā'i, contemporary with Sultān Husain Mirzā, on fol. 57^a. 284. Badr-aldin Cāṭi, panegyrist of Sultān Muḥammad Tughlq and contemporary with Amir Khusrāu, ib. 285. Kādī Basir, ib. 286. Maulānā Bākī of Bukhārā, ib. 287. Badī' of Tabriz, ib. 288. Bāṭini of Balkh, ib. 289. Hāfiā Kamān Ahrūi Panāhi, ib. 290. Badī'-alzamān Mirzā ibn Sultān Husain ibn Mirzā Baikarā, ib. 291. Pūr-i-Bahāi Jāmi, a pupil of Rukn-aldin Kabā'i and contemporary with Humām, he is quoted by Daulatshāh, ib. 292. Sayyid Burhān-aldin, on fol. 57^b. 293. Maulānā Kamāl-aldin Bannā'i, became king of poets at Khusrāukhān's court after Jāmi's death, ib. 294. Maulānā Badr of Shīrwān, quoted by Daulatshāh, on fol. 58^a. 295. Maulānā Baidā, ib. 296. Maulānā Bayāni, ib. 297. Maulānā Bakā'i, quoted in 'Alishir's tadhkirah, and his wife Bibi Ādīn, ib. 298. Mir 'Arab Badīn of Tūs, on fol. 58^b. 299. Mir Muhammad Bākīr of Tūs, ib. 300. Maulānā Badr of Tāshkand, ib. 301. Maulānā Barandak (Sprengrer: Baronduk), protégé of prince Baikarā, the son of 'Umar Shaiikh Sultān and grandson of Timūr, ib. 302. Maulānā Badakhshī of Samarkand, panegyrist of Mirzā Ulughbeg, ib. 303. Wazīrāda Khwājah Shihāb-aldin 'Abdallāh Bayāni, one of Sultān Husain's Amirs, ib. 304. Maulānā Bisāṭi of Samarkand, flourished according to Daulatshāh under Sultān Khālīl Bahādur; he had at first the takhallus Ḥasirī, which on Khwājah 'Ismat-aldin's advice he afterwards exchanged for Bisāṭi, ib. 305. Maulānā Bākhshāh, on fol. 59^a. 306. Maulānā Bulbul of Yazd, ib. 307. Mirzā Bākīr Najm-i-thāni, went to India in Jahāngīr's reign, ib. 308. Badr-aldin Kiwāmi, ib. 309. Maulānā Behārī of Kumm, went to India under Jalāl-aldin Akbar, ib. 310. Bahārī kūr jāy, lived at the same time, ib. 311. Bākīr Khurdāh Kāshi, ib. 312. Begtas Beg, ib. 313. Bahādurkhān of Sabzwār, ib. 314. Mir 'Akil Bezmī of Hamadān, ib. 315. Bakhshī of Tabriz, on fol. 59^b. 316. Payāmi Kalandar, ib. 317. Bazmi of Karj (or Karaj), ib. 318. 'Abd-albākī of Gūnābād, the intimate friend of Mirzā Abū-alfath Ibrāhīm Mirzā Jāmi ibn Bahram Mirzā, ib. 319. Sultān Farwiz, the son of Jahāngīr, ib. 320. Mirzā 'Abdallāh Burhān of Nishāpūr, was in the service of Farwiz, ib. 321. Fakhr-ala'ra' wa-sal'jam Hadrat Shaikh Bahā-aldin jalālī (comp. A. Sprenger, Catal., pp. 368 and 369), ib. 322. Maulānā Basir, on fol. 61^a. 323. Panāhi of Hamadān, ib. 324. Bīnt-i-Iḥsān-i-Lār (the daughter of Ḥusām of Lār),

ib. 325. Bint-albukhārīyah (the daughter of Bukhārā), ib. 326. Mirzā Barkhwardār (برخوردار), ib. 327. Maulānā Bikasī of Ghazna, went to India and died A. H. 703, ib. 328. 'Abd-albāqī of Gūnābād, with the takhalluṣ Bākī, ib. 329. Bayādl, composed at Āgra verses in homage of Kāsim Kābi and Ghazālī of Mashhad, ib. 330. Maulānā Bakā', went to the Dakhan and afterwards to Gujārat, where he lived with Mirzā Nizām-al-dīn Ahmad; his first takhalluṣ was Maftūl, ib. 331. Bahā'-al-dīn of Kash (in Transoxania), on fol. 61b. 332. Amir al-nā'im Nawwāb Bairamkhān, a descendant of Mirzā Jahānshāh, commonly called Khānkhānān, first in Babār's, afterwards in Humāyūn's service, was also highly esteemed by Akhar, who called him بابا (father), ib. 333. Bahādurkhān, son of Haidar Sultān Ūzbeg Shaibānī and brother of Khānzamān; his original name was Muhammad Sa'id, on fol. 62b. 334. Shaikh 'Abd-al-salām Payāmī; his father came from Arabia and settled in Īrān, on fol. 63a. 335. Maulānā Badr-al-dīn, quoted in the Haft Iklim, ib. 336. Mir Muhammad Bākīr of Yazd, ib. 337. Badr-al-dīn Nūr of Harāt, quoted by Taqī Auhādī, ib. 338. Firzeshāh Bahmanī of the Dakhan, ib. 339. Maulānā Bākī of Sarakhs, ib. 340. Mirzā Bākīr, ib. 341. Bākī of Damāwand, ib. 342. Bahā'-al-dīn of Baghdād, ib. 343. Badī' of Samarkand, ib. 344. Mullā Bākī of Harāt, on fol. 63b. 345. Bākīr of Bukhārā, ib. 346. Mir Bighammī of Naṭanza, ib. 347. Bākī of Nā'in, ib. 348. Mirzā Bākīr, known as Bābeg (بابک), ib. 349. Muḥammad Bākī درگزینی (or درگزینی), ib. 350. Maulānā Bākī of Tashkāwarān (in the district of Isfahān), ib. 351. Bahā' of Kazwin, ib. 352. Mirzā Husām Bahārī, ib. 353. Bahā' of Samarkand, ib. 354. Bahrām-beg, ib. 355. Mullā Hājī Bahram of Bukhārā, ib. 356. Piribeg Turkman, ib. 357. Mullā Hamid of Badakhshān, ib. 358. Bih-zādbeg Bayānī, ib. 359. Bayān of Khurāsān, ib. 360. Bazmī of Kazwin, ib. 361. Mullā Yūsuf Bikhudī, ib. 362. Mirzā Badī' of Sabzwār, ib. 363. Mirzā Badī' of Tūn, on fol. 64a. 364. Mirzā Badī' of Negrābād (a village in connection with Isfahān), the son of Tāhir Negrābādī, the famous biographer of poets. Mirzā Badī' composed a نازنه مدرسه صدامان (this madrasah or university was founded by Shāh Sultān Husain), ib. 365. Mirzā Bākīr, the Kādī's son, of 'Abbāsābād, ib. 366. Lutf 'Alībeg Payāmī, quoted, like the preceding, in Ḥazīn's tadhkirah, ib. 367. Mirzā Abū-alhasan Bigāna, quoted by Mirzā Mu'izz Fitrat in the گلزار فطرت, ib. 368. Mirzā Raḥīkhān Bādhilī, author of the حكمة جدي, went in Aurangzib's reign to India with his uncle, Wazīrkhan, ib. 369. Wahid-i-'asr Mirzā 'Abd-alkādir Bidil, was in early youth naukar in the service of the prince Muḥammad A'zamshāh; Shirkhān, the tadhkirah writer, was his contemporary, on fol. 64b. 370. Mirzā Bākīr of Khūr (near Ralkh), on fol. 65b. 371. Maulānā Bikhudī, ib. 372. Bākī of Shirāz, ib. 373. Mirzā Mahdi Bayān, Mirzā Abū Ṭālib Kalīm's nephew, went from the Irāk to the Dakhan and entered the army of Aurangzib, ib. 374. Khwājah 'Alī of Astarābād, with the takhalluṣ Bāzārī, on fol. 66a. 375. Kādī Badī'-al-zamān of Ardastān, quoted by Taqī

Auhādī, ib. 376. Hājī Muḥammad Naḳī Bismil of Dāmaghān, ib. 377. Maulānā Bismil of Sabzwār, ib. 378. Akā Šālih Burhān of Sijstān, went to Shāhjahānābād, ib. 379. Mir Burhān of Abarkūh, a Šūfī, ib. 380. Mirzā Bākīr, ib. 381. Hājī Bākīr, ib. 382. Bākīyā of Banāras, ib. 383. Mirzā Bākīr of Tabriz, a pupil of Akā Husain Khwānsārī, ib. 384. Sarmaḍān-beg Brahman, ib. 385. Bakā of Khwārizm, ib. 386. Pir Dihkān, ib. 387. Partawī of Shirāz, ib. 388. Bibi Bidilī, sister of Mirzā 'Abdallāh Diwāna, on fol. 66b. 389. Bihī Bidilī, another poetess of the same name, ib. 390. Bikasī of Sabzwār, ib. 391. Panāhi of Dārābjird, ib. 392. Panāhi of Astarābād, ib. 393. Bākīr-beg Shāmlū (از بکریلر ابدی خاندان مغربی), ib. 394. Biniṣh of Kashmīr, lived under Aurangzib at Shāhjahānābād, ib. 395. Maulānā Bikhudī, ib. 396. Another Maulānā Bikhudī of Hamadān, ib. 397. Muḥammad Bākīr, the goldsmith of Isfahān, ib. 398. Pairawī of Sāwa, a disciple of Khwājā Asafī, ib. 399. Mullā Jāmi of Lāhūr, with the takhalluṣ Bikhud, composed many chronograms, for instance, on the birth of Mirzā Isma'il, the son of Nawwāb Asadkhān, that is, Nawwāb Dhū-alfakārkhān, on fol. 67a. 400. Bhūbat Rāi Khatri, with the takhalluṣ Bighamm, went from the Panjāb to Dihlī and entered the service of Shaikh Muḥammad Šādiq, ib. 401. Sharaf-al-dīn Payāmī, ib. 402. Ūdaibān Bahār, was born in India, lived at Dihlī, ib. 403. Hājī Binā of Marw, a merchant at Ahmādābād in Gujārat, ib. 404. Candarbān Brahman, lived at Akharābād, and acted as Munsif to the prince Muḥammad Dārā Shukūh, is best known as author of the چهار چمن, ib. 405. Shāh Khalīl-allāh Binawār, the son and heir of Khalīfah Ibrāhīm, on fol. 67b. 406. Mirzā Muḥammad Shaffī, with the takhalluṣ Bismil of Nishāpūr, the uncle of Abū-almanasūrkhan Šāfarjāng and Mirzā Muḥsin Maghfūr; he had four very beautiful daughters, and Nawwāb Muḥammad Kulikhān, Nawwāb Sayyid Muḥammadkhān, Nawwāb Mirzā 'Abd-almuṭṭalibkhān, and Nawwāb Muḥammad 'Alīkhān were their famous sons, ib. 407. Shaikh Muḥammad Bitāb; the author of this tadhkirah saw him in the house of Mirzā Ja'far Šāhib, the son and heir of Nawwāb Muḥammad Kulikhān, ib. 408. Bihzakhān, on fol. 68a. 409. Mirzā Bayānā, ib. 410. Mirzā Bakāī Tabāṭabā'ī, ib. 411. Arslan-beg Bahādur, ib. 412. Bākīr, ib. 413. Maulānā Bihishtī of Harāt, ib. 414. Shāh Bahjat, ib. 415. 'Alā'-al-dīn wa alduyyah Tukesh ibn Arslan, ib. 416. Taqī Tumrān Shāh, ib. 417. Sharaf-al-wuzarā Malik Tāj-al-dīn, contemporary with Sayyid-al-jalālī Zahir-al-dīn, ib. 418. Sharaf-al-rū'asā Tāj-al-dīn الی of Sarakhs, on fol. 68b. 419. Mullā Tābi'ī of Khwānsārī, ib. 420. Maulānā Tadhrawī of Abhar, the nephew of Maulānā Nargisī, went to India under Akhar, ib. 421. Maulānā Tābi'ī of Shirāz, ib. 422. Maulānā Mir Tashbihī of Kāshān, whose name was 'Alī Akhar, went several times to India and settled in Akharābād, on fol. 69a. 423. Ḥakīm Taqī-al-dīn of Kumm, ib. 424. Taqī-al-dīn Muḥammad, known as Taqī Auhādī, the author of the famous tadhkirah (comp. Journal of the Royal Asiatic Society, ix. p. 134), ib. 425. Maulānā Tajallī of Kāshān, friend of Maulānā Naṣīrī, on fol. 69b. 426. Maulānā Tāj-al-dīn

of Turbat, ib. 427. Taqi of Nishāpūr, a friend of Mullā Nāziri, ib. 428. Tarkhāni, that is, Mullā Nūr-al-din Safidani, whose former takhallus was Nūri; he had most friendly relations with the emperor Humāyūn, ib. 429. Tajalli of Simnān, on fol. 70^a. 430. Muḥammad Bākīr Ṭābi of Kumm, ib. 431. Taqi-al-din of Shūshtar, lived under Akbar, mentioned by Badā'uni, ib. 432. Maulānā Tajalli of Shirāz, went to India under the emperor Shāhjahān, ib. 433. Rāi Maūhār Tausani, under Akbar, was contemporary with Badā'uni and Taqi Auhadi, on fol. 70^b. 434. Mir Taqi of Shāh-rastān, on fol. 71^a. 435. Turābā of Isfahān, contemporary with Tāhir Naṣrābādi, who quotes him in his tadhkirah, ib. 436. Taqiya of Isfahān, a seller of rice (رَیّی), ib. 437. Ḥāfiẓ Muḥammad Jamāl, with the takhallus Ṭalāsh, a pupil of 'Abd-alkādir Bidli, ib. 438. Mirzā Abū-alhasan Tamannā, ib. 439. Mirzā Muḥammad Muḥsin Ta'hir of Isfahān, contemporary with 'Alī Ḥazin, who quotes him in his *نذرة العارفين*, ib. 440. Tasaḥli of Shirāz, whose name was Ibrāhīm, on fol. 71^b. 441. Mirzā Ṭā'ibā, contemporary with 'Alī Ḥazin, ib. 442. Mir Ḥaidar Tajrid, ib. 443. Mirzā Muḥammad Sa'id Ḥakim of Kumm, with the takhallus Tanhā, the son of Muḥammad Ḥakim Bākīr, was one of Shāh 'Abbās II's physicians, ib. 444. Ḥakim Muḥammad Taqi of Shirāz, contemporary with 'Alī Ḥazin, on fol. 72^b. 445. Salām-aliḥ Taslim, whose forefathers were merchants; he was a native of Kusūr and spent his life in the service of Nawwāb Aṣaf-aldaulah Taḥyākhān Bahādūr, ib. 446. Mullā Muḥammad Taqi Ta'zim of Māzandarān, lived at Isfahān, contemporary with 'Alī Ḥazin, on fol. 73^a. 447. Mirzā 'Ajām Kulī Turk-mān; his family belonged to Shirāz, but he was born in India, ib. 448. Mullā Taḥsin of Khwānsār, ib. 449. Mir Taqi-al-din Muḥammad, ib. 450. Muḥammad Ḥāshim Taslim of Shirāz, went to India under Aurang-zib, ib. 451. Mir Ma'sūm Tasaḥli of Astarābād, ib. 452. Tajalli Lāhijī, ib. 453. Taufik of Yazd, ib. 454. 'Abd-allāṭīkhān Tanhā, one of Aurangzib's officials, ib. 455. Majid-al-din Muḥammad Ta'hir of Nāsā, an older poet, quoted by 'Auḍi, ib. 456. Ṭā'ibā of Tafrush, on fol. 73^b. 457. Mir Šādiḳ Ṭā'ib, ib. 458. Shāh Riḍā Taslim of Isfahān, ib. 459. Ḥāfiẓ Tajalli of Isfahān, ib. 460. Fakhrā Ṭā'ib of Tafrush, ib. 461. Malik Sulṭān Tamkin, the brother-in-law of Mirzā Dārāb Jūyā, in Kashmir, ib. 462. Shaikh Nūr-aliḥ Ṭalḳik, ib. 463. Mirzā Fath 'Alibeg Taskin, a younger brother of Mirzā Dārāb Jūyā, ib. 464. Ākā 'Abd-aliḥ Ṭahsin, a grandchild of Mirzā Dārāb Jūyā, ib. 465. Shaikh Muḥammad Taufik, was born and spent his whole life in Kashmir, ib. 466. Ākā Taqi bin Ākā Malik, on fol. 74^a. 467. Mirzā Muḥammad 'Alī Tamannā, lived at Shāhjahānābād in Farrukhsiyar's reign, ib. 468. Mullā Rahmat-allāh Tamkin, the grandson of Mullā Muḥammad Amin, ib. 469. Mullā Tajalli of Bukhārā, ib. 470. Maulānā Tājiri of Bukhārā, lived in 'Abdallākhān's reign, ib. 471. Thānikhān of Harāt, one of the older Amirs of Akbar, ib. 472. Khwājāb Husain Thānā'i of Mashhad, went to India under Akbar, ib. 473. Maulānā Thauri, on fol. 74^b. 474. Shāh 'Abbās II, ib. 475. Maulānā Thabāṭi, on fol. 75^a. 476. Thābit (not to be confounded with Mir Afḡal Thābit), ib. 477. Mir Tafākhur Ḥusain

Thākib, ib. 478. Sayyid Muḥammad Thākib, a pupil of Mir Tāhir 'alawi, ib. 479. Sayyid Jalil-alkādir Mir Muḥammad Afḡal Thābit, whose grandfather had come from his native town, Badakhshān, to India; he was a contemporary of 'Alī Ḥazin; most of Muḥammadalāh's Amirs were his disciples, ib. 480. Mir Muḥammad 'Azim Thabāt, the son of the preceding, born at Allāhābād, flourished in Shāhjahānābād, on fol. 75^b. 481. Shaikh Āyat-allāh Thānā, came from Shāhjahānābād to Lucknow and entered the service of the late Nawwāb Shujā'aldaulah, contemporary with 'Alī Ḥazin, on fol. 76^a. 482. Jamāl-al-din Muḥammad bin Naṣir Kutbi, quoted by 'Auḍi, ib. 483. Maulānā Jamāl-al-din 'Abd-alrazzāk of Isfahān, the father of the المعاني خالق Kamāl-al-din Isma'il, ib. 484. Sayyid-alajāl Mir Abū Ja'far 'Umar bin Ishāq of Lāhūr, quoted by 'Auḍi, on fol. 77^a. 485. 'Abd-alwāsī aljabali, flourished in Sulṭān Saḥar's reign, ib. 486. Ḥakim Abū-almaḥmūd 'Umar aljauhari, originally of Bukhārā, went to Irāk and settled in Isfahān; he was a pupil of Adib Šābir and contemporary with Khākāni and Athir-al-din Akhsikāti, on fol. 77^b. 487. Shaikh Jamāl-al-din, contemporary with Farid Shakarganj, on fol. 78^a. 488. Jamāl-al-din رستم الفطن (near Kāzwīn), ib. 489. Maulānā Jalāl Ja'far of Farāshān (near Kumm), follower of Sa'd'i, wrote an imitation to Niẓām's *Makhaṇ-alarār*, ib. 490. Sayyid 'Alīnāsab Jalāl, the son of 'Adn, who was wazīr in Muḥammad Muẓaffar's reign, on fol. 78^b. 491. Abū-almaḥmūd Jalāl-al-din Muḥammad, on fol. 79^a. 492. Maulānā Jamāl of Jarbādḳān, ib. 493. Maulānā Jamāl of Dihli, a pupil of Shaikh Samā'-al-din, who was a disciple of Shaikh Kuṭb-al-din Bakhtiyār Kālki; the سير العارفين is one of his works; he was a contemporary of Jāmi, ib. 494. Maulānā Jalāl Ṭabib of Shirāz, lived under Shāh Shujā', on fol. 79^b. 495. Maulānā Junḍi, lived in Harāt, was united in friendship with Amir Ghiyāth-al-din Sulṭān Ḥusain bin Amir Firuzshāh, ib. 496. Maulānā Jalālī, a court poet of Sulṭān Ḥusain Baiḳarā, quoted in the Majlis-al-nashahā, ib. 497. 'Abd-alraḥmān Jāmi, died a. h. 898, ib. 498. Sulṭān Jalāl-al-din Akbar, on fol. 87^b. 499. Sulṭān Ibrāhīm Mirzā Jābi, one of the Ṣafawi princes, ib. 500. Shaikh Jalāl of Harāt, on fol. 88^a. 501. Čākar 'Alikhān, one of Jahāngir's officers, ib. 502. Mir Sayyid 'Alī Muḥawwir Judā'i, went to India under Akbar, quoted by Badā'uni, ib. 503. Pādishāh Kulī Jadhbi, lived at the same time, ib. 504. Maulānā Jāmi, also at the same time, on fol. 88^b. 505. Jamālī of Jarbādḳān, ib. 506. Jalālī of Ardastān, ib. 507. Maulānā Čākarī of Shirāz, ib. 508. Mirzā Kiwām-al-din Muḥammad Ja'far, called Āsafkhān, the son of Mirzā Badī'alzamān Ākā, went in his youth from Irāk to India, and entered Akbar's service by the intercession of his uncle Mirzā Ghiyāth-al-din 'Alī Āsafkhān, ib. 509. Jamālī of Kālpi, at the same time, on fol. 89^b. 510. Jalālī, ib. 511. Ja'far Jur'at, ib. 512. Čāki, ib. 513. Maulānā Ja'far of Tabriz, ib. 514. Ja'far of Harāt, went to India in Akbar's reign, ib. 515. Shaikh Ḥusain Šūfi of Dihli, with the takhallus Cishti, a pupil of Shaikh Salim Cishti, ib. 516. Maulānā Jārūbi, was 'Abd-allāh Anṣārī's Jārūbkash or sweeper, ib. 517. Jauhari

of Farāhān, ib. 518. Sayyid Ja'far, the son of Sayyid Nūrbakhsh, on fol. 90^a. 519. Mir Ja'far of Mashhad, ib. 520. Ja'fari of Sāwa, ib. 521. Muḥammad Ja'far of Tālākān, ib. 522. Ja'far of Transoxania, ib. 523. Jalāl-aldin Ḥusain of Nishāpūr, ib. 524. Jalāl of India, ib. 525. Maulānā Juz'ī, ib. 526. Mir Muḥammad Ja'far of Tabarān, ib. 527. Mullā Jalāl-aldin Muḥammad Dawānī, ib. 528. Ibn Jalāl of Nishāpūr, ib. 529. Nawwāb Muḥammad Ayyūb Jaudah, ib. 530. Mir 'Abd-alraḥīm Jaishi, on fol. 90^b. 531. Jalāl of Sistān, the father of Mullā Aḥwalī, ib. 532. Sayyid Nūr Jamāl of Akbarābād, ib. 533. Mir Jamāl-aldin of Kāzārūn, ib. 534. Mullā 'Alī Jāwid of Māzandarān, ib. 535. Shaikh Nūr-aldin Jannati, ib. 536. Mir 'Abd-alkarīm Jam, in Jahāngir's service, ib. 537. Muḥammad Sharif Jam of Mashhad, was in the service of the same emperor, ib. 538. Nūr-aldin Jahāngir Pādīshāh, ib. 539. Jāni Timānī of Bukhārā, went to India as the emperor Humāyūn's fellow-traveller, on fol. 91^a. 540. Judāl of Sāwa, ib. 541. Jalāl of Nā'in, ib. 542. Jauri, ib. 543. Khwājah Maḥmūd Jāmi, a disciple of Mirzā 'Abd-alghānibeg, ib. 544. Mir Jum-lah, ib. 545. 'Urfī Jāni, ib. 546. Mirzā Abū Ṭālib Janāb of Isfahān, whose father Bākīr 'Alīkhān had gone to Shāhjahānābād in Aḥmadshāh's reign, ib. 547. Mir Jaipāl, on fol. 91^b. 548. Jadhbi of Khwāsār, ib. 549. Jāni of Bukhārā (perhaps identical with the above-mentioned Jāni in 545), ib. 550. Mirzā Faṭḥ-allāh, with the takhalluṣ Janāb of Khūzān (near Isfahān), went to India under Farrukhsiyar, ib. 551. Mirzā Arjamandbeg Jūnūn, lived in Kashmir, ib. 552. Mirzā Muḥammad 'Alī Jam, also in Kashmir, ib. 553. Mirzā Dārābbeg Jūyā, also in Kashmir, ib. 554. Mir Jamāl of Ardastān, on fol. 92^a. 555. Juvāni of Kandahār, ib. 556. Khwājah Jalāl-aldin Amirbeg, ib. 557. Hamid-aldin Aḥmad bin-alḥusain almuṣtaṭfi alkitābi (the auditor of accounts) of Taknābād; he wrote a famous *qaṣida* to celebrate the birth of a son of Jalāl Shama-almulk Amir Naṣir, of which six baits are quoted here, ib. 558. Sharaf-almillāh wa-aldin Ḥusain ala'immaḥ, quoted by 'Aufi, ib. 559. Shaikh-alisām Ḥārithi, also an old poet, quoted by 'Aufi, ib. 560. Ustād Hanẓalah of Bādaghīs, lived in the reign of the Tāhirides and Sāmānides, before Rūdāgi, ib. 561. Abū-alḥarb of Harāt, ib. 562. Fakhr-alshād Sayyid Hasan bin Naṣir ala'lawi, was preacher in Ghazna in Bahramshāh's reign, on fol. 92^b. 563. Hamid-aldin, the son of 'Am'ak of Bukhārā, on fol. 93^a. 564. Khwājah Hasan of Dihli, ib. 565. Amir Sayyid Husaiul of Ghazna, a pupil of Suhrawardi's, contemporary with Aḥmadi and Fakhr-aldin Irāki, author of the *زاد المسالرين*, on fol. 94^a. 566. Shaikh Hamid-aldin Nakūri, lived at the same time, on fol. 94^b. 567. Kādi Mir Ḥusain of Mashhad, ib. 568. Sultān Ḥusain Mirzā ibn Mansūr Mirzā ibn Baikarā Mirzā ibn Amir Timūr, ib. 569. Ḥāfiẓ of Shirāz, on fol. 95^a. 570. Ḥāfiẓ Ḥalwālī, under Shāh-rukh, on fol. 103^b. 571. Haidar Kalūj, ib. 572. Maulānā Ḥairati of Bukhārā, under Shāh Ṭahmāsp, on fol. 104^a. 573. Ḥairati Kāshi, on fol. 104^b. 574. Sayyid Ḥakimi of Astarābād, ib. 575. Ḥayātī of Gilān, went to India in Akbar's reign, on fol. 105^a. 576. Maulānā Ḥayātī Kāshi, ib. 577. Maulānā Ṭaki-

aldin Ḥuzni of Isfahān, went to India under Akbar, ib. 578. Saif-allāh 'alawi Ḥarfī, lived in Akbarābād under Jahāngir, on fol. 106^a. 579. Hamid-aldin, ib. 580. Haidar of Tūnyān, ib. 581. Mirzā Ḥisābi of Natanza, contemporary with Ṭaki-aldin Aḥmadi, ib. 582. Maulānā Ḥātīm Kāshi, contemporary with Muṭasham, Waṣāḥi, etc., on fol. 106^b. 583. Ḥāfiẓ, lived in Gujrat with Mirzā Niẓām-aldin Aḥmad, ib. 584. Mir Husaini Kābānī, the nephew of Mir Haidar Mu'ammālī, ib. 585. Ḥāmi of Ardabil, ib. 586. Sayyid Hasan Wā'iz of Shirwān, ib. 587. Haidari of Tabriz, quoted in the *Haft Iklim*, ib. 588. Maulānā Ḥakiri of Tabriz, on fol. 107^a. 589. Yādgar Ḥalati, quoted by Badā'uni, ib. 590. Kāsimbeg Ḥalati, educated at Isfahān, ib. 591. Maulānā Ḥarfī, quoted in the *Haft Iklim*, on fol. 108^a. 592. Ḥarfī of Isfahān, ib. 593. Mirzā Ḥusain, ib. 594. Amir Ḥusain of Karbalā, ib. 595. Ḥājibeg, ib. 596. Sayyid 'Alī-nasab Mir Ḥudūri of Kumm, younger brother of Mir Shikibi, ib. 597. Maulānā Ḥairāni of Hamadān, the father of Maulānā Dāmīr, ib. 598. Ḥakim Ḥādik, the son of Humām ibn Maulānā 'Abd-alrazzāk of Gilān, who was in the service of Akbar and Shāhjahān, on fol. 108^b. 599. Kādi Ḥusain of Khwāsār, ib. 600. Maulānā Shams-aldin Ḥālī of Yazd, ib. 601. Ḥairāni of Kumm, ib. 602. Ḥajī Muḥammad of Kābul, ib. 603. Ḥishmatī, the younger brother of Muḥammad Ridāi Fikri, ib. 604. Ḥishmatī of Lāhūr, under Jahāngir, ib. 605. Ḥishmatī of Akbarābād, ib. 606. Maulānā Ḥakki of Khwāsār, a friend of Ṭaki Aḥmadi, ib. 607. Ḥusain Kuli Mirzā, ib. 608. Maulānā Ḥusain Kābānī, ib. 609. Ḥajī Ḥusainkhān, the son of Mirzā Jāni, on fol. 109^a. 610. Maulānā Ḥusain 'Alī of Yazd, ib. 611. Ḥamidī of Kumm, ib. 612. Mullā Ḥamid of Shūshar, ib. 613. Ḥamidī, ib. 614. Ḥamid Bibbāhānī, ib. 615. Ḥamidī, ib. 616. Ḥamid of Kashmir, ib. 617. Mirzā Ḥisābi of Nishāpūr, the son of Ḥusainkhān Shāmī, ib. 618. Mir Ḥamdi Shūstānī (according to the index, *مستانی*), ib. 619. Mir Ḥusainī, ib. 620. Ḥakim Faḍl-allāh of Ardastān, with the takhalluṣ Ḥakim, ib. 621. Ḥātimbeg of Ardābād, a descendant of Khwājah Naṣir of Tūs, ib. 622. Maulānā Ḥazini, ib. 623. Maulānā Ḥālī Kāshi, went to India, ib. 624. Akā Ḥasan, an offspring of Shaikh Hasan Dāūd, on fol. 109^b. 625. Kādi Ḥasan of Kāzvin, governor of Gujrat under Akbar, ib. 626. Maulānā Ḥāmi of Tabarān, ib. 627. Ḥijābi of Arslābi, ib. 628. Maulānā Ḥamid-allāh, ib. 629. Ḥijābi of Akbarābād, under Akbar, ib. 630. Akā Ḥusain of Khwāsār, contemporary with Mullā Muḥammad Bākīr, ib. 631. Khwājah Ḥabib-allāh Turk, ib. 632. Sayyid 'Abdallāh Ḥālī, a contemporary of Shaikh 'Alī Ḥazin, ib. 633. Zibāi Ḥijābi, on fol. 110^a. 634. Maulānā Ḥasan 'Alī of Yazd, went to India in Shāhjahān's reign, an intimate friend of Mullā Muḥammad Ṣūfi, ib. 635. Mullā Ḥusain of Mashhad, ib. 636. Maulānā Ḥaifi of Sāwa, ib. 637. Muḥammad Ḥusain of Astarābād, ib. 638. Shaikh 'Abd-alḥamid of Kashmir, ib. 639. Mullā Ḥamid, the son of Ḥakim Raknā, ib. 640. Ḥijābi, ib. 641. Ḥijābi, the daughter of Mullā Ḥisābi, ib. 642. Ḥakimbegkhān, with the takhalluṣ Ḥakim, ib. 643. Ḥasanbeg, the son of Mullā Shāul Ṭaklā, ib. 644. Ḥasanbeg, ib. 645. Mullā Haidar of Tūs, ib.

646. Mullā Hājī Tabaī, ib. 647. Mullā Ḥasan 'Alī ibn 'Abdallāh, ib. 648. Sayyid Muḥammad Ḥasrat of Mashhad, quoted by 'Alī Ḥazin, on fol. 110^b. 649. Mirzā Imām Kullī Hishmat, the younger brother of Mirzā Ja'far Rābiḥ of Isfahān, came to Shāhjahānābād under Muḥammadshāh, ib. 650. Mir Muḥtasam 'Alī-khān Hishmat, a high officer in Muḥammadshāh's reign, ib. 651. Maulānā Hājī Muḥammad of Gilān, contemporary with 'Alī Ḥazin, ib. 652. Shaikh Muḥammad 'Alī Ḥazin, the celebrated tadhkirah-writer, on fol. 111^a. 653. Miyyān Farrukh Husain, with the takhallus Hirmān, the son of Ghulām Muṣṭafā, a friend of Muḥammadkhān Rashid; he was, A. H. 1217, 34 years old, on fol. 117^a. 654. Ghulām Fakhr-aldīnkhān Hairat, called Fakhr-almulk; he was, A. H. 1217, 28 years old, ib. 655. Hujjat, whose name was Mirzā Mahdi, a nephew of Dārāb Jāyā, on fol. 117^b. 656. Muḥammad Hairān of Sirhind, lived in Aurangzib's time, on fol. 118^a. 657. Mirzā Isma'il Hujāt, at the same time, ib. 658. Ḥakikī, lived in Gujrat, ib. 659. 'Alī Ridāi Ḥakīqat, ib. 660. Shīrwān Hayyā, a pupil of Mirzā Bidil, ib. 661. Muḥammad 'Alī Hishmat, a pupil of Mirzā 'Abd-alghaniḥbeg Kabūl; his former takhalluses were Takalluf and Masībā, ib. 662. Muḥammad Rustam Hairat, also a pupil of Mirzā 'Abd-alkādir Bidil, ib. 663. Asrafkhān Ḥasrat of Sandilāh, a son of Muḥammad Sultānkhān, ib. 664. Shāh Hairat of Mashhad, according to some a grandson of Nādirshāh, to others a shoemaker's son; he went later on to Lucknow, ib. 665. Lāla Dhaufī Rām Hairat of Dihli, contemporary with Muḥammad Ḥasan Katil (who died A. H. 1233), on fol. 118^b. 666. Sayyid Mir 'Alī Ḥarif, lived at the same time, that is, in the beginning of our century, ib. 667. Afzal-aldīn Ibrāhīm bin 'Alī, with the takhallus Khākāni of Shirwān; A. H. 440, given here as the date of his birth, is undoubtedly a mistake, ib. 668. Amir Khusrāu of Dihli, on fol. 121^a. 669. Khālīd bin Rabi' al-mulk, contemporary with Anwari, on fol. 125^b. 670. Sultān Khalil bin Mirānshāh, grandson of Timūr and nephew of Shāhrukh, ib. 671. Hakim 'Umar Khayyām of Nishāpūr (the well-known freethinker), on fol. 126^a. 672. Khātūn, the daughter of Kutb-aldīn Muḥammad; a detailed account of her is given in the Randat-asafā; she killed her own brother, on fol. 127^b. 673. Shāh Isma'il Safawi ibn Sultān Haider, with the takhallus Khātāi, on fol. 128^a. 674. Khwājāh Ibrāhīm Husain Ahadi, was in Akbar's service, ib. 675. Amir Khusrāwī, a nephew of Mirzā Kāsim Gūnāshāh, went to India under Akbar, ib. 676. Khwājā Kirmāni, styled here Shāhshōz-i-shāhyān-i-sakhanwari, became later a pupil of the Shaikh 'Alā'-al-daulah Simāni, whose poetical writings he collected, ib. 677. Khanjarbeg, one of the Caghatāi Amirs, composed a mathnawī of 300 laits in house of Akbar, on fol. 128^b. 678. Khwājāh Khwājagi, a brother of the wazīr Khwājāh Muḥammad Sharif, quoted in the Haft Iklim, ib. 679. Maulānā Khidrī of Kazwin, ib. 680. Nāsir, with the takhallus Khusrāwī, not to be confounded with Hakim Nāsir bin Khusrāwī, on fol. 129^a. 681. Khusrāw of Kazwin, ib. 682. Khidrī of Lār, ib. 683. Khurrām of Kirmān, ib. 684. Maulānā Khayālī of Badakhshān, he was a dervish, ib. 685. Hasanbeg Khurūshī, was

Amir in Shāh 'Abbās' reign, ib. 686. Khān A'zam, under Humāyūn, on fol. 129^b. 687. Khān 'Alam, one of Akbar's Amirs, was sent by Jahāngīr as ambassador to Shāh 'Abbās, ib. 688. Mirzā Jānī of Samarkand, with the takhallus Khākī, quoted by Taqī Aḥsai, ib. 689. Maulānā Haider Khishālī of Tūn, according to others of Harāt, went to India in Jahāngīr's reign, ib. 690. Maulānā Khishālī of Kāshān, one of Maulānā Muḥtasam Kāshī's pupils, ib. 691. Maulānā Khāwārī, ib. 692. Maulānā Khākī, ib. 693. Manlānā Khārt, ib. 694. Manlānā Khāshī, ib. 695. Khārī of Tabriz, on fol. 130^a. 696. Maulānā Khālajī, went to India under Akbar, ib. 697. Maulānā Khātami of Harāt, ib. 698. Tajallī Lāhijī, with the takhallus Khāwārī, ib. 699. Mirzā Khāsmī, ib. 700. Mirzā Sharifkhān, ib. 701. Jamāl-aldīn Khāwārī of Gilān, went to India A. H. 1015, ib. 702. Amīnāi Khāzin, ib. 703. Mirzā Muḥammad Khalil of Khurāsān, went to India with his father under Aurangzib and lived in Shāhjahānābād, ib. 704. Muḥammad Ibrāhīm Isfahānī, ib. 705. Maulānā Khurrāmī, ib. 706. Sayyid Imtiyāzkhān Khālajī, left Mashhad for India under Aurangzib, on fol. 130^b. 707. Maulānā Khālajī, went also to India in Aurangzib's reign, on fol. 131^a. 708. Khāshī of Irān, ib. 709. Sayyid Hasan Khālajī, perhaps identical with No. 706, lived at the same time, ib. 710. Maulānā Khairī, ib. 711. Maulānā Khātami of Isfahān, ib. 712. Maulānā Khulki, ib. 713. Maulānā Khulki of Shūshar, went to India under Akbar, ib. 714. Mir Kamāl-aldīn Khulki, ib. 715. Maulānā Khidrī of Khwānsār, the son of Maulānā Tājir, and author of a mathnawī, فرهاد و شیرین, ib. 716. Manlānā Khujandi, ib. 717. Khwājāh Khidrāhāh of Astarābād, author of a mathnawī, زینت و زیوت, ib. 718. Shaikh Muḥammad Khātūn of 'Āmil, ib. 719. Shaikh Muḥammad Khair, ib. 720. Khātāi, ib. 721. Hasanbeg Khākī, ib. 722. Khwājāh Zāda Kābulī, lived at Akbarābād, on fol. 131^b. 723. Mullā Khwājāh 'Alī of Khurāsān, ib. 724. Khwājāh 'Āsim, called Samsām-aldaulah, Muḥammadshāh's general, was killed in the war with Nādirshāh, ib. 725. Shaikh Khalil of Tālā-kān, author of the راز السبل, and another work entitled درعلم مناظر و مرایا, and a commentary on the کتابت, ib. 726. Bakirai Khalil of Kāshān, ib. 727. Khaufi of Hamadān, ib. 728. Muḥammad Mahdi Khayyām of Isfahān, the son of a tent-maker, ib. 729. Mirzā Uhiyāth-aldīn Muḥammad, with the takhallus Khayālī, ib. 730. Khān Mirzā, ib. 731. Sayyid Shukr-aldīn-khān, with the takhallus Khākāsār, Nawwāb 'Ākikhān Rāzi's son-in-law; his correspondence with Nāsir 'Alī of Sirhind is to be found in Shirkhān's tadhkirah (i.e. the Mirāt-alkhayāl); he composed a commentary on Jalāl-aldīn Rūmī's mathnawī, ib. 732. Khurrāmī, on fol. 132^a. 733. Khalil Tīrgar of Khalkhāl, ib. 734. Khātib, ib. 735. Khayālī of Khujand, ib. 736. Dīndān, a Rājput, with the takhallus Khushgū, ib. 737. Mirzā Khalil, the adopted son of the 'Umdat-altujjār Hājī Muḥammad of Tabārān, well known as Hājī Karbalā'i, ib. 738. Mirzā Afzal-aldīn Khushkar, the son of Muḥammad Afzal Sarkhsh, ib. 739. Khalil of Khurāsān, perhaps identical with the above-mentioned Mirzā Khalil, on fol. 132^b. 740. Mullā

Muhammad Khaṭā, contemporary with Ākā Muḥammad 'Ashik, ib. 741. Lāla Sāhib Rām, with the takhallus Khāmūsh (Khamush, Khamūsh, or Khāmush), born at Dilī, was still alive when the author wrote, ib. 742. Maulānā Maḥmūd Khāmūsh of Kāshān, ib. 743. Khurdak, ib. 744. Banda Aḥmad 'Alī, with the takhallus Khādīm, ib. 745. Maulawī Mustafā 'Alī-khān, with the takhallus Khushdīl, a pupil of Maulawī Haider 'Alī of Sandilāh, ib. 746. Khūrshīd Rājāh Khushhājand, under Sultān Muḥammad Safawī, ib. 747. Abū Maṣṣūr Muḥammad bin Muḥammad bin Aḥmad Dakīkī of Tūs, the Sāmānide poet, on fol. 133^a. 748. Dihkhudāi, i.e. Abū-alma'ālī of Rai, an old poet, quoted by 'Auḡi, ib. 749. Sa'd-aldin Ma'ādī Daulat'yār, also quoted by 'Auḡi, ib. 750. Kādī Rukn-aldin Da'wādār, with the takhallus Da'wā, contemporary with Kamāl-aldin Isma'īl and Athīr-aldin Aumānī, ib. 751. Shāh Dā'i of Shīrāz, on fol. 133^b. 752. Darwish of Dihak (a quarter in the town of Kāzwin), a contemporary of Jāmi, against whom he composed a satire, ib. 753. Diwānā-i-'ashk, the nickname of a young man in Taqī Aḥmadī's time, on fol. 134^a. 754. Maulānā Darwish of Sarakhs, ib. 755. Dukhtar-i-Kāshgharī, the singer of Tughānshāh Abū-almuwayyad, ib. 756. Dā'i of Khurāsān, ib. 757. Dā'i of Shīrāz, ib. 758. Mir Dauri of Ghūr, whose name was Sultān Bīyazīd, ib. 759. Maulānā Dawā'i, the brother of Hīlālī, on fol. 134^b. 760. Ḥakīm 'Aḡu-almulk, also called Maulānā Dawā'i, was sent by Akbar as ambassador to Rājāh 'Alīkhān, ib. 761. Dakhil of Isfahān, came from 'Irāk during Akbar's reign, ib. 762. Mullā Darkī of Kumm, ib. 763. Maulānā Dūst Muḥammad, under Sultān Baikarā, on fol. 135^a. 764. Dā'i of Ajuḡdān, ib. 765. Dā'i of Isfahān, the son of Maulānā Damīrī, ib. 766. Mullā Dā'i of Hamadān, ib. 767. Mir Raḡī Dānīsh of Mashhad, went to India under Shāhjahān, ib. 768. Darwish Muḥammad Kīpakhwān, was in the service of Amīrkhān-i-Turkman, on fol. 136^a. 769. Bihzād beg Dūstāk (a Turkish word, corresponding to the Arab-Pers. Kaḡidī), ib. 770. Kādī Dāwārī of Kāshān, ib. 771. Darwish Ḥusain of Khurāsān, lived at Shīrāz; Mullā 'Auḡi was educated by him, ib. 772. Dānāhi of Nishāpūr, went to India under Akbar; according to Badā'ūnī, Dānāh is a village near Nishāpūr, where the poet lived a longer time, ib. 773. Jawāhir Lā', with the takhallus Dābir, a young poet, who was not yet 17 years old when the author wrote, on fol. 136^b. 774. Mirzā Dā'ūd of Mashhad, was called as wazīr to Isfahān by Sultān Ḥusain Safawī, ib. 775. Daurī, ib. 776. Mustafakhān Daurī, on fol. 137^a. 777. Daulatkhān Kākshāl, one of Akbar's Amīrs (Kākshāl is a tribe of the Turkmen), ib. 778. Ibrāhīm Ḥusain Daurī, ib. 779. Mir Zayn-al-'Abīdīn, with the takhallus Dānīsh, the son of Nawwāb Asafkhān Ja'far, quoted by Taqī Aḥmadī, ib. 780. Khwājāh Mir Dard, the son of Khwājāh Muḥammad Nāgīr, who was the pupil of Shaikh Sa'd-aldīn Gulshan, ib. 781. Mirzā Ḥāshim, with the takhallus Dil, of Artīmān (near Hamadān), contemporary with Muḥammad 'Alī Ḥazīz, ib. 782. Hasaṇ beg Daurī, ib. 783. Mirzā Raffī Dastūr, went to India and entered the service of Nawwāb Asafkhān Shāhjahānī, ib. 784. Mullā Fakhr-aldin Dānā of Kashmir, lived at Shāhjahānābād, on fol. 137^b. 785.

Mirzā Dā'ūd, ib. 786. Mirzā Ḥasan 'Alī Dastūr of Isfahān, ib. 787. Lāla Sarab Sukh, with the takhallus Diwānā, lived at Lucknow (but his origin was from Lāhūr and Shāhjahānābād), ib. 788. Amīr Dhū-alfakār of Shīrwān, was attached to the Khwārizmshāh Sultān Muḥammad, ib. 789. Maulānā Haider, with the takhallus Dhiḥai, lived in the Dakhan, and was the pauegyrist of the 'Adilshāh of Bijāpūr, ib. 790. Dhauḡī of Ardastān, whose name was 'Alīshāh, a contemporary of Ḥakīm Shifā'i, on fol. 138^a. 791. Amīr Muḥammad Amīn Dhauḡī, a Turkman, lived at Kāshān, on fol. 138^b. 792. Mullā Dhiḥni, lived from Akbar's time till Shāhjahān's, and wrote praises of Kashmir and of the Walī of Balkh, Muḥammadkhān, ib. 793. Dhauḡī of Samarkand, on fol. 139^a. 794. Mirzā 'Alīdallāh Dharrāh, the son and heir of Mullā Muḥammad Bākīr Majlisī, died according to 'Alī Ḥazīn's ta'rikh, مآثر زمان, in the month Ramadān, A. H. 1137, ib. 795. Mullā Dhiḥni of Kashmir, ib. 796. Maulānā Dhātī, quoted by Amīr 'Alīshīr, ib. 797. Isma'īl Dhābiḡ, ib. 798. Ustād Abū Muḥammad 'Abdallāh Muḥammad al-Rūdāḡī, the pauegyrist of the Sāmānide prince Naḡr bin Aḥmad, ib. 799. Rashīd-aldīn Waṭ-wāṭ bin 'Abd-aljalīl alkatīb albakhi a'umārī, the great pauegyrist of the Khwārizmshāh Sultān Aṭeiz bin Muḥammad, on fol. 139^b. 800. Radī-aldin of Nishāpūr, quoted by 'Auḡi, on fol. 140^b. 801. Imām-aldin Abū-al-kāsim alraḡī of Kāzwin, died in the month Dhū-al-kāḡdah, A. H. 623, on fol. 141^a. 802. Ḥakīm Rāḡī, contemporary with Firdawsī, ib. 803. Rāḡī-aldin Bakrānī of Abhar, ib. 804. Rukn-aldin, his son, ib. 805. Rāḡī-aldin Lunbānī (Lunbān is a village near Isfahān), contemporary with Khwājāh Jamāl-aldin 'Abd-alrazzāk and Athīr-aldin Aumānī, ib. 806. 'Aziz-aldin Rāḡī of Asfarā'n, quoted by 'Auḡi, ib. 807. Shaikh Raḡī-aldin 'Alī Lālā, the son of Shaikh Thawā'i's cousin Shaikh Sa'id, on fol. 141^b. 808. Khwājāh Ruḡhid-aldīn of Hamadān, the author of the Jāmi'-altawārikh-i-Rashīdī, ib. 809. Rābī'ah, daughter of Ka'b-alfarwārī, quoted by 'Auḡi, ib. 810. Raḡī-aldin Bātā, was for a short time governor of Bakr under Abūakkhān, then removed and succeeded by Jalāl-aldin Ḥasau, ib. 811. Ḥakīm Abūbakr Muḥammad 'Alī alrūḡhānī of Samar-kand, quoted by 'Auḡi, ib. 812. Shaikh Rūzbehān albakli alshīrāzi, with the Kuwayh Abū Muḥammad bin Abī Naḡrbaḡlī, author of the commentary on the Kurān tafsīr-i-arā'is, ib. 813. Rukn-aldin Sā'n, a kādī's son of Simnān, lived in the time of Tughā Timūrkhān, the grandson of Čingizkhān, on fol. 142^a. 814. Mullā Rustam, born in a village near Bistām, ib. 815. Sayyid 'Alīnasab Sharaf-aldin Ridā of Sabzwār, composed a kasīdah in reply to one of Amīr Khusrāu's, the beginning of which runs thus: ما تشنه دردم آبی, ib. 816. Ruku-aldin Ḥakīm, quoted—by Taqī Aḥmadī, on fol. 142^b. 817. Rūḡī of Tabriz, ib. 818. Mirzā Raffī-aldin Haidar Mu'ammā'i, with the takhallus Raḡī of Kāshān, a great composer of chronograms, and contemporary of Faḡlī, ib. 819. Mullā 'Abd-alraḡhib, the author of the Farhang-i-Rashīdī, which was dedicated to the emperor Shāhjahān, on fol. 143^a. 820. Khwājāh Yūsuf-aldin Muḥammad Raḡā' of Isfahān, ib. 821. Rashīd-aldin Aḥmad Kāzardnī, a contemporary of Jāmi, ib. 822.

Maulaná Rajá' of Harát, whose name was Hasan 'Alí, wrote a work on music, ib. 823. Nawwáb Mirzá 'Abd-alrahím Kháshkháshá, the son and heir of Nawwáb Bairamkhán, a contemporary of Faiḍi, Rasmi, Nau'í, and other poets in Akbar's reign, ib. 824. Rázi of Baghdad, on fol. 143^b. 825. Mir Rafi'-aldin Káshí, quoted in the Haft Iklim, ib. 826. Maulaná Muḥammad Ridáí Káshí, contemporary with 'Urfi, ib. 827. Maulaná Riyáḍi of Samarkand, quoted by Mir 'Alisibir, on fol. 828. Rashidi, on fol. 144^b. 829. Mirzá Rahím of Tabriz, ib. 830. Rahimi of Bukhárá, quoted in the Haft Iklim, ib. 831. Mir Rázi of Harát, ib. 832. Raughani, went to India under Akbar, ib. 833. Maulaná Rahá'í, went to India at the same time, ib. 834. Rahá'í of Ardastán, ib. 835. Maulaná Rahá'í, ib. 836. Shaikh Rahá'í, ib. 837. Maulaná Rawájí, a pupil of Jámi, ib. 838. Maulaná Jalál Rázi, ib. 839. Kbwájah Rázi, brother of Muḥammad Sharif Hijri, ib. 840. Rustam 'Alí, ib. 841. Hasanbeg Rafi' of Mashhad, lived at Sháhjahán's court, and was a panegyrist of Dárá Shukhí, ib. 842. Maulaná Amirsháh Ridá, quoted in the Haft Iklim, on fol. 146^a. 843. Muḥammad Ridá of Turbat, with the two takhalluses Ridá and Dauri, quoted by Taki Auhadi, ib. 844. Maulaná Rázi, ib. 845. Another Maulaná Rázi, ib. 846. Maulaná Rafi'í, ib. 847. Káḍi Rúb-alláh, the brother of Káḍi Sharaḥfahán Kazwini, lived under Sháh Tahmasp, ib. 848. Maulaná Rashti of Hamadán, whose name is Muḥsinbeg, very clever in music, contemporary with the preceding one, ib. 849. Ḥakim Rushi, under Sháh Tahmasp, on fol. 147^b. 850. Rádiyyah, born at Isfahán, is supposed to have been Sháh 'Abbás' sweetheart, ib. 851. Maulaná Zain-al-'Abidin Rahimi of Tán, contemporary with Taki Auhadi, ib. 852. Maulaná Rasmi, ib. 853. Rúshani, a panegyrist of Sultán Husain Baikará, ib. 854. Rúhi of Hormuz, ib. 855. Kuli Rámi of Yazd, a barber, quoted by Taki Auhadi, ib. 856. Abd-alkásim Ramzi, went to India, ib. 857. Káḍi Rafi'-aldin Muḥsin of Isfahán, with the takhallus Rafi', went as Sháh 'Abbás' ambassador to Sháhjahán, ib. 858. Mirzá Rafi' of Artimán (near Hamadán), contemporary with Taki Auhadi; his son was Mirzá Ibráhim Auham, on fol. 147^b. 859. Maulaná Muḥammad Ridá of Juwain, under Sháh 'Abbás, on fol. 149^a. 860. Rashidi Rafi', quoted by Taki Auhadi, ib. 861. Muḥammad Ridá Fāshá, quoted by Taki Auhadi and Tahir Nasrābādi, ib. 862. Mir Rāsti of Tabriz, ib. 863. 'Abd-alrazzáq Yazdi, with the takhallus Rasmi, under Jahāngir, ib. 864. Raunaqi of Hamadán, went to India under Sháhjahán, was a good musician, on fol. 149^b. 865. Mullá Rúhi of Hamadán, under Sháh 'Abbás, ib. 866. Ḥakim Sháh Ridá, went to India under Akbar, ib. 867. Rúmi, contemporary with Taki Auhadi, ib. 868. Shaikh Ramzi of Isfahán, with the name Muḥammad Hādi, ib. 869. Maulaná Rúshani of Hamadán, went to India in Akbar's time, ib. 870. Maulaná Rifāti of Tabriz, went to India at the same time, ib. 871. Mirzá Sa'd-aldin Rákim, son of Khwájah 'Ináyat, a merchant of Mashhad, was afterwards appointed wazir of Khurāsán by Sháh Sulaimán Safawi, ib. 872. Mullá Rafi' of Bukhárá, entered Abd-alfadl's service, on fol. 150^a. 873. Rafi'á of Nā'in, quoted by Tahir Nasrābādi, ib. 874. Sultán 'Alibeg Kabi

Shāmlú, one of Sháh 'Abbás' Mirzá, ib. 875. Sayyid Murtaḍá Rafi' of Shiráz, on fol. 150^b. 876. Ridá of Nishāpúr, ib. 877. Sayyid Jalál Ridá, lived under Sháhjahán, ib. 878. Mirzá Muḥammad Ridá, was wazir of Adharbaiján under Sháh 'Abbás, ib. 879. Muḥammad Ridáí Ráḍi of Isfahán, went to India, ib. 880. Káḍi Mir Muḥammad Ridá, ib. 881. Muḥammad Ridábeg of Hamadán, ib. 882. Mir Muḥammad Ridá, was wazir of Kumun under Sháh Sulaimán, on fol. 151^a. 883. Mirzá Muḥammad Ridá of Kumesah, ib. 884. Áká Rafi' of Kumun, ib. 885. Muḥammad Ridá of Kbwánsár, ib. 886. Muḥammad Zamán Rasikh of Sirhind, was attached to Aurangzib's son Muḥammad 'Azam-sháh, quoted by Tahir Nasrābādi, ib. 887. Muḥammad 'Alí Rá'ij of Siyálkút, contemporary with 'Abd-alkádir Bidi, Shaikh Násir 'Alí, Fakir-alláh Áfarin, etc., ib. 888. Mir Ja'far Rúhi, born in the district of Lucknow, contemporary with Fakir and Mir Muḥammad Amin, called Burhán-almulk, on fol. 151^b. 889. Mirzá Ja'far Ráhib, grandson of Mirzá Rafi' of Nā'in, quoted by Wálíhi, ib. 890. Áká Ridá, son of Jahāngir's wazir Ásafkhán Ja'far Kazwini, lived under Aurangzib, quoted by Khán Arzá, ib. 894. 'Ákilkhán Rázi, whose name was Mir Askari, son of Mir Muḥammad Taki 'Ákilkhán, one of Aurangzib's Amirs, ib. 895. Faḥshatkhán Rázi of Kashmir, died at Sháhjahánábád in Muḥammadsháh's reign, on fol. 153^a. 896. Rashidá Zargar (the goldsmith) of Isfahán, quoted by Sa'ib in his *Diwān*, and by Tahir Nasrābādi, ib. 897. Muḥammad Sāliḥ Rāfi' of Lāhiján, entered Bahādursháh's service, ib. 898. Ráhib, born near Isfahán, on fol. 153^b. 899. Mirzá Muḥammad Ridá, son of Mirzá Muḥammad Bákir Majlis, ib. 900. Muḥammad Rabi' of Isfahán, a bookseller, ib. 901. Mir Raunak of Shiráz, whose first takhallus was Samandar, ib. 902. Mirzá Muḥammad Ridá of Shiráz, ib. 903. Mirzá Sayyid Ridá, son of Mirzá Sháh Taki of Isfahán, commonly called *نعمت خان امعها*, ib. 904. Muḥammad Rahimkhán of Karáí, son of Sháh Wirdi, the ruler of Karáí, was afterwards in Muḥammadsháh's service, ib. 905. Muḥammad Rafik Sabzi-firsh (the greengrocer) of Isfahán, seems to be quite a modern poet, and contemporary with the author of this *tadhkirah*, ib. 906. Maulaná Wahid Rawán of Akbarábád, on fol. 154^b. 907. Aḥsan-alláh Ráḍi, one of Mirzá 'Abd-alghaniyeg Kabúl's pupils, lived under Muḥammadsháh, ib. 908. Sayyid Muḥammadkhán Rashid of Sháhjahánábád, 28 years old, *A. H.* 1217, ib. 909. Ridá of Mashhad, on fol. 155^a. 910. Burhán 'Alíkhán Rahin, the son of Shaikh Mu'izz-aldinkhán of Lucknow, contemporary with the author, ib. 911. Áká Rabi', the son of Áká Rafi' of Khwánsár and nephew to Áká Jamál, went to India in Muḥammadsháh's reign, *A. H.* 1160, on fol. 156^b. 912. Muḥammad Ridá of Kashmir, ib. 913. Mullá 'Abd-alrahid, ib. 914. Mir Kamal-aldin Ruswá, ib. 915. Nawwáb Rúb-alkhán, one of Ní'mat-alláh Walí's sons, and of Sháhjahán's famous Amirs, ib. 916. Mirzá Rafi' Rāfi of Yazd, ib. 917. Rāḡi Fandit, with the takhallus Rāḡu, on fol. 157^a. 918.

Rāhīb, a Hindū of Kashmir, went to Dihlī, ib. 919. Malik Muhammad Rābīb, kept a library in Isfahān, ib. 920. Rābīb Kalandar, lived in Kashmir, ib. 921. Riyādi, ib. 922. Shaikh Rashid of Kashmir, was secretary to Nawwāb Fādhlikhān, the governor of Kashmir, ib. 923. Arshad 'Alī Rasā'ī, pupil of Nawwāb Rūshan-aldaulah's teacher, ib. 924. Manlānā Imām-aldin Riyādi of Lāhūr; his grandfather had lived in Dihlī; his father, Maulawī Lutf-ullāh, was a great geometrician and also a clever poet, with the takhallus Muhandis, ib. 925. Zinatī 'alawī of Sijistān, a poetess in Sultān Mahmūd of Ghazna's time, on fol. 157^b. 926. 'Abdallāh Zakī, the teacher of Kādī Baidāwī and Kutb-aldin 'Allamah of Shirāz, ib. 927. Zain-aldin Sanjari, quoted in the Haft Iklim, ib. 928. Latif-aldin Zakī of Kāshghar, originally of Marāgha, under Sultān Sanjar, quoted by 'Auḡi, ib. 929. Zārī Kamānānawāz of Shirāz, contemporary with Takī Aḡadī, ib. 930. Amir Zain, ib. 931. Bibi Zā'irī, contemporary with Takī Aḡadī, ib. 932. Shaikh Zain-aldin, a pupil of Shaikh 'Abd-alsamad Mieri, ib. 933. Zulāfi of Harāt, quoted by 'Alishir, on fol. 158^a. 934. Amir Zain-afšāridin of Tāharān, quoted in the Haft Iklim, ib. 935. Zakī of Hamadān, ib. 936. Maulānā Ḥakīm Zulāfi, the author of the *سیر سیار*, pupil of Mirzā Jalāl Asir, on fol. 158^b. 937. Muhammad Kāsim Rāzi of Isfahān, on fol. 159^a. 938. Maulānā Zājir, ib. 939. Amir Nazār Zamānī, went to India under Akbar, quoted in the Haft Iklim, ib. 940. Mir Zamānī, contemporary with Takī Aḡadī, ib. 941. Maulānā Zamānī of Yazd, went twice to India, ib. 942. Mirzā Muḥammad Zamān, with the takhallus Zamānī, contemporary with Takī Aḡadī, on fol. 159^b. 943. Zainkhān Kūka, one of Akbar's Amirs, ib. 944. Manlānā Zinatī, contemporary with Takī Aḡadī, ib. 945. Sayyid Ḥasan Zinatī of Natanza, ib. 946. Zinatī of Gilān, ib. 947. Zamānāi Zarkash (the gold-beater) of Isfahān, ib. 948. Zā'irā of Hamadān, went to India, ib. 949. Mir Zindadīl, ib. 950. Zaubalbeg (in the index called Zainbeg), ib. 951. Hājī Zamān, a shoe-maker, ib. 952. Zakī, a son of Khwājā Ghīyāth Nakshband, lived in Isfahān, on fol. 160^a. 953. Mirzā Zain-afšāridin of Shahrastān, ib. 954. Zain-aldin Mahmūd, ib. 955. Zamānāi Hinnātārāsh (the saddle-maker), ib. 956. Zamānāi Nakkāsh (the painter) of Ardastān, ib. 957. Zain-afšāridin of Astarābād, ib. 958. Zā'irā of Shāshar, contemporary with 'Alī Hazin, ib. 959. Zā'irā of Hamadān, went to India, ib. 960. Zā'irā of Dāmāghān, ib. 961. Zā'ir of Tāharān, ib. 962. Mir Zamānī, ib. 963. Zamānā Lāhijī, never went to India, ib. 964. Mirzā Kāsim Zāhid of Isfahān, ib. 965. Maulānā Zainā, ib. 966. Mullā Muḥammad Zirak Zakī of Kashmir, ib. 967. Nawwāb Zīb-ālunīs Begam, eldest daughter of Aurangzib, a good poetess, ib. 968. Ḥakīm Shaikh Sanā'ī, the author of the *Ḥadiqah* and five other mathnawīs: *ا. بحر العباد الى المعاد*, *ب. سر کازنامه*, *ج. مرامت*, *د. بغو نامہ*, *ه. مقل نامہ*; born, according to the *تألیف*, on fol. 160^b. 969. Sultān Jalāl-aldin Sulaimānshāh, nephew of Sultān Sa'id Sanjar bin Malikshāh, quoted by 'Auḡi, on fol. 164^a. 970. Ḥakīm Mahmūd ibn 'Alī Samā'ī, a panegyrist of the Saljūqs, quoted by 'Auḡi, ib. 971. Ḥakīm ibn Aḡmad Saifi of Nishāpūr,

under the Saljūqs, the author of the *عشق نامه*, quoted by 'Auḡi, on fol. 164^b. 972. Sanā-aldin Arkam alfarī, the brother of the Atābeg, quoted by 'Auḡi, ib. 973. Shaikh Muḡli-aldin Sa'dī of Shirāz, ib. 974. Maulānā Jamāl-aldin Muḥammad Salmān of Sāwa, the author of the *معارف و محاسن* and the *معارف و محاسن*, on fol. 171^b. 975. Shaikh Sa'd-aldin Ḥamawī, a pupil of Shaikh Najm-aldin Kubrā, on fol. 174^a. 976. Sa'd-aldin, one of the older poets, ib. 977. Sa'id-aldin A'war, a contemporary of Athir-aldin Akḡakātī, on fol. 174^b. 978. Sirājī of Asfarā'īn, ib. 979. Sa'd Warrāk, quoted by Takī Aḡadī, ib. 980. Ḥakīm Sūzāni of Samarkand, with his full name, Shams-aldin Abūḡakr Muḥammad ibn 'Alī, ib. 981. Amir-i-Kabir Nizām-aldin Shaikh Aḡmad Suhailī, of Caghātāi origin, Persian and Turkish poet, was in Sultān Husain Mirzā's service; Husain Wā'iz dedicated the *Anwār-i-Suhaili* to him, on fol. 175^a. 982. Saif-aldin Asfarangī, flourished in Alp Arslan, the Khwārizmshāh's reign, ib. 983. Sa'd of Harāt, the teacher of Pūr-i-Jahāi Jāmi, quoted by Daulatshāh, like the preceding poet, on fol. 175^b. 984. Saljūkshāh bin Salgharshāh, one of the Sultāns of Shirāz, ib. 985. Sultān Khwārizmshāh, quoted by 'Auḡi, on fol. 176^a. 986. Ḥakīm Sanjari, one of the older poets, quoted by Takī Aḡadī, ib. 987. Sultān Snwaidak, quoted by the same, ib. 988. Shaikh Saif-aldin Bākhari; a pupil of Shaikh Najm-aldin Kubrā, died A. H. 658, under Hulagūkhān, buried at Bukhārā, ib. 989. Khān Zamānkhān bin Haidar Sultān Uzbek Shaibāni, with the takhallus Sūyūn, was, together with his brother Bahādurkhān, in Humāyūn's service, quoted by Badā'ūni, on fol. 176^b. 990. 'Alā-aldin Saifi of Nishāpūr, ib. 991. Saifi of Bukhārā, contemporary with Jāmi, author of the *عروض سیمی*, on fol. 177^a. 992. Maulānā Sākī, one of Takī Aḡadī's pupils, quoted by Khān Arzū, ib. 993. Sayyid Sirāj-aldin of Sijistān, a panegyrist of Nāsir-aldin Mahmūd bin Sabuktagin, ib. 994. Khwājāh Sa'd bin Salmān, the father of Mas'ūd bin Sa'd bin Salmān, ib. 995. Maulānā Sa'ill of Khurāsān, on fol. 177^b. 996. Saudā of Hamadān, flourished, like the preceding poet, under Sultān Husain Baikarā, ib. 997. Sakā'ī Bah-rām, one of Shaikh Hājī Muḥammad Khābūshān's pupils, ib. 998. Khwājāh Sa'd-i-Gul of Shirāz, on fol. 178^a. 999. Maulānā Sarwī, ib. 1000. Shāh-zāda Sām Mirzā ibn Shāh Ismā'īl, the author of the *تجلی سامی*, ib. 1001. Shaikh Sāmī Jazā'iri, of Arabic origin, was born in Mashhad, where his father used to live, went afterwards to India during Akbar's reign, ib. 1002. Sālīk of Kāshān, whose original name was Muḥammad 'Alī, contemporary with Takī Aḡadī, ib. 1003. Mahmūd-beg Sālīm, the author of the three mathnawīs, *د. مرامت*, *ه. مقل نامہ*, and *و. مرامت*, on fol. 178^b. 1004. Salāmi of Isfahān, the brother of Kalāmi, quoted in the Haft Iklim, ib. 1005. Sāmīri of Tūn, with his original name Muḥammad Kāsim, contemporary with Takī Aḡadī, ib. 1006. Sāmīri, the father of Haidari of Tabriz, who went to India under Akbar, ib. 1007. Sultān Muḥammad Sailakī (Sailak is a place in the district of Kandahār), contemporary with Mullā Kāsim Kāhī, ib. 1008. Mirzā-beg Sipihri, died A. H. 979 in India, on fol. 179^a. 1009. Samī of Bukhārā, flourished under Akbar, ib. 1010. Maulānā Sāgharī of Khurāsān, on fol. 179^b. 1011.

Maulānā Sāmi of Khurāsān, ib. 1012. Sa'd-aldin Alāia, ib. 1013. Surūdī of Khurāsān, quoted by Taki Auhadi, ib. 1014. Saifi, one of Sulṭān Shāhrukh's Mirzās, ib. 1015. Maulānā Muḥammad Sharif Sarmadī of Isfahān, went to India under Akbar, highly praised by Badā'ūti, ib. 1016. Maulānā Simi of Nishāpūr, was a schoolmaster in Mashhad, good peuman, poet, composer of riddles, etc., contemporary with the Shāh-zāda 'Alā-aldaulah Baisunghar, ib. 1017. Maulānā Sahābi of Astarābād, quoted by Taki Auhadi, on fol. 180^a. 1018. Sanjari, on fol. 181^a. 1019. Mir Sanjar, with his original name, Muḥammad Ḥāshim, the son of Mir Haidar Mu'ammā'i, went with his father several times to India under Shāhjahān, author of a khamsah and another uathuawi, ib. 1020. Mullā Sā'il of Damāwand, on fol. 181^b. 1021. Sālik of Yazd, went to India under Shāhjahān, on fol. 182^a. 1022. Muḥammad Ibrāhīm Sālik of Kāzwīn, went at the same time to Shāhjahānābād, ib. 1023. Muḥammad Kuli Salim of Taharān, went also to India under Shāhjahān, ib. 1024. Sulṭān Sulaimān ibn Shāh Tahmāsp, on fol. 183^a. 1025. Sā'irā of Mashhad, ib. 1026. Kāfilnabeg Sipāhi, originally of Samarkand, flourished in India under Shāhjahān, ib. 1027. Sag-i-lawand (see p. 225, No. 427) of Kāzwīn, with the takhallus Sag, on fol. 184^a. 1028. Mir Sayyid 'Alī, with the takhallus Sayyid, lived in Isfahān and went afterwards to India under Shāhjahān, ib. 1029. Mullā Abū Muḥammad Sarābi of Siyākkūt, lived in Akbarābād under Jahāngīr, ib. 1030. Šāhīh Sītār, lived with Tūrkādikhān, the son of Nawwāh Āsafkhān, and went afterwards with Nawwāb Shāyistakhlūs to Bangālāh, ib. 1031. Hakim Sa'dāi Sarmad Majdhūh, an Armenian, flourished under Shāhjahān and Aurangzib, ib. 1032. Mir Sayyid Kāshī, on fol. 184^b. 1033. Mir Jalāl-aldin Siyādat of Lāhūr, one of the grandsons of Maulānā Jamāl-aldin Muḥaddith, the author of the Raudat-alahbāb, who went from Shirāz to India and settled down in Lāhūr, ib. 1034. Muḥammad Afḡal Sarkhrush, the author of the well-known tadhkirah Kalimāt-alahū'arā, on fol. 185^a. 1035. Mir Hamīl Sūzī, born in Lāhūr, entered Shāhjahān's service, on fol. 185^b. 1036. Sayyid 'Alīkhān, in Aurangzib's service, on fol. 186^a. 1037. Sa'dā Lāhijī, a merchant and poet, lived under Shāhjahān, ib. 1038. Mir Muḥammad Husain Sur'at of Amul, ib. 1039. Mirzā Sulaimān Jābiri, with the takhallus Salmān, born at Taharān, was wazīr under Ismā'īl Mirzā and Sulṭān Muḥammad Khudābanda, ib. 1040. Salūki of Ardāshtān, ib. 1041. Sairi of Ghazna, went to India under Akbar, ib. 1042. Maulānā Sairi of Jarbādikhān, on fol. 186^b. 1043. Mir Sairi of Jarbādikhān, ib. 1044. Mir Sairi, known as 'Nāfah', ib. 1045. Maulānā Sairi of Mashhad, ib. 1046. Siyākī, died a. n. 974, ib. 1047. Sipāhi, died at Āgra, a. n. 978, ib. 1048. Hājī Farīdūn Sāhik, went to India, ib. 1049. Sa'dāi Naksbānd (the painter) of Yazd, lived at Isfahān, ib. 1050. Maulānā Samā'i the oculist, quoted by Taki Auhadi, ib. 1051. Sekhti of Kirmān, quoted by Alī Ḥazīn, on fol. 187^a. 1052. Maulānā Sulṭān Muḥammad Khandān, quoted by Amir 'Alīshir, ib. 1053. Khwājah Sulṭān Muḥammad of Kumm, ib. 1054. Sulṭān Muḥammad of Rašt, ib. 1055. Sulṭān Muḥammad of Turbat, ib. 1056. Salimi Kalandar Turkumā, ib. 1057. Mirzā

Muḥsin Sairi of Kāzwīn, went to India in Akbar's reign, ib. 1058. Mirzā Amīn Sākit, went to India and entered the service of Nawwāb Shāyistakhlūs ibn Āsafkhān, ib. 1059. Mirzā Sā'ihā of Isfahān, with the takhallus Sayyid, one of Shaikh 'Alī Ḥazīn's contemporaries, ib. 1060. Muḥammad Kāsim Sirājī of Jāzurm, lived in Isfahān, also contemporary with 'Alī Ḥazīn, ib. 1061. 'Ālambeg Surūrī of Kābul, was in Jahāngīr's service, ib. 1062. Maulānā Muḥammad Kāsim Surūrī of Kāshān, contemporary with Taki Auhadi, on fol. 187^b. 1063. Surūrī of Yazd, went, like the former, to India, ib. 1064. Maulānā Sūzī of Sāwa, ib. 1065. Bābā Saudāi of Abiward, flourished under Shāhrukh, ib. 1066. Maulānā Hasan Salimi, originally of Tūn, lived in Sabzwār, on fol. 188^a. 1067. Mirzā Saujar ibn Mir Mirān, grandson of Shāh Tahmāsp from the mother's side, ib. 1068. Sikandar of Māzandarān, with his original name, Muḥammad Ridā, ib. 1069. Sikandarbeg Munshi, the author of the کتاب عالمی, ib. 1070. Maulānā Jalāl Sipihri, ib. 1071. Sībri of Rai, ib. 1072. 'Abdallāh Sībri of Akbarābād, ib. 1073. Muḥammad Aḥsan Sāmi, one of the ancient Mirzās of Hindūstān; his first takhallus was Ishtar, afterwards he assumed that of Sāmi, on fol. 188^b. 1074. Hāfiḡ Sa'd, one of Kāsim Anwar's pupils, ib. 1075. Maulānā Sulṭān 'Alī of Mashhad, ib. 1076. Shāh Ḥasan of Arghūn, with the takhallus Sipāhi, quoted by Taki Auhadi, ib. 1077. Sa'd of Harāt, ib. 1078. Mirzā Sa'd of Kumseh, ib. 1079. Surūdī of Khwānsār, ib. 1080. Mir Sayyid 'Alī of Tabriz, ib. 1081. Sayyid Muḥammad Najafi, ib. 1082. Saudā of Gujarāt, ib. 1083. Mir Husain Sahwi of Tabriz, ib. 1084. Mullā Suhail of Simān, ib. 1085. Lutf 'Alībeg Sāmi, ib. 1086. Shaikh Muḥammad Sa'd Kuraishi of Multān, contemporary with Shīrkāh, who quotes him in his tadhkirah; he was at first in Sulṭān Murādākhsh's service, went then to Aḥmadābād in Gujarāt, afterwards to Shāhjahānābād, was a short time with Darā Shukūh, and entered at last 'Ālamgīr's service, ib. 1087. Zamānabeg Sūsani, son of Ghayrūbeg of Kābul, who was surnamed Mahālatkhān, in Jahāngīr's reign, on fol. 190^a. 1088. Mirzā Sanjarbeg, ib. 1089. 'Alid-alkhālik Samandar, son of Maulānā Malik of Kumm, died at Lāhūr, a. n. 1016, ib. 1090. Sa'd-aldin Hīrākānī, quoted by Taki Auhadi, ib. 1091. Mirzā Zahīd Alīkhān, with the takhallus Sakhā, son of Mirzā Sa'd-aldin Lāri and contemporary with 'Alī Ḥazīn, who mentions him in his tadhkirah; he was in Muḥammad-shāh's service, ib. 1092. Mirzā Ibrāhīmbeg Sālik, quoted in Wāliih's Riyāḡ-alahū'arā, on fol. 190^b. 1093. Akā Bani Sekhun, whom Wāliih saw in Shirāz, ib. 1094. Mir Lutf-ullāh Sālim of Kashmir, quoted by Tāhir Nasrābādī, ib. 1095. Hājī Muḥammad Aslam Sālim of Kashmir, a Brahman, who was converted to the Islam under Aurangzib, ib. 1096. Mullā Sā'it of Kashmir, entered at Shāhjahānābād the service of Nawwāb Saḡsām-aldaulah Khān Daurīnkāh, ib. 1097. Khādījah Sulṭān, with the takhallus Sulṭān, the daughter of Fath 'Alīkhān, quoted by Wāliih, on fol. 191^a. 1098. Mullā 'Alī Akbar Saudā of Kumm, was brought up in Isfahān, went to India together with Wāliih, and entered Muḥammadshāh's service, ib. 1099. Sadah Rīnah (سده رنده), or, according to the index, (سده رنده), a Hindū in Kashmir, ib. 1100. Si-

kandar of Kashmir, lived in Shāhjahānābād, ib. 1101. Abū-alkāsim Sālik, a kalandar, ib. 1102. Mirzā Muḥammad Ṭāhir Sakunwar in Kashmir, ib. 1103. Sa'd Bāshā Miškātī in Kashmir, ib. 1104. Khwājah 'Abd-allāh Sālī, ib. 1105. Nawwāb Sayyid Salābatkhān, with the takhalluṣ Sayyid of Isfahān, born in Hindūstān, brother-in-law of Farrukhsiyar, became Amir-alumārā under Ahmadshāh, on fol. 191^b. 1106. Sarshār, ib. 1107. Mirzā Sayyid Muḥammad, ib. 1108. Mirzā Nāṣir Sāmānī, ib. 1109. Khwājah 'Abdallāh Sāmī, went from Lāhūr to Dihlī, ib. 1110. Sarūsh, ib. 1111. Mir Raunak Samandar, ib. 1112. Su'ālī of Tūn, ib. 1113. Sayyid Sa'd-aldin, ib. 1114. Sājīd of Kāzwīn, ib. 1115. Mirzā (میرزا) Sukūn, ib. 1116. Saifkhān ibn Tarbiyyatkhān 'Ālamgīrī in Kashmir, ib. 1117. Sadr-alajāl Shihāb-aldaulah Sharaf-almulk, author of the *Kitāb al-istisfā*, lived under Sultān Maḥmūd bin Sabuktāgin, quoted by 'Auḍī, on fol. 192^a. 1118. 'Alā-almulk Sharaf-aldin, also quoted by 'Auḍī, ib. 1119. Amir-alajāl Shams-aldin Muḥammad of Naṣā, quoted by 'Auḍī, ib. 1120. Sharaf-aldin ibn Rashīd Muḥammad of Ghazna, ib. 1121. Kādī Shams-aldin Maṣṣūr, quoted by 'Auḍī, on fol. 192^b. 1122. Kādī Shams-aldin Maḥmūd albakhlī, quoted by 'Auḍī, ib. 1123. Shams-aldin albakhlī albakhlī, lived in 'Auḍī's time in Samarqand, on fol. 193^a. 1124. Shams-aldin Muḥammad of Sijistān, author of *Ṭawṣiḥ al-hayrīn*, ib. 1125. Sharaf-aldin Muḥammad alfarābī, ib. 1126. Sharaf-aldaulah Muḥammad Shufurwah, contemporary with Sultān Arslān bin Tughrul, on fol. 193^b. 1127. Shams-aldin Muḥammad ibn al-Tughlān alkimrīn, lived in Harāt, on fol. 194^a. 1128. Shaikh Abū-alḥasan Shāhid of Balkh, lived under the Sāmānide princes, and was a friend of Rūdāgī, who composed an elegy on Shāhid's death, ib. 1129. Shams-aldin Muḥammad bin 'Abd-alkarīm alṭabāṣī, lived in Samarqand, contemporary with the Kādī Sadr-alsharī'ah, ib. 1130. Ḥadrat Shaikh Shihāb-aldin Abū Ḥafṣ 'Umar bin Muḥammad albakrī alshahravardī, flourished under Sultān Muḥammad (comp. *Ṭawṣiḥ al-nasāḥ*, *عوارف جهان کنای*), author of the *Ṭawṣiḥ al-nasāḥ*, on fol. 194^b. 1131. Ḥadrat Shāh of Sanjān (near Khwāf), quoted by Takī Aḥmadī, ib. 1132. Shāh Sharaf Abū 'Alī Kalandar, went from the Irāk to India and settled in a village not far from Dihlī; he was in friendly connection with Shams Tabriz and Jalāl-aldin Rūmī; Amir Khusrāw visited him at his residence, on fol. 195^a. 1133. Ḥakīm Sharaf Mukhlīl, on fol. 196^a. 1134. Sharaf-alḥakamā Shamsī Dahistānī, ib. 1135. Sharaf-aldin Ḥajjādī of Khwāf, quoted by 'Auḍī, ib. 1136. Shihāb-aldin Ahmad bin almu'ayyad alamarakāndī, ib. 1137. Shams-aldin Muḥammad of Transoxania, a clever satirist, on fol. 196^b. 1138. Ḥakīm Shamsī alshīr albukhārī, ib. 1139. Maulānā Sharaf-aldin ibn Fakhr-aldin of Bukhārā, ib. 1140. Sharaf-aldin Tūsi, ib. 1141. Kādī Shams-aldin, one of the 'Ulamās of Nishāpūr, ib. 1142. Sharaf-aldin Fadl-allāh Shīrāzī, ib. 1143. Ḥadrat Sharaf-aldin ibn Yahyā Muniri, a famous letter-writer, on fol. 197^a. 1144. Shams-aldin, panegyrist of Kīlīj Tughājkhān, ib. 1145. Maulānā Shams-aldin Dahr, contemporary with Amir Khusrāw and panegyrist of Nāṣir-aldin Maḥmūd

bin Shams-aldin Altamish, to whom the *Ṭawṣiḥ al-nasāḥ* are dedicated, ib. 1146. Shihāb Mīhmarah Bādā'īnī, panegyrist of Sultān Rukn-aldin Firuzshāh bin Shams-aldin Altamish, ib. 1147. Sayyid Shams-aldin Muḥammad Andījānī, in Sultān Husayn Mirzā's time, ib. 1148. Khwājah Shams-aldin Muḥammad Shāhib-dīwān, a very learned man, author of a commentary on the *Shamsiyyah*, killed by order of Arghūnkhān, on fol. 197^b. 1149. Malik Shams-aldin, according to some a relation of Sultān Sanjar, was the first Kurt-king, and defeated Hulagūkhān's army, ib. 1150. Shāh Pūr-i-Abbārī, a pupil of Zābir-aldin Fāryābī, in Sultān Muḥammad bin Tukush's time, wrote several treatises on epistolography, etc.; he died in Tabriz; his grave is by the side of Khākān's and Fāryābī's, ib. 1151. Maulānā Sharaf-aldin 'Alī Yazdī, author of the *Zafarnāma*, ib. 1152. Shihāb-aldin Khālīd, on fol. 198^a. 1153. Mirzā Abū-alkāsim Shaūkattī, son of Mirzā Kāmrān ibn Sultān Zāhir-aldin Bālar, nephew of Humāyūn, was imprisoned in the fortress of Gwālīyār and afterwards executed, A. H. 973 (chronogram, *نماند از دامن نام و نشانی*), ib. 1154. Mir Sayyid Sharif Jurjānī, lived in Shirāz, ib. 1155. Maulānā 'Alī Shihāb Tarshīzī, contended in poetry with Shaikh Ḍabūrī, ib. 1156. Amir Shābī Sabzwārī, with his real name, Aḳā Malik bin Malik Jamāl-aldin Firzakhānī, favourite of prince Baisunkar bin Shābrukh, died A. H. 857, on fol. 198^b. 1157. Maulānā Shihābī, on fol. 199^a. 1158. Sayyid Husayn Shuhūdī, ib. 1159. Maulānā Shubūdī Khurāsānī, ib. 1160. Mullā Sharif Ḍamūlī, went to India and entered Akbar's service, famous by his *Ṭawṣiḥ al-bihar*, which is usually ascribed to him, although perhaps some other Shubūdī may claim its authorship, ib. 1161. Malik Shīrāzī, with the takhalluṣ Shīrī, on fol. 201^a. 1162. Shāh Mīr of Kūmm, ib. 1163. Shaikhzāda Pūrānī, that is, the son of Shaikh Abū Sa'd Pūrānī, ib. 1164. Mirzā Sharaf (not Ashraf, as the text reads), son of Kādī Jahān of Kāzwīn and protégé of Shāh Ṭāhmāsp Sāfawī, through whose favour he rose to the rank of wazīr, ib. 1165. Maulānā Shāhidī of Kūmm, went to India and lived in Ahmadābād in Gujarat, where he was assassinated, on fol. 202^a. 1166. Maulānā Sharaf Bāfīkī (بافیکي), on fol. 203^a. 1167. Malik Shams-aldin, ib. 1168. Mirzā Shāh Husayn of Isfahān, wazīr of Shāh Isma'īl Sāfawī, ib. 1169. Maulānā Shamsi of Hamadān, ib. 1170. Shamsi of Badakhshān, ib. 1171. Mullā Sharif of Tabriz, a pupil of Maulānā Lisān of Shirāz, ib. 1172. Shams-aldin of Bukhārā, on fol. 204^a. 1173. Amir Shams-aldin Muḥammad of Kirmān, ib. 1174. Shāh Mīr Dard, ib. 1175. Maulānā Shīrī, native of the village of *Ḍokkūwāl* in the Panjāb, son of Maulānā Yahyā, flourished under Akbar and died A. H. 994, ib. 1176. Maulānā Shātrānjī, on fol. 204^b. 1177. Mir Sharīf of Mashhad, ib. 1178. Sharārī of Astārābād, ib. 1179. 'Abdibeg Sharārī, the younger brother of Maulānā Rashtī of Hamadān; he went to India in Shāhjahān's time and became the panegyrist of prince Muḥammad Dārā Shukūh; he is also said to have written a mathnawī, ib. 1180. Khwājah Shihāb-aldin of Kirmān, ib. 1181. Shihāb-aldin of Sāwa, on fol. 205^a. 1182. Maulānā Shaikhī of Transoxania, a contemporary of Mir 'Alī

Shbr, who mentions him in his *tadhkirah*, ib. 1183. Shaikh of Ardabil, ib. 1184. Maulānā Shujā' of Kāshān, wrote satires on the ruler of that district, Ibrāhīmkhān Turkman, and fled in consequence of that to Isfahān, where he died A. H. 987 (chronogram, بلبليل بوستان کاشان). The poet was a stammerer and used to pronounce بلبليل instead of بلبليل. ib. 1185. Shaikh Rūhā' of Mashhad, a great rubā'i-writer, ib. 1186. Maulānā Ridāi Shikibi of Isfahān, nephew of Maulānā Dāmīr, went to India in Akbar's reign and was personally known to Badā'ūnī and the author of the *Haft Iklim*, on fol. 205^b. 1187. Shaikh Shibāb-aldin, one of the poets of India, on fol. 206^a. 1188. Bābā Shūkhī, ib. 1189. Hākim Sharaf-aldin Ḥasan Shifā'i of Isfahān, chief physician (حکیم باشی) of Shāh 'Abbās the Great, took as model for his owa poetry the lyrics of Bābā Fighān of Shīrāz; he also wrote mathnawīs, among which there is an imitation of Khākhān's العرائس. ib. 1190. Shāh Shujā', the eldest son of Muḥammad Muṣaffar and ruler in 'Irāk, Fārs, and Kirmān, contended in poetry with Shāh 'Uwais, and exchanged poetical epistles with Ḥakīm Jalāl of Shīrāz, on fol. 211^a. 1191. Shikastī, on fol. 211^b. 1192. Shukri of Kūnduz, ib. 1193. Maulānā Shānt Taklā, with his real name Nasaf Akā, of the great Turkish tribe in Irān, a favourite of Shāh 'Abbās the Great, in whose praise he wrote, besides lyrical poems, a special mathnawī, ib. 1194. Sayyid Shāhī Kālpī (کالپی), in the index Sayyid Shāhī Taklā, one of Shaikh Salīm Cishtī's pupils, and younger brother to Sayyid Mūsā, on whose love-adventure he wrote a pleasant mathnawī; he flourished in Akbar's time, on fol. 213^b. 1195. Shāh Abū-alma'ālī Shahrī, likewise in Akbar's reign, on fol. 214^a. 1196. Shu'ūrī of Turbat, went at the same time to India and is mentioned by Badā'ūnī, ib. 1197. Shu'ūrī Kāshī, a pupil of Muḥtasham's, ib. 1198. Shu'ūrī of Nishāpūr, ib. 1199. Shāh Nāzarbag of Kūmshah, went to India in Shāhjahān's time; whether he is identical with the Shaikh Shāh Nāzar of Kūmshah, mentioned in several *tadhkiras*, is uncertain, ib. 1200. Hākim Saif-almulk of Dāmāwand, with the takhalluṣ Shujā', went to India under Akbar, quoted by Badā'ūnī, on fol. 214^b. 1201. Mir Shujā'-aldin Mahmūd of Isfahān, son of Khalīfah Sultān bin Khalīfah Asad-allāh Gulbārī, ib. 1202. Akā Shāpūr Kuraishi, with the takhalluṣ Shāpūr; his real name was Arjasp and his first takhalluṣ Firhī; he went to India in Jahāngīr's reign and is mentioned by Maulānā Takī-aldin (that is, Takī Auhādī); Mirzā Sā'ib praises his poetry, on fol. 215^a. 1203. Shahratī Khairābādī, on fol. 216^a. 1204. Akā Shihāki of Isfahān, ib. 1205. Muḥammad 'Alī Yazdī, with the takhalluṣ Shuhādī, ib. 1206. Sbaikh 'Alī Shihāb-aldin, ib. 1207. Muḥammad Ḥusain of Jaunpur, with the takhalluṣ Shihādī, ib. 1208. Mullā Shihādī, went to India, ib. 1209. Shikastī of Tabriz, ib. 1210. Shikibi of Rai, ib. 1211. Shāhābī, brother of Sarāft Siyālkūtī, ib. 1212. Khwājāh Shu'āib of Jūshān, mentioned by Takī Auhādī, ib. 1213. Mullā 'Abd-albāki, with the takhalluṣ Shukūhī, on fol. 216^b. 1214. Mir Shaukī of Yazd, ib. 1215. Maulānā Shamā'il Kāshī, ib. 1216. Shaukī of Dārābjird, ib. 1217. Shaukī of Tafrush, ib.

1218. Mir Shamīai of Yazd, ib. 1219. Sultān Shihādīn, one of the chiefs of Kakhar (between the Panjāb and Ḥasan Abādī), held office under Shāhjahān and 'Alamgīr, ib. 1220. Mullā Shaidā of Fathpūr-i-Sikrī, under Shāhjahān, contemporary with Jān Kudai and Abū Tālib Kallm, who suffered from his satirical attacks; died in Kashmir; one of his fellow-countrymen and friends was Tufaili Fathpūrī, the author of the mathnawī شاه توفایل، on fol. 217^a. 1221. Pīcā Shāhī, one of the bad women of Akbarābād, wrote a satire on Ḥakīm Abū-alfath, one of Akbar's physicians, on fol. 219^b. 1222. Maulānā Sharīf, with his real name, Niẓām-aldin Ahmad, one of Shāh 'Abbās the Great's tailors, ib. 1223. Muḥammad Ibrāhīm Shaukatī, born in Isfahān, went to India and was killed by a Hindū, ib. 1224. Amīr Shams-aldin 'Alī of Taharān, author of a mathnawī, on fol. 220^a. 1225. Shurū'ī 'Attār of Kāzwin, ib. 1226. Maulānā Shams of Yazd, quoted in the *Haft Iklim*, ib. 1227. Shaikh Shāmilī, ib. 1228. Mirzā Shams-aldin Shahrustānī, ib. 1229. Mirzā Sharīf of Shīrāz, ib. 1230. Shāhī Ziyād Ghūrī, ib. 1231. Shams-aldin Muḥammad, quoted, like the preceding poet, in the *Haft Iklim*, ib. 1232. Shāh Murād of Khwānsār, ib. 1233. Maulānā Abū Isḥāq Shaukat of Bukhārā, originally with the takhalluṣ Isḥāq, lived as a Kālāudar, according to Shaikh 'Alī Ḥasīn, had during his whole life only one coarse garment, and was even buried in the same; he went once to Isfahān, whilst Sā'ib was still alive, and stayed as guest in his house, ib. 1234. Malik Shāh Ḥusain, contemporary with Takī Auhādī, wrote a mathnawī in imitation of Khākhān's *Tahfat-al-'Irāqīn*, and also a *tadhkirah*, on fol. 221^a. 1235. Maulānā Haidar Shugūnī, went to India, when a boy, with his father and was educated at Dihli, ib. 1236. Shaikh Shihāb-aldin Maḥbūbī, author of the *رسالة حکمت اشراق* متن مباحل and the takhalluṣ Shihābī, was a near relation of Shaikh Shihāb-aldin Suhrawardī, and was killed at Halab A. H. 577, ib. 1237. Mirzā Shujā', a cousin of Malik Abū-alfath Sijistānī, on fol. 221^b. 1238. Shalābī of Gūnābād, ib. 1239. Shamsāi (in the index it is Shumārī) the tanner (دباغ), ib. 1240. Shaukī of Tabriz, ib. 1241. Shams-aldin, ib. 1242. Mullā Sharaf, mentioned by Takī Auhādī, ib. 1243. Mullā Sharaf of Ardastān, ib. 1244. Shiwanī (شیوانی) of Kā'in, ib. 1245. Mirzā Muḥammad Sharīf, son of Mirzā Ghiyāth-aldin Muḥammad, the prime minister of Jahāngīr (and father of Nūr Jahān), ib. 1246. Muḥammad Sharīf, born in a village near Isfahān, quoted by Tāhir Naṣrābādī, ib. 1247. Mirzā Shams-aldin Shahrustānī, ib. 1248. Mullā Shāh, born in Badakhshān, went after many travels to Lāhūr, and attached himself to Miẓān Shāh Mir Lāhūrī; afterwards he went to Kashmir, where he established a kind of spiritual rule, so that Shāhjahān used to say, 'There are two Shāhs in India, Shāhjahān and Mullā Shāh'; he died in Kashmir in Aurangzib's reign, A. H. 1072; he wrote mathnawīs, a *diwān*, rubā'iyyāt, and began a mystic commentary on the Kurān, ib. 1249. Sharīf, contemporary with Jāmi, on fol. 222^b. 1250. Maulānā Mir Ḥusain Mu'ammālī Shāfi', the great riddle-writer of Nishāpūr; Jāmi praises him much, and one of Shāfi's pupils, Mullā Ruknī, has

written the following chronogram on his master's death: **با هجرت رسول موانی تاد شد** (= A. H. 904; the same date is contained in another *ta'rikh*, viz. *رحمت*, ib. 1251. Mirzā Shafī'ī of Bākhazr, ib. 1252. Shākirī Tabarī, went to Isfahān, was contemporary with Shaikh 'Alī Ḥazin, ib. 1253. Mirzā Yūsuf Shā'ik, on fol. 223^a. 1254. Mir Shauki (may be identical with No. 1240), ib. 1255. Maulānā Muḥammad 'Alī Sakkāki, with the takhallus Shāikh of Shirāz; his father, Muḥammad Amin, was a cutler, and he himself was engaged for a while in this trade, therefore his nickname Sakkāki (the cutler); Shaikh 'Alī Ḥazin mentions him in his *Ḍikr al-ma'arirīn*, ib. 1256. Mir Muḥammad Ḥusain of Sāwa, with the takhallus Shauki, went to India in the reign of Muḥammad Farrukhsiyar, on fol. 223^b. 1257. Mirzā Sāliḥ, with the takhallus Shāhādāt, born in a village near Balkh, ib. 1258. Mir Sharif Shirāzi, mentioned by Ḥazin, ib. 1259. Shams-al-din Gilān, mentioned by Ḥazin, ib. 1260. 'Abd-allāh Shaghaf of Kumm, also quoted by Ḥazin, ib. 1261. Sharaf-al-din Ḥusain, one of the poets of India, ib. 1262. Mirzā Hādī, with the takhallus Sharar, chief physician of Shirāz, father of the Mu'tamad-al-mulūk Nawwāb 'Alawikhan, ib. 1263. Mir Sayyid Muḥammad Shu'lah; his father, Mir Saifi, had come from Ardastān to Isfahān, where Mir Sayyid was born; he sometimes imitates in his songs Mullā Waḥshī, ib. 1264. Mir Kāzim of Kumm, with the takhallus Sharar, on fol. 224^a. 1265. Mullā Shu'ab of Khwāsār, ib. 1266. Gul Muḥammad, with the takhallus Shā'ir, a pupil of Mirzā Bidlī, ib. 1267. Ḥakim Shaikh Ḥusain Shuhbat, an Arab of Bahrain, went in 'Alamgir's reign from Shirāz to India and entered the service of prince Muḥammad A'zamshāh; in the reign of Muḥammadshāh he rose to high dignity and received the honorary title of *ḥakīm al-mulk*; in old age he performed the pilgrimage and returned safely to India, ib. 1268. Bāl Makand Shuhdā, a Hindū, on fol. 224^b. 1269. Sharif Kāshī, ib. 1270. Another Sharif Kāshī (perhaps identical with the preceding one), was at first a Kalandar in India, but became afterwards a tradesman, ib. 1271. Maulānā Muḥammad Sharī, ib. 1272. Maulānā Shāh Kummī (in the index it is Kūli), ib. 1273. Kādī Shihāb-al-din Mazidi, ib. 1274. Mir Shihāb, ib. 1275. Khwājā Shāikh Muḥammad, ib. 1276. Shamkhābeg, ib. 1277. Mullā Shāh Muḥammad, ib. 1278. Shaikh 'Abd-al-ʿaziz of Kashmir, ib. 1279. Lāla Malik Shahid, ib. 1280. Mullā 'Imat-allāh Shākir, on fol. 225^a. 1281. Shaikh Nūr-al-din Muḥammad, with the takhallus Shā'ik, ib. 1282. Mullā 'Abd-al-wahhāb Shā'ik, ib. 1283. Mir Yahyā Shīnāsā, ib. 1284. Shaikh Nūr-al-din Shā'ik, ib. 1285. Shāh Shahidā, ib. 1286. Shaikh Sadr-al-din, pupil of Shaikh Shihāb-al-din Suhrawardī and Shaikh Muḥyi-al-din 'Arabi, ib. 1287. Maulānā Sadr-al-din of Nishāpūr, author of the *Ṭarīk khawāsim* and of many Arabic poems; mentioned, like the following three poets, in 'Auri's *tadhkirah*, ib. 1288. Zāin-al-din Šā'id Khabūshāni, the door-keeper of Sulṭān Sikandar, ib. 1289. Saifi-al-din Tabrizi, on fol. 225^b. 1290. Maulānā Sadr-al-din al-Khejandī, one of the chiefs of Isfahān, greatly praised by 'Auḍī, ib. 1291. Shihāb-al-din Sharaf-

aladibbā (or Adib) Šābir bin Isma'īl altirmidhi, greatly esteemed by Anwari and Rashid-al-din Waṭwāt, lived at Sanjar's court, and was drowned in the Oxus by order of Aṭsiz, whose murderous plot he had secretly made known to Sanjar, ib. 1292. Abū-al-Sanjari al-Sandali, mentioned by Auḍī, on fol. 226^b. 1293. Shaikh Saifi-al-din Isḥāk of Ardabil, who heard of Sa'di's fame and came from his native place to Shirāz to visit the great poet, afterwards he went to Gilān and enjoyed the company and instruction of the great divine Zāhid Gilāni; he became his greatest pupil and son-in-law, on fol. 227^a. 1294. Kādī Šubrati (in the index Šūfi), one of the Indian 'Ulamās in the time of Muḥammad Tughluḥ, ib. 1295. Maulānā Rukn-al-din Šā'in of Simnān, a favourite of Tughāntimūrkhān, author of a *Ḍamā*, containing *ghazals*, *kit'as*, etc., ib. 1296. Maulānā Saifi-al-din of Isfahān, ib. 1297. Šādiq Dast-i-ghaib, of a famous family of this name in Shirāz, on fol. 227^b. 1298. Mullā Šādiq Halwā of Samarkand, one of the Naukars of Muḥammad Ḥakim Mirzā, Humāyūn's son; he lived till Akbar's reign and is mentioned by Badā'uni, ib. 1299. Šādiqbeg Afshar, of a Turkish tribe in Irān, went to India in Shāhjalān's reign (if that is correct, the date of his death, contained in the following chronogram, **دگر عجب که دمد صمد صادق از شب ما** = A. H. 1018, must be wrong); he is the author of a *mathnawi* in *matkārib*, on fol. 228^a. 1300. Sayyid Ja'far, with the takhallus Šādiq, might also be called Ja'far Kādhib (the liar), because his father, Sayyid Muḥammad Nūrbakhsh had falsely pretended to be the expected Mahdī or Paraclete, and he was still believing in it forty years after his father's death, as Mir 'Alī Shir informs us, ib. 1301. Šādiq of Kandahār, went to India in Akbar's reign, ib. 1302. Sabūḥi, of Caḡhatāi extraction, went to India at the same time and died A. H. 972 (or rather 973, according to the chronogram, **صوبی مجبور** at Akbarābād, ib. 1303. Another Maulānā Sabūḥi, on fol. 228^b. 1304. A third Maulānā Sabūḥi (probably identical with Sabūḥi the Caḡhatāi), ib. 1305. Amir Muḥammad Sāliḥ, one of Sulṭān Ḥusain Mirzā's Amirs, mentioned by Mir 'Alī Shir, ib. 1306. Saifi Bākharrī, ib. 1307. Shaikh Ya'qūb Šarfi of Kashmir, successor of Shaikh Ḥusain Khwārizmī in the spiritual leadership; he made the pilgrimage, and got acquainted with all the principal Arabian and Persian Shaikhs; he also enjoyed the favour both of Humāyūn and Akbar, and died A. H. 991 (chronogram, **شیر اسم**), the 12th of Dhū-al-ḥajjah, ib. 1308. Sāliḥ Diwānī, on whom the honorary title of 'Akili was bestowed by Akbar, on fol. 229^a. 1309. Maulānā Šarfi of Sāwa, a pupil of Mullā Muḥtasham Kāshī, went to India under Akbar, and is mentioned both in Badā'uni's history and the *Haft Ikḥin*, ib. 1310. Maulānā Faṣīḥ-al-din, with the takhallus Sāliḥ, a friend of Mir 'Alī Shir, who appointed him librarian of Sulṭān Ḥusain Mirzā, on fol. 229^b. 1311. Khwājā 'Alā-al-din 'Alī al-Sāni'i, a poet of the same time, ib. 1312. Sulṭān Muḥammad Sidki of Astarābād, purveyor of Shāh Tahmāsp, ib. 1313. Maulānā Šāfi of Tabriz, ib. 1314. Maulānā Kāsim Šarfi of Kumm, ib. 1315. Maulānā Malik Šāni'i, ib. 1316. Khwājā Bahā-al-din Šābir of

Samarkand, ib. 1317. Šānī Kāshī, ib. 1318. Šāfi of Harāt, ib. 1319. Šāliḥ of Badakhshān, ib. 1320. Šadr Kātib, ib. 1321. Šafā of Isfahān, ib. 1322. Šafā, born in Īraj, ib. 1323. Šafā of Khurāsān, flourished in the time of Sulṭān Mirzā, ib. 1324. Khwājah Mirak Šāliḥ, one of the chiefs of Khurāsān, ib. 1325. Šāliḥ of Harāt, was for some time one of Akbar's Munshis, but returned afterwards to his native place; he may be identical with No. 1324, on fol. 230^a. 1326. Šafā of Farghāna, mentioned in the Haft Ikhlām, ib. 1327. Maulānā Šābiri, ib. 1328. Shāh Šafī-aldin of Rai, youngest son of Shāh Kāsim Nūrbakhsh, ib. 1329. Šuratkāh of Isfahān, author of a rubā'i on the sudden death of his son Ridā, ib. 1330. Amir Rūz-bahān Šābiri of Isfahān, ib. 1331. Ākā Šafiyā of Isfahān, went to India in Akbar's reign and rose to high honours under Jahāngir, on fol. 231^a. 1332. Šāliḥ of Tabriz, ib. 1333. Šāliḥ Kāshānī, went to India, ib. 1334. Subḥi, born in Auhah (near Harāt), contemporary with Hilāl and Hātifi, ib. 1335. Mir Šadr-alislām of Tarnabiz, ib. 1336. Khwājah Kamāl-aldin Husain Šābiri of Hamadān, rose to great dignity under Akbar, had at first the wazirship of Gajarāt, was taken prisoner on the day of Khān Zaman's murder, but escaped death, ib. 1357. Maulānā Šāburi of Tābriz, on fol. 231^b. 1338. Maulānā Muḥammad Šāburi of Turbat, ib. 1339. Šāburi of Shirāz, ib. 1340. Šābiri of Marw, ib. 1341. Šābiri, the mirror-maker (Kīnāsā), ib. 1342. Šābiri-Kāk (perhaps identical with No. 1341), ib. 1343. Šadr-aldin Jilāni, born in Raest, mentioned by Shaikh Ḥazin, ib. 1344. Mirzā Šāliḥ Munshi, nephew of Sikandarbeg, the author of the *Tabārīn* (تاریخ عالم), ib. 1345. Maulānā Šābiri, ib. 1346. Šāfiḥ (in the text مصفى, in the index مصفى) of Shirāz, mentioned by Taki Auhadi, ib. 1347. Maulānā Šubḥati, ib. 1348. Khwājah Šā'in-aldin 'Alī of Isfahān, ib. 1349. Khwājah Šafī-aldin, ib. 1350. Šūfi of Ardastān, a dervish, ib. 1351. Šūfi of Shirāz, ib. 1352. Aḥmad Mirak Šūfi, on fol. 232^a. 1353. Subḥi Yazdajirdi, went to India in Jahāngir's reign, ib. 1354. Mir Šubḥi of Māzandarān, ib. 1355. Maulānā Šānī, ib. 1356. Ḥafīz Šāliḥ, a merchant, ib. 1357. Ghazfar (غفر), probably a wrong spelling for Ghadfar (غفر) Šābiri, the teacher of Taki Auhadi, went to India in Jahāngir's time, ib. 1358. Maulānā Šāfiri, son of Mālik of Kazwin, ib. 1359. Maulānā Šāfiri, ib. 1360. Maulānā Šalāḥ-aldin of Sāwa, with the takhalluṣ Šāfiri, went to India, ib. 1361. Šāfiri of Jaunpur, that is, Muḥammad 'Isā, lived in Akbar's reign and is mentioned by Taki-aldin Auhadi, ib. 1362. Mir Šabā', ib. 1363. Mullā Šabā', may be or may not be identical with No. 1362, ib. 1364. Šafiyā, the soothsayer of Isfahān (شفا), was a contemporary of Hakīm Shifā'i; both used to write satires upon one another, on fol. 232^b. 1365. Shamsāi Šāfir of Kumm, ib. 1366. Mirzā Šāliḥ, ib. 1367. Miyan Šadrjāhān Yāhāni (Bahāni), one of Akbar's Amirs, a disciple of Shaikh 'Abd-alnabi; Badā'uni mentions him, ib. 1368. Šadā of Kirmān, went to India under Akbar, ib. 1369. Mullā Šadr, ib. 1370. Mir 'Abd-alnabi Šābhāi, in Shāhjahān's reign, ib. 1371. Maulānā Šāikhalī Yazdajirdi, contended in

poetry with Maulānā Shānī and Šāfiḥ of Nishāpūr, on fol. 233^a. 1372. Bairambeg Subḥi, ib. 1373. Šafī of Sāwa, ib. 1374. Mir Šafī of Nishāpūr, ib. 1375. Kādī Šafī-aldin, 'Isā II, ib. 1376. Shāh Šafī Nūrbakhshī, ib. 1377. Jalāl-aldin Ḥasan, with the takhalluṣ Šalāi, of Shahrastān near Isfahān, was president of the council in Shāh 'Abbās' reign, ib. 1378. Ḥasanbeg Šāliḥ Khurāsānī, was in India during Akbar's reign, where Taki-aldin Auhadi saw him, ib. 1379. Maulānā Šafī of Nishāpūr, lived in Mashhad, ib. 1380. Sniḥi Khurāsānī, ib. 1381. Mir Šaidi of Taharān, went to India in the beginning of Shāhjahān's reign, on fol. 233^b. 1382. Ākā Šādiḥ, in the service of Dānishmand-khān, on fol. 235^b. 1383. Hakīm Muḥammad Kāzim, with the takhalluṣ Šābiḥ, in Shāhjahān's reign, contemporary and friend of Mir Šaidi; he died A. H. 1079 (chronogram, صاحب ربات یافت), ib. 1384. Mirzā Šadr-aldin of Mashhad, ib. 1385. Šafī Kūlibeg, one of the Safawi Amirs, ib. 1386. Šūfi, ib. 1387. Mir Tāj-aldin Ḥasan Šādi, ib. 1388. Manlās Šubḥati of Shirāz, ib. 1389. Mirzā Muḥammad 'Alī, with the takhalluṣ Šā'ib, son of one of the chief merchants of Isfahān, went early to India and gained Shāhjahān's favour; he afterwards accompanied Zafarkhān Šabzawari to Kashmir, and returned later on to his native country, on fol. 236^a. 1390. Šāliḥ of Mashhad, on fol. 242^b. 1391. Šabā (his native place is unknown), ib. 1392. Hājī Ibrāhīm of Shirāz, with the takhalluṣ Šāburi, went to Lucknow A. H. 1213; the verses quoted here are taken from the poet's MS., which he gave to the author of this tadhkirah, on fol. 243^b. 1393. Hājī Šādiḥ of Isfahān, with the takhalluṣ Šāmit, went twice to India, and made also a pleasure-trip to Kashmir, on fol. 244^a. 1394. Muḥammad M'n'm of Mashhad, with the takhalluṣ Šābiḥ, ib. 1395. Shaikh Šānī Balgrāmi, wrote his diwān in the service of Shaikh Muḥammad 'Alī Ḥazin, who greatly approved of his verses, ib. 1396. Mirzā Muḥammad 'Alī of Isfahān, with the takhalluṣ Šabāḥ, a modern poet, on fol. 245^a. 1397. Mirzā Muḥammad 'Alīkhān, with the takhalluṣ Šabā, likewise a modern poet, son of Nawwāb Muḥammad Kūlikhān, the son of Mirzā Muḥammad Muḥsin, who was the elder brother of Nawwāb Abū-almanūr-khān Šāfardjāng, on fol. 245^b. 1398. Mir Mazlur 'Alī, with the takhalluṣ Šūfi, of Rājgirāhah, contemporary with the author of the book, on fol. 246^a. 1399. Abū-alḥamkātkhān Šūfi, was Šubādār of Kashmir, ib. 1400. Ākā Ridā Šabā of Kashmir, ib. 1401. Shaikh Muḥammad Salīm Šan'ī of Kashmir, ib. 1402. Šāmit of Kashmir, ib. 1403. Mirzā Luṭfbeg Šabāḥ of Kashmir, ib. 1404. Shāh Šādiḥ, a dervish in Kashmir, on fol. 246^b. 1405. Muḥammad Šadākat, a native of the same country, ib. 1406. Husain Šarraf of Isfahān, ib. 1407. Šāfi Kāzarūni, ib. 1408. Šaidi Tuwānāl, ib. 1409. Muḥammad Šāliḥ of Isfahān, ib. 1410. Hakīm Šābiḥ, perhaps identical with Šābiḥ Hakīm, mentioned above, ib. 1411. Shaikh Šadr-aldin of Nishāpūr, a pupil of Mirzā Bhdī, ib. 1412. Mirzā Šafī-aldin Muḥammad-khān of Kumm, with the takhalluṣ Šafā'i, ib. 1413. Diyā-aldin Bisṭāmī, much praised by 'Auffi, ib. 1414. Diyā-aldin, that is, Mahmūd Abū Nasr bin Abi Shahlid alghaznawī, also praised by 'Auffi, ib. 1415. Diyā-

al-din, ib. 1416. Maulānā Dāmīrī of Hamadān, son of Maulānā Hairān, mentioned in the Haft Iklim, ib. 1417. Mir Nizām Diyā of Nishāpūr, ib. 1418. Diyā-al-din Khujandī, ib. 1419. Shaikh Diyā-al-din of Tabriz, a Šāfi, on fol. 247^a. 1420. Bībī Daftī of Samarkand, ib. 1421. Diyā of Ardūbād, ib. 1422. Diyā-al-din Fārtī, ib. 1423. Sayyid Kāsim Daftī of Simān, quoted by Taqī Aḥmadi, ib. 1424. Maulānā Dāmīrī of Isfahān, used at first the takhalluṣ Bāghlān, being the son of a gardener, but received afterwards from Shāh Tahmāsp the honorary title of Dāmīrī; his best known mathnawī are, *وادی و عذرا*, *نواز و نیاز*, *دیار و خزان*, *جنته الاخيار*, *سکندر نامه*, *لیلی و مجنون*; his numerous diwāns are imitations of former great poets, for instance, *معتوق لا يزال* of Sa'dī, *میرغزالی حسن مال* of Amīr Khusrāu, his *عنوان الزلال* of Khwājah Ḥasan, his *آکنه خیال* of Jāmi, his *معراج الامال* of Bābā Fighānī, his *سحر حلال* of Shāhī, his *نرازغالی* of Thāw'ī, his *اسب جلال* of Sālīb, his *سحاب جلال* of Aḡaṣī, his *لواعج خیال* of Shāhidī, his *ترانه وصال* of Mirzā Ashrafshāh; the author of this book saw Dāmīrī's Kulliyāt in Jahānābād, ib. 1425. Diyā-al-din Nakhshabī of Badā'īn, the author of the *طوطی نامه*, on fol. 248^a. 1426. Maulānā Diyā-al-din Muḥammad Kāshānī, ib. 1427. Diyāī Kazwīnī, on fol. 248^b. 1428. Diyā-al-din Kirmānī, became wazīr of Isfahān in the reign of Sulṭān Muḥammad Khudābanda Safawī, ib. 1429. Diyāī Multānī, under Akbar's reign; Taqī Aḥmadi saw him, ib. 1430. Diyāī Kalandar of Akbarābād, ib. 1431. Shaikh Diyā-al-din Muḥammad Jābirī of Isfahān, a cousin of Mirzā Sulaimān Jābirī, see above, No. 1039, ib. 1432. Mir Diyā-al-din of Dihlī, in Shāhjahān's time, ib. 1433. Ibrāhīm Dābībī, quoted by Shaikh 'Alī Ḥazīn, ib. 1434. Rūban Dāmīr, with the takhalluṣ Dāmīr, a great musician, under Aurangzib, ib. 1435. Sulṭān-al-shahādā Tughrul, who was vanquished by the Atābeg Kizil Arslan, on fol. 249^a. 1436. Abū Tāhir al-tālib bin Muḥammad al-khusrawānī, a Sāmānide poet, quoted by Firdausī (his extant poems have been published in text and German translation by Ethé in the 'Sitzungsberichte der Münchener Academie', philol.-histor. Classe, 1873, pp. 654-658), ib. 1437. Shihāb-al-din Abū-al-ḥasan Talhānī, a Saljūq poet, ib. 1438. Tughānshāh bin Muḥammad al-Mu'ayyad, was taken prisoner and blinded by Ibrāhīm Dāniyāl, on fol. 249^b. 1439. Mullā 'Alī Muḥaddith Tārmī, brother of Mullā Šādīk, went twice to India, died a. h. 981, ib. 1440. Bābā Tāhir Uryūnlu, a great rubā'ī-writer, ib. 1441. Tālib Jājarmī, a pupil of Shaikh Adhūrī, stayed at first in Shirāz and enjoyed the patronage of Sulṭān 'Abd-al-din Ibrāhīm; he wrote a book, *چوگان*, died at Shirāz and was buried by the side of Ḥāfiz, ib. 1442. Tāhir of Bukhārā, went to Harāt when Bābar was still a prince, on fol. 250^a. 1443. Tāhir of Abtwār, in Sulṭān Baisunkar's time, ib. 1444. Amīr Husain Jalāir, with the takhalluṣ Tufāilī, one of Sulṭān Husain Mirzā's Amīrs, ib. 1445. Maulānā Tāvirī, lived at the same time, is mentioned by Taqī Aḥmadi, ib. 1446. Bābā Tālib of Isfahān, went to India under Akbar, ib.

1447. Mirzā Hasan of Tirmidh, with the takhalluṣ Tālib, one of Akbar's Amīrs, ib. 1448. Tālib Āmulī, went to India under Jahāngīr, and rose to the rank of king of poets at the emperor's court through the assistance of the governor of Gujarāt, 'Abdallāhkhān Uzbek; he went to Faṭhpūr a. h. 1029, on fol. 250^b. 1449. Tufāilī, son of Mullā Darwīsh of Faṭhpūr, nephew of Mullā Šālīb; in his tenth year he read already the commentary on the *حکمت*; later on he entered Jahāngīr's service, on fol. 252^b. 1450. Maulānā Tārī of Sāwa, went to India under Akbar, died during a pilgrimage to Makkah, ib. 1451. Tālī' of Yazd, went at the same time to India, and lived as bookseller in Akbarābād, ib. 1452. Maulānā Tāhir of Nā'in, ib. 1453. Shāh Tāhir Kāshānī Dakhānī, lived at Akbarābād, on fol. 253^a. 1454. Maulānā Tūst, in Bābar's time, ib. 1455. Mirzā Tāhir Dakhānī, not identical with the poet just mentioned, on fol. 253^b. 1456. Maulānā Tawfī of Tabriz, ib. 1457. Tālib Gīlānī, on fol. 254^a. 1458. Tāhir of Harāt, ib. 1459. Muḥammad Tāhir 'Attār of Mashhad, ib. 1460. Kamāl-al-din Husain Tabī' of Sijistān, ib. 1461. Tāhirbeg of Ardastān, ib. 1462. Tabkhī of Kazwīn, a baker, ib. 1463. Maulānā Tabī' Kazwīnī, a pupil of Ḥakīm Shifā'ī, ib. 1464. Tāhir of Kandahār, ib. 1465. Muḥammad 'Alī, with the takhalluṣ Tā'if, of Jarbādān, 1466. Maulānā Tāhir Mūsawī, ib. 1467. Maulānā Tabī' of Simān, ib. 1468. Mir Tarzī of Shirāz, ib. 1469. Ḥakīm Abū Tālib of Tabriz, one of Shāh 'Abbās' physicians, was put to death by the Shāh's order for having been friendly with the Turks during their occupation of Tabriz, on fol. 254^b. 1470. Mullā Tughrā of Mashhad, went to India under Shāhjahān, ib. 1471. Shāh Tahmāsp, son of Shāh Ismā'īl Safawī, who ascended the throne a. h. 930, ib. 1472. Ḥakīm Tufāilī Lāhijī, ib. 1473. Muḥammad Ibrāhīm of Kashmīr, with the takhalluṣ Tūlī', in Jahāngīr's time, on fol. 255^a. 1474. Shāh Tabīb, ib. 1475. Tufāilī of Mashhad, ib. 1476. Mirzā Tālib of Isfahān, ib. 1477. Nawāzishkhān Rūmlī, with the takhalluṣ Tālī', ib. 1478. Mir 'Abd-al-ālī Tālī' (or, according to the index, Tālī'), a pupil of Mir Sayyid Muḥammad Thākīb, ib. 1479. Mir Muḥammad Tāhir Husainī Tālākāūtī, went to India under Jahāngīr, ib. 1480. Muḥammad Muḥsin Tālī' Gīlānī, lived in Isfahān, is quoted by Shaikh 'Alī Ḥazīn, ib. 1481. Mirzā Nizām-al-din Tālī', lived in Dihlī, ib. 1482. Muḥammad Tāhir, with the takhalluṣ Tākat, of Kashmīr, ib. 1483. Muḥammad Mirzā Tāhir Tausarkānī, his father was court historian (*دراغه نویسی*) of Shāh 'Abbās, ib. 1484. Mirzā Tāhir of Tāfrush, went with the Persian ambassador to India (when, is not stated), ib. 1485. Tāhir Turbatī, the father of the poet Amīn, on fol. 255^b. 1486. Hājī Tabīb, a Šāfi, ib. 1487. Tūlū' of Khwānsār, ib. 1488. Mirzā 'Abd-al-bāki, with the takhalluṣ Tabīb, born in Isfahān as son of Mirzā Raḥīm, the chief physician; he himself became chief physician of Nādirshāh, and accompanied him to India, ib. 1489. Mirzā Tūfān of Māzandarān, had many poetical contests with the poets of Isfahān; at the end of his life he went to Najaf and devoted himself entirely to the praise of 'Alī, ib. 1490. Mullā Tālib, on fol. 256^a. 1491. Hadrat Sulṭān Muḥammad Šafawī, with the takhalluṣ Tūlī', left Irān in a. h. 1200, went to

Mas'kaṭ and thence into India, during Shāh 'Alam's reign; he is the author of the *tadhkirah* الشعراء, ib. 1492. Zahir-aldin 'Abdallāh Shufurwah, famous in legal science, in the knowledge of the Hadith, and in the interpretation of the Kurān, praised by 'Auṭi, on fol. 256^b. 1493. Sayyid alajāl Zahir-aldin of Sarakhs, was munshi and secretary to Sultān Shahid, ib. 1494. Zahir-aldin Wali of Nasā (النسائي), ib. 1495. Amir Zahir-aldin alsaṃmūrī alsiṣṭānī, praised by 'Auṭi, whose contemporary he was; sent as envoy from Siṣṭān to Ghūr, he was very courteously received by Fakhr-aldin Muḥarrakshāh, in whose honour he composed a famous kit'ah, ib. 1496. Zahir-aldin Jarbādkānī, quoted by Taki Auhadi, ib. 1497. Zahir-aldin Muḥammad bin 'Alī Kātib Samarkandī, excellent in the art of Inshā, on fol. 257^a. 1498. Fādisihāh Kutbshāh, with the takhalluṣ Zill-allāh, one of the Kutbshāhs of the Dakhan, ib. 1499. Zahir-aldin Tāhir ibn Muḥammad Fāryābī, the famous rival of Anwarī; he died at Tabriz and was buried by the side of Khākānī and Muḥir-aldin Balaḳānī, ib. 1500. Maulānā Mahṃūd beg Zarfi, went to India under Akbar, on fol. 258^b. 1501. Zahrā of Nahāwand, on fol. 259^a. 1502. Zahrā of Lāhijān, a baker, ib. 1503. Maulānā Nūr-aldin Zuhūrī, born in Tarshiz, went afterwards to the Dakhan; he was pupil and son-in-law of Mullā Malik Kūmmī; his greatest fame he acquired in Bijāpūr, ib. 1504. Maulānā Zarfi of Tabriz, on fol. 262^a. 1506. Abū-almuẓaffar, with the takhalluṣ Zafar, of Kashmir, ib. 1506. Ustād 'Unṣurī, the king of poets in Sultān Mahṃūd of Ghazna's court, author of a diwān and of the following (entirely lost) mathnawī: خنک بت و وامق و عذرا، قصص الحموی، شاد بهر سرخ بت, ib. 1507. Ifakim 'Abd-al'aziz 'Asjadi of Marw, 'Unṣurī's pupil, and likewise a panegyrist of Sultān Mahṃūd, on fol. 263^a. 1508. 'Ain-almulk, ib. 1509. Ustād Shihāb-aldin 'Am'ak of Bukhārā, in Sultān Sanjar's time; he wrote a poem on the story of Joseph, which can be read in two different metres; Rashid-aldin Waṭwāt often quotes his verses in his *hisṣah*; 'Auṭi also praises him much, ib. 1510. Muḥammad 'Aṣṣār of Tabriz, author of the mathnawī مهر مشخري, quoted in Jāmi's Bahārīstān, on fol. 264^a. 1511. 'Asā'ir of Rai, in Sultān Mahṃūd's time, ib. 1512. Afṣal-alḥukamā Dihkān 'Alī Shatrānji of Bukhārā, praised by 'Auṭi; he was the greatest Kit'ah-writer before Ibn Yamin, ib. 1513. Mafkhar-alfuldālā Khwājah 'Amid, was in Sultān Nāsir-aldin's reign the auditor of the imperial accounts of Hindūstān, on fol. 264^b. 1514. Amīr Abū-alḥasan 'Alī ibn Ilyās alaghāṣī albukhārī, a great Amir and contemporary of Dāḳikī (see Ethé's 'Vorläufer und Zeitgenossen Ridāgi's' in 'Morgenländische Forschungen,' Leipzig, 1875, p. 62), ib. 1515. 'Umrāth, likewise a poet of the Sāmānides (see the same essay, p. 63), ib. 1516. 'Imād-aldin Ghaznawī, with the takhalluṣ 'Imādī, panegyrist of 'Imād-aldaulāh Dailamī; according to the Haft Iklim he had also the takhalluṣ of Shahrīyārī (comp. on the confusion prevailing with regard to the two poets 'Imādī, and the proper solution of this vexing question, A. Sprenger, Catal., p. 439, and Rieu ii. p. 557 sq.), ib. 1517. 'Abd-allāh Yūnāni (Yakṭānī), a Sūfī Shaikh who got his investiture from Junaid Baghdādī, on fol. 265^b. 1518.

'Abdallāh Ghālib, son of the preceding poet, addressed a rubā'ī to Shaikh Muḥyī-aldin 'Arabi, ib. 1519. Khwājah 'Atā of Rai, a famous Inshā-writer, mentioned by Taki Auhadi, ib. 1520. Tāj-aldin 'Umar, quoted by 'Auṭi, ib. 1521. Shams-alanwar Shaikh Farīd-aldin 'Attār, with his real name, Muḥammad son of Ibrāhīm, the druggist of Nishāpūr, author of the *izdār alawliya* تذکرة الاولیاء, and the following mathnawī: اسرار نامه، اخوان الصفا، وصیت نامه، جواهر الذات، مصیبت نامه، الهی نامه، مختار نامه، شتر نامه، گل مرز، بلبل نامه، منطلق الطیر، حیدر نامه; he got his investiture from Fakhr-alshahādā Majd-aldin Baghdādī and Najm-aldin Kubrā Rāzi; his father, Shaikh Ibrāhīm Ishāq, was a pupil of Kutb-aldin Haidar, ib. 1522. Amīr 'Unṣur-alma'ālī Kaikāwūs Iskandar bin Kābūs, wrote a book on ethics (در اخلاق) for his son, viz. the famous Kābūs-nāma, on fol. 267^b. 1523. 'Ain-alkudāt of Hamadān, a pupil of Shaikh Ahṃad Ghazālī, put to death under Sultān Sanjar A. H. 533, on fol. 268^a. 1524. Jalāl-aldin 'Atikī, ib. 1525. Shaikh 'Abdallāh Balbānī, on fol. 268^b. 1526. Khwājah 'Alī-almaḥjīd, praised by Taki Auhadi, ib. 1527. Amīr Nāsir-aldin 'Uthmān Pādīshāh, mentioned by 'Auṭi, ib. 1528. 'Abd-alrahṃān bin Muḥammad al'utāridī, in Sultān Mahṃūd's time, mentioned by 'Auṭi, ib. 1529. Hājī 'Uthmān of Marw, mentioned by the same, ib. 1530. Na'im, known as 'Attār albalchi (the druggist of Balch), ib. 1531. 'A'ishah of Samarkand, a clever woman, ib. 1532. Another 'A'ishah Mukri'ah, a rubā'ī-writer, on fol. 269^a. 1533. Shaikh Fakhr-aldin 'Irāqī, with his original name, Ibrāhīm bin Shahrīyār, born in Hamadān and pupil of Shihāb-aldin Suhrawardī, went to India by the advice of his Shaikh and entered the service of Shaikh Bahā-aldin Zakarriyā of Multān, whose daughter he afterwards married; later on he went to Rūm, where Mu'in Parwāna, one of the great Amirs of the governor, became his pupil; he died in Damaq, ib. 1534. 'Abd-almalik Abū Naṣr Gilānī, the same who inserted a bait of the old Sāmānide poet Khusravānī in his own poems, like Firdaus (comp. No. 1436), on fol. 270^a. 1535. Khwājah 'Abd-alkhalīk, one of the successors of Shaikh Najm-aldin Kubrā Rāzi, ib. 1536. Shaikh 'Ariz-aldin Nasa'i, a Sūfī, fell in love with the son of one of Sultān Jalāl-aldin bin Sultān Muḥammad's Amirs, ib. 1537. 'Imād Faḳih of Kirmān, began to flourish in the time of Muḥammad Muẓaffar, the father of Shāh Shujā', ib. 1538. Khwājah 'Ubad Zakānī, the great satirist, wrote a book *معانی*, and dedicated it to Shāh Abū Ishāq; he was a contemporary of Salmān of Sāwa; a good number of specimens of the satirical force of 'Ubad Zakānī are given here, for instance,

الدنيا جاتيك ميچ آوريد درو آياش نه بيند
 السعيد آنکه ري قاني هرگز نه بيند
 المعطار آنکه همه کس را بيمار خواند
 المرموم مشياریکه در مجلس مستان نشيند
 المتيح کذاب
 البديعت آن جواني که زن پير دارد

etc. etc., on fol. 270^b. 1539. Khwājah 'Abd-alkādir of Nā'in (in the district of Isfahan), contemporary with Sa'di, on fol. 272^a. 1540. Khwājah 'Izz-aldin Shirwānī, according to Taqi Aḥmadi a contemporary of Khākāni, ib. 1541. 'Alī ibn al-Husain albakharzi, ib. 1542. 'Izz-aldin Karaji of Kāzwin, ib. 1543. 'Aziz-aldin Farid of Khurāsān, ib. 1544. Khwājah 'Alī, the weaver, of Bukhārā, ib. 1545. Khwājah 'Isma' of Bukhārā, famous by his *kiṭās*, *tarjāt*, *ghazals*, and *kaṣidas*, especially those in honour of Sultān Khalil biṭ Mirānshāh; he died A. H. 840 (ta'rīkh, که شنید گفت تبت, مرگس), ib. 1546. Shaikh 'Aziz-aldin Mahmūd Kāshānī, mentioned in Jāmi's *Nafahāt-alunā*, on fol. 273^a. 1547. 'Alā-aldin Ūrjandi, mentioned in 'Aufi's *tadhkirah*, ib. 1548. 'Imād-aldin, known as 'Imādull (عماد), was attached to Khwājah Shams-aldin Muḥammad, and a great chess-player, ib. 1549. Maulānā 'Arif, author of the *mathnawī* *درد و گری و جوگان*, the latter dedicated to the wazīr Khwājah Pīr Ahmad bin Isḥāk, ib. 1550. Maulānā 'Alā-aldin of Dihlī, a pupil of Shaikh Niẓām-aldin Auliya, ib. 1551. Shāh Isma'il Safawī II, with the takhallus 'Adilī, ib. 1552. Maulānā 'Arif of Astarābād, on fol. 273^b. 1553. Shaikh 'Alī-aldaulah Simnānī, son of Ahmad bin Muḥammad of Bayāna, he descended from the old kings of Simnān, and was attached to the person of Arghūnkhān; later on he went to Baghdad and became a pupil of 'Abd-alraḥmān of Asfarān; on account of his heterodox ideas the Mufti Maulānā Niẓām-aldin of Harāt charged him with infidelity; he died 77 years, 2 months, and 4 days old, on the 23rd of Rajab, A. H. 736, ib. 1554. 'Ubeid Shirwānī, mentioned in the Haft Iklim, on fol. 274^a. 1555. Makhdūm Sayyid 'Alā-aldin of Oudh, originally of Khurāsān, ib. 1556. 'Arif, a poet of Sultān Husain Mirzā, ib. 1557. 'Isma'īl, ib. 1558. 'Isma'īl, brother of Maulānā Khākī, ib. 1559. Tahmāsp Kulī Turk, with the takhallus 'Arabi, of Yazd, ib. 1560. Bābā 'Alīshāh, mentioned in the Haft Iklim, ib. 1561. Muḥammad 'Askari Mirzā, son of the emperor Bābar and younger brother of Humāyūn, fled, after many altercations with his brother and imprisonment, to the holy cities of Hijāz, and died there A. H. 922 (ta'rīkh: دل عسکری پادشاه دریا دل, on fol. 274^b). 1562. 'Abd-alkābī of Nāhāvand, went to India under Akbar and entered the service of the Nawwāb 'Abd-alraḥim Khānkhānān, ib. 1563. Mir 'Abd-alkābī of Kāzwin, ib. 1564. 'Abd-alkābī of Gūnābād, ib. 1565. Amir 'Abd-alkābī, ib. 1566. Shaikh Bāyazīd, with the takhallus 'Arif, of Bukhārā, was a protégé of 'Abdallāh Khān Uzbek, by whose order his poems were collected in a diwān, ib. 1567. Shāh 'Abd-afall of Yazd, mentioned in the Haft Iklim, on fol. 275^a. 1568. Maulānā 'Ashikī Sanjari, mentioned in the same book, ib. 1569. Maulānā 'Ashikī of Khurāsān, ib. 1570. Maulānā 'Ashikī, a Hindū, ib. 1571. Maulānā 'Ashikī, may be identical with one of the three preceding poets, ib. 1572. Maulānā 'Ashikī of Shīrāz, ib. 1573. 'Ashikī Khānī, ib. 1574. Kāsim 'Alī, son of a grocer in Akbarābād, was a special murd of the emperor Akbar, and is mentioned several times by 'Abd-alkādir Badā'ūn; in his later years he turned a Sūfi, ib. 1575. 'Ifṭit of

Asfarān, in Shaikh Ādhurt's service, ib. 1576. Mir 'Imād-aldin Shīrāzi, ib. 1577. Maulānā 'Abidī of Khurāsān, on fol. 275^b. 1578. Maulānā 'Adilī of Badakhshān, much praised in the Haft Iklim, wrote an elegy on the death of Mirzā Ibrāhīm, son of Mirzā Sulaimān, ib. 1579. Maulānā 'Alim of Kābul, born in a village near Kābul, mentioned in the Haft Iklim and in Badā'ūn's history, had first Bahārī and afterwards Rāfi as takhallus, ib. 1580. Sayyid Muḥammad, with the takhallus 'Tyānī (according to the index on fol. 6^b, 'Itābi) of Najaf, went to India and entered Akbar's service; he was imprisoned for ten years in the fortress of Gwāliyar for having written a libel against Shāh Fath-Allāh, till he was released at last through the intercession of prince Salīm and others, ib. 1581. Hasanbeg 'Itābi, one of the Taklā tribe, went to India at the same time, on fol. 276^a. 1582. Mir Sayyid 'Alī of Hamadān, died A. H. 776; he is mentioned in the Haft Iklim, ib. 1583. Shaikh 'Abd-alkarīm of Jaunpur, with the takhallus 'Itābi, lived in Akbar's time; Taqi Aḥmadi mentions him, ib. 1584. Khwājah Muḥammad Raḥīm, with the takhallus 'Aḥlī, went from Shīrāz to India in Akbar's time; Badā'ūn saw him, ib. 1585. 'Abdī Kalandar of Khurāsān, on fol. 276^b. 1586. 'Abdī Karākūlī, ib. 1587. 'Abdī Gūnābādī, ib. 1588. Maulānā 'Aḥlī, in Shāh Tahmāsp's time, perhaps identical with Maulānā 'Arabi, who lived at the same time and also used at first 'Aḥlī as takhallus (see No. 1559), ib. 1589. 'Abdallāhkhān ibn Mahmūd Sultān, pādishāh of the whole of Tāran, see Khān Arzū's *tadhkirah*, ib. 1590. Maulānā 'Alī Kal (or Kul) of Astarābād, mentioned in the Haft Iklim, ib. 1591. Maulānā 'Imli, lived in Sultān Husain Mirzā's time, ib. 1592. Kādī 'Atā-Allāh (رامینی, راجینی), ib. 1593. Kādī 'Abdallāh, mentioned in the Haft Iklim, on fol. 277^a. 1594. Shaikh 'Alī Kalā (کلا), ib. 1595. 'Alā-aldin Khūrī, see the Haft Iklim, ib. 1596. Kādī Isā of Sāwa, contemporary with Fighānī and Sultān Ya'qūb, after whose death he was charged with infidelity by Sūfi Khalil, the Sultān's commander-in-chief, who hated the Kādī, ib. 1597. 'Abdī of Gūnābād, a protégé of Mirzā Jāhi Safawī, see above, No. 499; he wrote a *mathnawī*, *گرهر شادوار*, ib. 1598. 'Abdibeg, wrote a *mathnawī*, ib. 1599. 'Abdī of Shūshār, ib. 1600. 'Aḥlī, went to India in the reign of Akbar, whose service he entered, ib. 1601. Jamāl-aldin of Shīrāz, with the takhallus 'Urfi (his real name was Sayyid Muḥammad), went to India under Akbar, served there as a contemporary of 'Abd-alfadī and Faizī; he proposed to write a *khamash* in imitation of Niẓāmī's, but completed only three *mathnawīs*, ib. 1602. 'Ināyat, the Kātib of Shīrāz, became librarian in Akbar's library, on fol. 281^a. 1603. 'Alī of Khurāsān, ib. 1604. Mullā 'Abd-alwahhāb of Gilān, ib. 1605. Mullā 'Alī of Khurāsān, ib. 1606. Mir 'Abd-alwahhāb, with the takhallus 'Ināyatī of Isfahan, on fol. 281^b. 1607. Amir 'Alīshāh Khūrī, mentioned in the Haft Iklim, ib. 1608. Muḥammad 'Alim of Samarkand, ib. 1609. Mir 'Urfi of Tās, also mentioned in the Haft Iklim, ib. 1610. Mir 'Alī Najjār of Isfahan, went to India under Akbar, ib. 1611. Amir 'Ināyat-Allāh, ib. 1612. Mir 'Aziz-Allāh, ib. 1613. Mir 'Aziz Kāzwinī

(according to others Abhari), lived in India during Akbar's reign and was for some time chief financial minister for the Śūbas of Hindūstān; his poetry resembles that of the poets in Sulṭān Ḥusain's time, *ib.* 1614. Maulānā 'Iṣmī, with the honorary title of Mir Murtadā; the province of Badā'ūn was for some time assigned to him (*در انتاع او مقرر*), *ib.* on fol. 284^a. 1615. Shāh 'Iṣmī Kalandār, went to India, *ib.* 1616. Mirzā Jān (or Jāni according to the index) Ghaznawī, *ib.* 1617. 'Alī of Astarābād, a clever Inṣā'īa-writer, *ib.* 1618. Maulānā 'Abid of Isfahān, *ib.* 1619. Khwājāh 'Abd-alkādir, *ib.* 1620. Maulānā 'Aml of Isfahān, went to India under Jahāngir, *ib.* 1621. Hasanbeg 'Ajzi of Tabriz, was a follower of Bābā Fighānī of Shīrāz, *ib.* 1622. 'Alim Raihaki, on fol. 282^b. 1623. Mir 'Alī of Isfahān, *ib.* 1624. Darwish 'Abdallāh, *ib.* 1625. Maulānā 'Abdallāh of Shūshatār, mentioned by Taqi Aḥuḍdi, *ib.* 1626. Mirzā 'Abdallāh, Khān-i-A'zam, *ib.* 1627. Mirzā 'Abdallāh Jābri of Isfahān, son of the wazīr Mirzā Sulaimān (see above, No. 1039), *ib.* 1628. 'Abdallāh of Farankhūd (*کرمکر دوی آلا*), *ib.* 1629. Kādi 'Alā (*کرمکر دوی آلا*), *ib.* 1630. Shaikh 'Imād of Jirm (so according to the index), *ib.* 1631. 'Abd-alwāsi Jalālī, a great poet in Sulṭān Sanjār's time, *ib.* 1632. Khwājāh Abū Ismā'il 'Abdallāh ibn-Manṣūr Muḥammad alauṣatī, *ib.* 1633. Maulānā 'Idhārī, mentioned by Taqi Aḥuḍdi, *ib.* 1634. Mirzā 'Ināyat-allāh of Tabriz, the brother of Mirzā Sāliḥ of Tabriz (see above, No. 1332), *ib.* 1635. 'Arādi Lāhijī, *ib.* 1636. Maulānā 'Iyārī of Astarābād, on fol. 283^a. 1637. 'Abd-alsalām of Samarkand, *ib.* 1638. Mirzā 'Arab of Mashhad, the buḥfōn (*مغفور*) of Ḥamzah Mirzā, *ib.* 1639. 'Arab of Isfahān, *ib.* 1640. 'Arabshāh, *ib.* 1641. Mirzā 'Abdallāh, with the takhallus 'Ishk (according to the index 'Ishki), father of Mirzā Dā'ūd (see above, No. 774), *ib.* 1642. Shāh 'Ināyat-allāh Dailamī, *ib.* 1643. Darwish 'Iyānī, the son of Rafikī, *ib.* 1644. Mir 'Aishi of Yazd, *ib.* 1645. Maulānā 'Iyānī of Shīrāz, *ib.* 1646. Maulānā 'Iyānī, perhaps identical with one of the preceding poets of the same name, *ib.* 1647. Kādi 'Abd-alrazzāk, with the takhallus 'Ahdī, of Khurāsān, went to India under Akbar and gained the friendship of Kādi Nūr-allāh Shūshatārī, *ib.* 1648. 'Abd-alrazzāk, on fol. 283^b. 1649. Amir 'Isḥāq, one of the Turkīān Amīra, *ib.* 1650. Ustād 'Alī, *ib.* 1651. Mir 'Aziz Kāshī, *ib.* 1652. 'Alī Yākpai (one-legged) of Kazwin, *ib.* 1653. Tishmtī of Yazd, *ib.* 1654. Mullā 'Ishratī of Furūshān (a village in the district of Isfahān), went to India under Shāh-jahān and got into friendly relations with Rustam Mirzā Safawī, *ib.* 1655. Khwājāh 'Alī Kull 'Alawī, *ib.* 1656. Khwājāh Ḥafīz 'Alī, *ib.* 1657. 'Ishki Kāshānī, perhaps identical with No. 1641, *ib.* 1658. 'Iyānī of Astarābād, *ib.* 1659. 'Aziz of Bāgh, *ib.* 1660. 'Azizi of Tabriz, *ib.* 1661. 'Abdā (according to the index 'Abdi) of Abarakūl, *ib.* 1662. Maulānā 'Ilājī, *ib.* 1663. Jamīl-beg 'Alawī, *ib.* 1664. Mullā 'Asrī of Tabriz, *ib.* 1665. 'Azim of Nisāpūr, the son of Mullā Kāidī and nephew of Mullā Nazirī, went to India in Shāh-jahān's reign, *ib.* 1666. Mir 'Imād Khwushnawīs of Kazwin, the best Naskhī and Ta'lik-writer, was assassinated by Shāh 'Arabs' order, under the suspicion of being a Sunni;

he had before greatly vexed the Shāh by writing 70 baits only of the Shāhnāma, which he had been commissioned to transcribe, for the 70 toman sent to him, on fol. 284^a. 1667. Maulānā 'Arīf Lāhijī, mentioned by Taqi Aḥuḍdi, *ib.* 1668. 'Arīf of Gilān, *ib.* 1669. Kādi 'Ulamāi, on fol. 284^b. 1670. Hakīm 'Arīf, contemporary with Taqi Aḥuḍdi, *ib.* 1671. Mir 'Arīf of Yazd, *محرور و نا آهنگار*, author of a mathnawī written in Shīrāz, *ib.* 1672. 'Arīf of Lāhūr, author of a mathnawī written in Shīrāz, *ib.* 1673. 'Ākās 'Azimāi, *ib.* 1674. Mir 'Alai Yazdī, *ib.* 1675. Nīmatkhān 'Alī, with his real name: Mirzā Muḥammad, offspring of a family of physicians in Shīrāz, grew up in India and rose to a high rank in Aurang-zib's service; there are extracts given here, both from his diwān and from a mathnawī of his, *ib.* 1676. 'Abd-alkādir of Sijistān, on fol. 285^b. 1677. 'Abd-alkādir of Tān, *ib.* 1678. Maulānā 'Arīdī of Isfahān, *ib.* 1679. 'Āṣi, a dervish, *ib.* 1680. Another 'Āṣi, *ib.* 1681. 'Abd-azizkhān, pādīshāh of Samarkand, *ib.* 1682. 'Abdallākhān Uzbek, Shāh of Tūrān, who had brought the greater part of Khurāsān under his sway, *ib.* 1683. Shāh 'Abbās the Great, son of Sulṭān Muḥammad Khudābanda Safawī, on fol. 286^a. 1684. Mir 'Abd-alhusain, *ib.* 1685. Mir 'Abd-alsamad 'Atāi Kāshī, *ib.* 1686. 'Abbāsī, a poet in Shāh 'Abbās' service, in whose honour he assumed this takhallus; he went to India in Shāh-jahān's reign, *ib.* 1687. Shaikh 'Abd-alsamad Jalāl 'Amilī, a nephew of Shaikh Bahā-ad-dīn Muḥammad Jalāl 'Amilī; the Shaikh dedicated his treatise on grammar, styled *رساله صدیقی* to him, *ib.* 1688. Mir 'Abd-alhusain Jahānshāhī, *ib.* 1689. 'Alī Kulibeg Turkman, the son of Sulṭān Khalīfah, one of Jahāngir's Amīra, *ib.* 1690. Muḥammad Mu'min 'Izzī, of Firuzābād near Shīrāz, *ib.* 1691. Khwājāh Bākīr 'Izzat of Shīrāz, *ib.* 1692. 'Abd-alrahīm 'Abid, originally of Tūrān, lived in Dihlī, *ib.* 1693. Mir 'Aishi of Yazd, the pupil of Maulānā Wahshī, went to India, *ib.* 1694. Mirzā 'Abdallāh, the wazīr of Lāhijān, *ib.* 1695. Mir 'Abd-alhakḳ of Kumm, *ib.* 1696. Mir 'Azmi Kāshī, mentioned by Taqi Aḥuḍdi, on fol. 286^b. 1697. 'Azizi of Kazwin, *ib.* 1698. Mirzā 'Abd Manāf of Kumm, *ib.* 1699. Kadirāi 'Irfān, *ib.* 1700. Mir 'Ain 'Alī, *ib.* 1701. 'Abbās Kulikhān bin Hasanakhān Shāmlū; both, father and son, were Beglerbegs of Harāt; Nāzīm of Harāt wrote his *Yūsuf* and *Zalikha* at the request of 'Abbās, *ib.* 1702. 'Alī Pāshā, the father of Ismākhān Husain Pāshā, *ib.* 1703. 'Alī Ridāi, the Kātib of Tabriz, a fine Nasta'lik-writer, gained the patronage of Shāh 'Abbās through Mir 'Imād, *ib.* 1704. Mir 'Azmi of Mashhad, *ib.* 1705. Mullā 'Amil of Balkh, went to India, *ib.* 1706. 'Alī Ja'far Imāmī, was schoolmaster in Isfahān, *ib.* 1707. 'Amil, different from No. 1705, *ib.* 1708. 'Abdī Rāmīn, *ib.* 1709. Maulānā 'Abd-alkāshār, *ib.* 1710. 'Ishkiikhān, of Turkish extraction, was for some time Mirbakshī of Akbar, wrote ghazals, *qasidas*, and a mathnawī similar to that of Khanjārī (see No. 677), *ib.* 1711. Bākīr, with the takhallus 'Izzat, may be identical with No. 1691, on fol. 287^a. 1712. Mir 'Abdallāh 'Abdī ibn Shaikh Muḥammad 'Alī, who had the takhallus Ta'bi, one of the Shaikhs of Ushturkhān, in the district of Isfahān, *ib.* 1713. Muḥammad Ridāi Tabrizī, with the takhallus 'Unwān, *ib.* 1714. 'Ākās 'Alī, son of Khwājāh 'Abd-alsamad

Glāni, known as Samandar, ib. 1715. Sayyid 'Abd-aljalil Balgrāmi, the grandfather of Mir Ghulām 'All Arzā; he wrote a famous tarīkh on the capture of the fortress of Sattārāh by Aurangzib in A.H. 1111, ib. 1716. Shaikh 'Abd-alwahid Balgrāmi, in Akbar's time, author of a commentary on *نزهة الأرواح* and a Sūfi treatise *سبائل*, on fol. 289^b. 1717. Mir 'Alī Ridā, of Tāi Sarkān, went to India, ib. 1718. Mir 'Abdallāh, the son of Mullā 'Ishrat, ib. 1719. Mir 'Irfān, was bookseller in Isfahān, ib. 1720. Khwājāh 'Abdallāh 'Irfān, son of Khwājāh Makki, ib. 1721. Darwish 'Arif, ib. 1722. Mullā 'All of Shīrāz, ib. 1723. Manlūā Shāh Muḥammad Shīrāzi, with the takhalluṣ 'Arif, much praised in 'Alī Ḥazīn's *Tadhkirat-alnu'asir*, ib. 1724. 'Abūskhān (here spelt *عيسى*), governor of Lār, mentioned by 'Alī Ḥazīn, ib. 1725. Mirzā 'Alī-khān, a disciple of Muḥammad Husain Khwānsārī, ib. 1726. Ḥakīm Muḥammad Ridā 'Ishrat of Yazd, on fol. 288^a. 1727. Muḥammad Ridā 'Ishrat, may be identical with the preceding poet, ib. 1728. Sayyid Muḥammad Tāhir Kāshāni, with the takhalluṣ 'Alawī, went to India, ib. 1729. Khwājāh Muḥammad Nāsir 'Andalīb (the nightingale), ib. 1730. Mir 'Abd-alrah-mān of Kunm, ib. 1731. Mullā 'Alī 'All of Isfahān, son of Ḥājī Zain-al'ābidin Bannā, mentioned by 'Alī Ḥazīn, ib. 1732. Mirzā Mahdī 'All of Mashhad, ib. 1733. Mir 'Askarī of Kunm, an architect, on fol. 288^b. 1734. 'Alīmī of Shīrāz, ib. 1735. Mir 'Abd-alhusain 'Arif Kāshāni, ib. 1736. Ḥasan 'All Shīrāzi, with the takhalluṣ 'Arif, was two years in prison by order of Jahāngir, ib. 1737. Sayyid Murtadā Jabal 'Alīmī, with the takhalluṣ 'Im, ib. 1738. Mirzā Muḥammad Yūsuf of Tabriz, with the takhalluṣ 'Aziz, ib. 1739. Ināyat the goldsmith (*زرگر*), ib. 1740. 'Alīmī of Dārābjird (in the index *داراب*), ib. 1741. Mir Naṣīb-al-din 'All, ib. 1742. 'Alī Kāshāni, ib. 1743. Shaikh Nāsir 'All of Shirind, contemporary with Mirzā Bidil, author of a *diwān* and a *matnawī*, died in Dihli A.H. 1108, ib. 1744. 'Alī 'Azīm, eldest son of Nāsir 'All, lived in Shāh-jahānābād, and died towards the end of Muḥammad-shāh's reign, on fol. 290^a. 1745. 'Urūjī, son of an Indian Amir, was in the service of Jahāngir, ib. 1746. Shaikh 'Abd-al'aziz, with the takhalluṣ 'Izzat, son of the Shaikh 'Abd-alrahshid in Akbarābād, who was also his teacher; he came, through the intercession of Him-matkhān, son of Islāmkhān Badakhshāni, into 'Alamgir's service, but died in the prime of youth, ib. 1747. Mirzā 'Abd-alma'ālī, with the takhalluṣ 'Allī, received under Farrukhsiyar the title of Wizāratkhān, on fol. 291^a. 1748. Mu'tamad-al-mulk Nawwāb 'Alawikhān, with his real name: Mirzā Muḥammad Ḥashim, son of Mirzā Muḥammad Hādī Shīrāzi, and pupil of Maulānā Luṭf-allāh Shīrāzi, Maulānā Shāh Muḥammad, and others; in A.H. 1111 he came by water to the Dakhan and entered 'Alamgir's service; he rose to the dignity of Sheshazārī under Muḥammadshāh, was taken back to Irān by Nadīrshāh, but, after some years, got permission to return to India, ib. 1749. Aḥmad 'Alīkhān, with the takhalluṣ 'Izzat, the nephew of Nawwāb Sādat-khān Bahādūr Dhū-alfakārijān, ib. 1750. Mullā 'Abd-alhayy of Isfahān, ib. 1751. Mir Mu'min 'Arshi, ib. 1752. Mirzā Muḥammad 'All, with the takhalluṣ 'Arif,

was born in India, whither his father, a native of Tālakān, had moved; as a youth he went with his father to Irān and studied there, in Muḥammadshāh's reign he returned to India, ib. 1753. Ḥājī 'Abid of Isfahān, a contemporary of Ākā Muḥammad Khayyāt (the tailor) 'Ashik; he died shortly before the compilation of this *tadhkirah*, ib. 1754. Isākhbeg 'Udhri, brother of Ḥājī Luṭf 'Allbeg Aḥdur, the author of the *Āṭashkade*, on fol. 291^b. 1755. Ākā Muḥammad Khayyāt, with the takhalluṣ 'Ashik of Isfahān, called the 'second Sa'dī', ib. 1756. Maulawī Muḥammad 'Abūs (again *عيسى*) of Jann-pūr, famous by a *ta'rīkh* on the martyrdom of Ḥasan and Husain, on fol. 292^a. 1757. Hunarwarkhān, with the takhalluṣ 'Ākil, ib. 1758. 'Abd-al'aziz of Jaunpūr, on fol. 292^b. 1759. 'Azizkhān, ib. 1760. Muḥammad Himmat, with the takhalluṣ 'Ashik, of Kaashmir, ib. 1761. Shaikh 'Atā-allāh, with the takhalluṣ 'Atā, of the same country, ib. 1762. 'Ājiz of Kaashmir, ib. 1763. Muḥammad Sha'f' 'Alīm, of the same country, ib. 1764. Mir 'Ain 'All, also a Kaashmirian poet, ib. 1765. Shāh Ibrāhīm 'Izzat, of the same country, ib. 1766. 'Ishrat, ib. 1767. 'Ishkī, ib. 1768. Shaikh 'Atā-allāh, with the takhalluṣ 'Atā, lived in Amrūtha, and was a pupil of Mirzā Bidil, ib. 1769. Shaikh 'Izzat, lived in *دبوا*, a place near Lucknow, ib. 1770. Sayyid Luṭf-allāh, with the takhalluṣ 'Aṣl, in 'Alamgir's time, on fol. 293^a. 1771. Mirzā Ja'far 'Ashik, wrote a satire on Mirzā Abū Turāb Ghnār (see below, No. 1829), ib. 1772. Muḥammad Ḥāshim, with the takhalluṣ 'Ājiz, ib. 1773. Mirzā 'Abd-alma'ālī, with the takhalluṣ 'Ālī, a descendant of Farīd-al-din 'Attār, to whom he traced his origin through many generations; he was born in Nishāpūr, and entered at an early age the service of Shaikh Husain Mashhādī, who was from his mother's side a descendant of Shaikh Bahā-al-din al-'Amīl; afterwards he went to Isfahān and studied under Ākā Muḥammad Bihābidī, and at last he became in Karbalā a pupil of Mullā Muḥammad Bākīr Bahbahānī. Later on he went to India, and lived in familiar intercourse with Amīr Ghulām 'All 'Azād Balgrāmi and Mullā Kāmar-al-din Bālāpuri, the author of the *مظهر النور*, at Aurangābād in the Dakhan; the last part of his life he spent in Akbarābād, where he enjoyed a yearly income of 10,000 rupees through the favour of the Amir-alumara Nawwāb-aldaulaḥ Mirzā Sha'f'khān Bahādūr and Nawwāb Amir-aldaulaḥ Mirzā Zain-al'ābidinkhān Bahādūr Manṣūrijān, and died there A.H. 1214, when he was just on the point of visiting Karbalā, ib. 1774. Khwājāh Ghiyāth-al-din of Tabriz, mentioned in the *Haft Iklim*, on fol. 293^b. 1775. Ghazālī of Marw, one of the old poets, ib. 1776. Ghazālī Jang Ghārī, mentioned in the *Haft Iklim*, ib. 1777. Maulānā Ghazālī of Harāt, whose poems are often confounded with those of the preceding poet, ib. 1778. Ghayrī of Kābul, ib. 1779. Shāh Wīrdikhān-beg Dhū-alkādr, with the takhalluṣ Ghayrī, in Turkish he has the flattering epithet *نجم انداز* *نجم*, ib. 1780. Shāh Gharīb Mirzā Gharīb, son of Sultān Ḥusain, ib. 1781. Ghāzī Kalāndar of Isfahān, ib. 1782. Maulānā Ghubārī of Harāt, on fol. 294^a. 1783. Maulānā Gharīb of Trausexania, ib. 1784. Gharīb of Khurāsān, went to India under Humāyūn; his poems are often confounded with those of Shāh Gharīb Mirzā

(see No. 1780), ib. 1785. Mir Muhammadkhān, with the epithet Khān Kalān, and the takhallus Ghaznawī, one of the great Amirs of Humāyūn and Akbar; he is mentioned by Badā'uni, ib. 1786. Ghazfār (Ghazanfar?), ib. 1787. Mir 'Abd-alghani of Tāfurush, a contemporary of Taki Auhadi, mentioned in the Haft Iklim, on fol. 294^b. 1788. Ghanibeg of Hamadān, went to India in the beginning of Akbar's reign, was put to death as an accomplice in a plot against the emperor in favour of his son Jahāngir, ib. 1789. Shaikh Abū-alma'ālī, with the takhallus Gharibi of Lāhūr, a nephew and son-in-law of Muhammad Mi'yān Shaikh Dā'ūd, in Akbar's reign, on fol. 295^a. 1790. Ghurbati (index, Gharibi), whose birthplace is not known, likewise in Akbar's reign, author of a diwān and of the *مونس جان*; he was once in Transoxania and attended the majlis of Shaikh Husain of Khwārizm; he died A. H. 966 at Āgra, ib. 1791. Ghazālī of Mashhad, with his real name: 'Alī Ridā, fled on account of heresy from Khurāsān to India; Khānzamānkhān, with the takhallus Sultān, the governor of Jaunpūr, sent him 1000 rupees and called him to his residence (see No. 689); Ghazālī died A. H. 980 at Āgra, ib. 1792. Gharib of Sabzwār, in Sultān Husain Mirzā's time, on fol. 296^a. 1793. Ghiyāth of Balch, ib. 1794. Maulānā Sa'id Ghulāmī, ib. 1795. Maulānā Ghawwāsī, according to some of Yazd, according to the majority of authorities a native of Khurāsān, ib. 1796. Ghurūrī Kāshī, ib. 1797. Mir Ghurūrī Kāshī, went to India under Shāhjahān, ib. 1798. Ghani of Isfahān, ib. 1799. Mir Ghani, ib. 1800. Ghiyāth Kūr Halwāi, a famous poet of Fārs, ib. 1801. Mullā Ghiyāth-al-din of Mashhad, on fol. 296^b. 1802. Maulānā Ghiyāth of Sabzwār, ib. 1803. Maulānā Ghairatī of Shirāz, ib. 1804. Shaikh Muhammad Tāhir Ghani of Kashmir, a friend of Sā'ib, Kalim, and Muhammad Jān Kudsi, died A. H. 1079, according to the following chronogram of Muhammad 'Alī Māhir: *اگر کسی سوی در بفا از دار فانی شد*, on fol. 297^a. 1805. Maulānā Ghubārī, on fol. 298^a. 1806. Kāsim Ghubārī, ib. 1807. Ghubārī Kirmānī, ib. 1808. Ghiyāth-al-din, ib. 1809. Muhammad Taki Ghāfilī, ib. 1810. Mir Ghiyāth-al-din, the nephew of Mir Burhān of Abarkūh, ib. 1811. Khwājah Ghiyāth-al-din Nakhabandī Yazdī, on fol. 298^b. 1812. Ghiyāth of Harāt, ib. 1813. Muhammad Sharif Ghazālī of Andujān, a pupil of Shaikh Husain Khwārizmī, used sometimes Sharif as takhallus too, ib. 1814. Dada Ghairi, a Turk of Kirmān and contemporary of Taki Auhadi, was killed by Mir Fuzūlī of Astārābād, ib. 1815. Muhammad Akram Ghanimat Ganjī of Lāhūr, author of a mathnawī, styled *عزیز و شاعر*, ib. 1816. Ghanthi, a poet of Gujārat; his name was Hasan, ib. 1817. Hājī Muhammad Ima'ālī Ghāfilī of Sijistān, with the epithet *روشن رتم*, a famous penman, ib. 1818. Mirzā Ghiyāth-al-din, eldest son of Mirzā Sadr-al-din, mentioned by 'Alī Hāzin, on fol. 299^a. 1819. Mirzā Hasan Ghayūr of Kirmān, also mentioned by Hāzin, ib. 1820. Maulānā Ghāzī, ib. 1821. Ghani of Shirāz, ib. 1822. Nawwāb Nawāzishkhān Rūnī, with the takhallus Ghāfilī; his poems are collected in a diwān, ib. 1823. Mullā Muhammad Ghairat of Kashmir, ib. 1824. Mirzā Fa'id-alhakk Ghānā, likewise, ib. 1825. Mirzā Beg

Ghāfilī, likewise, ib. 1826. Ākā 'Abdallāh Ghawwās, ib. 1827. Muhammad 'Ākil Ghairat, ib. 1828. Khwājah Mu'ni-al-din, known as Shāh Ghāzī, of Bukhārā, was *توش بیک* (read *توش بیک*) under Sultān Shāh 'Ālam Sultān Muhammad Mu'azzam, Aurangzeb's son, ib. 1829. Mirzā Abū Turāb Ghubār, on fol. 299^b. 1830. Lācman Singh Ghayūrī of Shāhjahānābād, disciple of Mirzā Muhammad 'Alī, son of Mirzā Akhyar-allāh Riyāzī, and of Mir Shams-al-din Fakir; a few years before the composition of this work he went to Lucknow, and the British government of India offered him 300 rupees per month, but he refused; he was in A. H. 1218 just 70 years old, and lived in Shāhjahānābād, ib. 1831. Sayyid Jalāl-al-din, with the takhallus Ghālib, lived in Zaidpūr near Lucknow, and died a few years before A. H. 1218, ib. 1832. Firdausī Tūst, with his original name: Abū-alkāsim alhasan bin 'Alī, the immortal author of the *Shāhnāma*, ib. 1833. Farid-al-din al-Kātib, attached himself, after having served several sovereigns, to Sultān Sanjar; he is praised by 'Aufl, on fol. 300^a. 1834. Fakhr-al-din Muhammad alnarkhānī, a contemporary of 'Aufl, who had many poetical contests with him in Nishāpūr, on fol. 300^b. 1835. Farid-al-din Jājarmi, studied, according to 'Aufl, in Bukhārā, ib. 1836. Fakhr-al-din alkhattāt of Harāt, was personally known to 'Aufl, ib. 1837. Kādi Fakhr-al-din *دمرجی*, ib. 1838. Farid Mashriki, ib. 1839. Ūstād Abū-alhasan Farrukhī alsanjari (read *alsejri*), one of Sultān Mahmūd's court-poets, see 'Aufl and Jāmī's Bahārīstān (the same *kaṣīdah* is quoted here, which Hammer has translated in his 'Schöne Redekunst', entitled *داغها*), on fol. 301^a. 1840. Sharaf-al-hukamā Athir-al-din Futūhl of Marw, a poet of the Saljūks, contemporary with Adīb Sābir and Anwarī, ib. 1841. Fakihl of Marw, on fol. 301^b. 1842. Hakīm Fakhr-al-din Jarjānī, the author of *روشن و امین*, ib. 1843. Maulānā Farqadī, one of Sultān Sa'id Muhammad bin Sām's poets, mentioned by 'Aufl, on fol. 304^a. 1844. Hakīm Majd-al-din Fahimī of Bukhārā, ib. 1845. Farid Kāfi, one of Ghiyāth-al-din bin Sām's poets, ib. 1846. Fathī Ghaznawī, on fol. 304^b. 1847. Imām Fakhr-al-din Rāzī, with his full name: Abū 'Abdallāh Muhammad ibn al-Hasan alkurāshī altamīmī albakrī, born A. H. 524 in Rai, died A. H. 606, ib. 1848. Khwājah Muhammad bin Mahmūd Dihdār, with the takhallus Fāni, author of many Arabic and Persian works, and of glosses to the *گلشن-راز*; he went to India under Akbar and lived in intimate friendship with Nawwāb 'Abd-alrahīm Khānkhānān, on fol. 305^b. 1849. Muhammad Husain Farang, a merchant, ib. 1850. Jamilah Khānām, with the takhallus Fasihah, known by Taki Auhadi, ib. 1851. Fātimah of Khurāsān, a clever woman, ib. 1852. Fātimah Kawwālāh, lived in Isfahān, ib. 1853. Falakt Shirwānī, a contemporary of Khākhānī, with whom he had poetical contests, was like him a pupil of Abū-al'ulā of Ganja; his diwān found great favour with Ulughbeg, ib. 1854. Amir-i-Kabir Niẓām-al-din Amir 'Alishir, with the takhallus Fāni; his father, of Coghatāi extraction, was an official in the emperor Bābar's service; Amir 'Alishir himself was wasir of Sultān Husain Mirzā, and wrote poetry in three languages, in Arabic, Persian, and Turkish (or rather Coghatāi, where he

assumed the takhalluṣ Nawā'i; he was the great patron of poets and learned men, and died, according to the chronogram انوار رحمت (A. H. 906), ib. 1855. Fakhr-aldin Isfahānī, on fol. 306^a. 1856. Shaikh Abū-alwāhid (in the index 'Abd-alwāhid) Fāriḡhī, praised by Mir 'Alidhīr; he was in the service of Humāyūn, and lived till the time of Akbar, ib. 1857. Mirzā Abū-alfath, with the takhalluṣ Fathī of Gānābād, ib. 1858. Maulānā Fathī of Tabriz, ib. 1859. Mullā Fathī of Ardestān, ib. 1860. Maulānā Fathī of Murghān (near Andujān), ib. 1861. Abū Tarābiyyah, with the takhalluṣ Fīrkatī, of Anjūdān, in Shāh 'Abbās' time, ib. 1862. Shaikh Farid-aldin Shakarganj, one of the saints of India and son of Firūzshāh of Kābul; he was the spiritual guide and patron of Niẓām-aldin Auliya, on fol. 306^b. 1863. Maulānā Farah-allāh of Shūshṭar, lived in India in Akbar's time and wandered through the whole of Hindūstān, ib. 1864. Calāhibeg Tabrizī, with the takhalluṣ Fāriḡh, known as the 'great scholar of Tabriz' (عالم تبریزی); he studied in Shirāz under Mullā Mirzā Jān, went to India in Akbar's time, and wrote a refutation of the prophets (رساله در رد انبیاء) for which sin he was struck by a horrible illness and went down to hell, ib. 1865. Maulānā Fādisshāh Tabrizī, with the takhalluṣ Fāriḡh, on fol. 307^a. 1866. Ākā Shāhakt, with the takhalluṣ Fanā'i, mentioned by Mullā Naṣrā (Naṣrābādī), ib. 1867. Maulānā Fakhrī, an Indian poet, ib. 1868. Fardī, ib. 1869. Bābā Fighānī of Shirāz, the favourite of Sultān Ya'qūb; all the great masters of later times, as Wahsbi, Naẓīrī of Nishāpūr, Damirī of Isfahān, Husain Thanā'i, 'Urṣī of Shirāz, Shifā'i of Isfahān, Rukn-aldin Masih Kāshānī, Maulānā Muhtasham, and others, down to Mirzā Sā'ib, were imitators of his poetical style, ib. 1870. Farid-aldin of Sijistān, mentioned by 'Anṣī, on fol. 313^b. 1871. Mullā Asghar Fanā'i, went to India under Akbar and is mentioned by Badā'i'uni, ib. 1872. Khwājah Ghiyāth-aldin of Shirāz, with the takhalluṣ Firibi, went to India under Jahāngīr, and was a great penman in ناسخ و ثلث, the inscriptions on the تاج اکبرکاد; the مزار تاج محل and the گنج اکبرکاد, ib. 1873. Khwājah Farid-aldin Ahwal, a disciple of Imāmī of Harāt, on fol. 314^a. 1874. Farid-aldin of Fārs, ib. 1875. Farid-aldin of Balkh, ib. 1876. Maulānā Fasiḡhī of Tabriz, mentioned in the Haft Iklim, ib. 1877. Mirzā Fasiḡhī Anṣārī of Harāt, ib. 1878. Fāḡillī Kirmānī, quoted in the Haft Iklim, on fol. 314^b. 1879. Maulānā Faḡlī, on fol. 315^a. 1880. Maulānā Faḡlī Jarbā'ikānī, ib. 1881. Amir Faḡlī of Hamadān, ib. 1882. Faḡlī of Kazwin, ib. 1883. Maulānā Fiḡārī of Salzwār, mentioned in the Haft Iklim, ib. 1884. Kāḡī Ahmad Fiḡārī of Asfārān, ib. 1885. Sultān Firūzshāh, the pādīshāh of Dihlī, to whom the تاج was dedicated, on fol. 315^b. 1886. Shaikh Fīdā'i Lahijānī, wrote a famous commentary on Muḥammad Shabistarī's گلشن راز, ib. 1887. Maulānā Fahmī Kāshānī, a matchless ghazal-writer, ib. 1888. Fahmī of Tāharān, went to India in Akbar's time, on fol. 316^a. 1889. Fahmī of Hurmūz, ib. 1890. Mir Fahmī, ib. 1891. Tahmāsp Kūl Fahmī, ib. 1892.

Shāh Kāsimī Fahmī, ib. 1893. Fahmī of Samarkand, the son of Nāṣir of Samarkand, lived in India under Akbar, ib. 1894. Maulānā Fahmī of Astarābād, died in Dihlī, ib. 1895. Maulānā Fattāḡhī of Nishāpūr, ib. 1896. Faridūn Husain Mirzā, ib. 1897. Fakhrī of Isfahān, the elder brother of Hamd-allāh Mustaufī, ib. 1898. Fakhrī of Baghdād, ib. 1899. Another Fakhrī, ib. 1900. Another Fakhrī again, ib. 1901. Fakhrī of Harāt, ib. 1902. Maulānā Fakhrī Kāshifī, son of Mullā Husain Wā'iiz and grandson of Jāmi; he composed a mathnawī, محمود و اياز, and lived as preacher in Harāt (he may therefore be identical with No. 1901), on fol. 316^b. 1903. Khwājah Fānī of Tabriz, ib. 1904. Fakhrī of Tabriz, ib. 1905. Khwājah Fānī Kirmānī, ib. 1906. Fardī of Tabriz, ib. 1907. Mir Mahmūd Fuzūnī of Salzwār, a contemporary of Taqī Anḡhalī, was obliged to flee from Kirmān on account of a murder he committed whilst drunk, and settled in Isfahān, ib. 1908. Mir Mahmūd Fuzūnī of Astarābād, lived in Isfahān too and was contemporary with the preceding poet of the same name and takhalluṣ, ib. 1909. Mir Hāshim Fuzūnī of Astarābād, ib. 1910. Shaikh Ilāhdād Faḡlī Sirhindī, ib. 1911. Maulānā Farkī of Kābul, ib. 1912. Fudūllī of Baghdād, a clever poet in Arabic, Persian, and Turkish; he wrote a Turkish Khamsah, ib. 1913. Fardī of Arslabll, on fol. 317^a. 1914. Fardī of Turbat, ib. 1915. Fardī of Nahāwānd (so in the index, the text seems to have Thanisari), ib. 1916. Khwājah Abū-albarakāh, with the takhalluṣ Fīrkatī, in Humāyūn's service, ib. 1917. Manlānā Fātawī, on fol. 317^b. 1918. Amir Kamāl-aldin Husain Fanā'i of Harāt, lived in Sultān Husain Mirzā's time, mentioned just as No. 1917 in the Majlis-al-shūshāh, ib. 1919. Another Fanā'i, ib. 1920. Maulānā Ramadān Fīdā'i, ib. 1921. Khwājah Muḥammad Ridā, with the takhalluṣ Fikrī, of Isfahān, son of Shaikhbeg of Isfahān, went to India, ib. 1922. Fikrī of Rai, went to India, ib. 1923. Mullā Mirak Jān Fikrī, ib. 1924. Mir 'Alī 'Arab Fikrī, ib. 1925. Maulānā Sayyid Muḥammad Jāmabāf (the weaver), with the takhalluṣ Fikrī, of Kharāsān, a great rubā'i-writer and therefore known as 'Mir Rubā'i'; he went to India in Akbar's reign, sung many poems in his praise, and died A. H. 973 (chronogram: (میر رباعی سفر نمود) in Jaupūr, ib. 1926. Darwish Fikrī of Qillān, on fol. 318^a. 1927. Fikrī of Astarābād, ib. 1928. Fikrī of Arslabll, ib. 1929. Fikrī of Ardābād, a contemporary of Maulānā Wahsbi, ib. 1930. Fikrī of Akbarābād, ib. 1931. Mahmūd beg Fuzūnī, went young to India in Akbar's reign, and rose in Shāhjahān's time to the rank of Mustaufī (auditor of accounts) of the whole realm; he was a clever ghazal-writer, ib. 1932. Imām Kullibeg Fuzūnī, went to India in Shāhjahān's reign, on fol. 318^b. 1933. Afḡalkhān Fuzūnī, was news-writer of Gujarāt under Akbar, ib. 1934. Faridūnkhan, in Humāyūn's service, ib. 1935. Muḥammad Sāliḡ Fāriḡh, son of Bābār's librarian, went to India, ib. 1936. Mirzā Fāriḡh of Shirāz, brother of Shāh Fath-allāh, changed, whilst in India, his takhalluṣ Fāriḡh into Fā'ikī at the request of Nawwāb Bairamkhān, the Khānkhānān, who favoured another poet with the takhalluṣ Fāriḡh, viz. Shaikh Abū-alwāhid Khānī; but when he went to Irāk, he

used his old takhalluṣ again; he returned afterwards to India and died there, ib. 1937. Fāriḡh of Marāsh, ib. 1938. Sharifāi Fāriḡh, ib. 1939. Fāriḡh of Sabzwār, on fol. 319^a. 1940. Fāriḡh Kāshī, ib. 1941. Ibrāhīm Fāriḡh of Isfahān, ib. 1942. Fāriḡh of Isfahān, ib. 1943. Another Fāriḡh, ib. 1944. Mirzā Sharaf Furūḡh of Transoxania, went to India, ib. 1945. Furūḡh 'Aṭṭār (the druggist), ib. 1946. Furūḡh of Kashmīr, died A. H. 1070, ib. 1947. Mir Muḥammad Fāris, ib. 1948. Mir Fā'id of Gilān, went to India, ib. 1949. Maulānā 'Alī Fā'id, ib. 1950. Mir Fā'id of Natanza, went to India in Jahāngīr's time and was appointed secret news-writer for Gujaraṭ, ib. 1951. Figāri of Samarkand, lived in 'Abulākhkhān Uzbeḡ'g's time, on fol. 319^b. 1952. Mir Haidar 'Alī Fā'id of Isfahān, ib. 1953. Faḡidī, ib. 1954. Sayyid Hasan Faḡid of Shirwān, ib. 1955. Maulānā Faḡid of Turbat, went to India under Akbar and sung poems in his praise; Shaikh Faḡid, the great poet, mentions him in laudatory terms, ib. 1956. Shaikh Faḡid Fayyāḍī, son of Shaikh Muḥarrak, who was a descendant of Shaikh Ḥamid-alduī Nāḡūrī; this king of poets at Akbar's court was the brother of the famous historiographer and prime minister Shaikh Abū-alfaḍl; he wrote, besides his lyrical poems, the mathnawī نل و دمن and a commentary on the Qurān, without diacritical points, entitled سوانح الانام and died A. H. 1004, ib. 1957. Fakīm Faḡfur Lāhijī, with his original name: Mir Muḥammad Husain, went to India under Jahāngīr and acted as physician in ordinary to prince Parwiz; his first takhalluṣ in Irān was Kasīmī, which he changed into Faḡfur after having gone to India, on fol. 324^a. 1958. Firibī Rammāl (the soothsayer) of Kirmān, on fol. 324^b. 1959. Manlānā Firibī, in Akbar's reign, ib. 1960. Mir Farīdūn of Mashhad, ib. 1961. Maulānā Faḍl of Khalkhāl (in Adharbāijān, between Kāzwīn and Gilān), nephew of Maulānā Shaikh Aḥmad Khalkhālī, ib. 1962. Mir Faḍl-allāh Mūsawī, on fol. 325^a. 1963. Fitrāt of Kashmīr, in Akbar's time, ib. 1964. Shaikh Aḥmad Fanā'i of Khalkhāl, ib. 1965. Muḥammad Mukīm Fanjī, son of Mullā Kaḡidī, nephew of Maulānā Nāzīrī, panegyrist and companion of Bahādur Zafarjāng, better known as Mirzā Janbeḡ Shāh Shujā'ati, made afterwards a pilgrimage to the holy cities of Hijāz, ib. 1966. Mullā Fākhīr Bahābhānī, on fol. 325^b. 1967. Zamānāi Zarkashī (the goldwire-drawer), with the takhalluṣ Firibī, of Isfahān, ib. 1968. Maulānā 'Abd-alrazzāq, with the takhalluṣ Fayyāḍī, originally of Lāhijān, but known as Kummī, a pupil of Maulānā Saḍr-alduīn Shīrāzī, ib. 1969. Mirzā Muḥammad 'Alī Fāṭhī, on fol. 327^a. 1970. Mirzā Abū-alfaṭh of Sabzwār, with the takhalluṣ Fāṭhī, ib. 1971. Mir Raḍī Fāṭhī of Gilān, mentioned in 'Alī Ḥazīn's tadhkirah, ib. 1972. Shaikh Faṭh 'Alīkhān 'Abbāsī, uncle of the author of رباني الشعر, 'Alī Kulīkhān Wāli, one of Sulaimān Ṣafawī's Amīrs, ib. 1973. Maulānā 'Alī Fā'id, ib. 1974. Mirzā Ghiyāth-alduīn Maṣūr, with the takhalluṣ Fikrat, son of Mirzā Ghiyāth-alduīn Maṣūr Dashtaki Fārsī, went to India under Shāhjahān and was afterwards one of Aurangzib's officials, ib. 1975. Rustam Mirzā Ṣafawī, with the takhalluṣ Fīḍā'i (has appeared already in No. 840, since his takhalluṣ became only

afterwards known to the author of this work), ib. 1976. Muḥammadḡ Fursat, went from Irān to India, on fol. 327^b. 1977. Mirzā 'Abdallāh Fanā, ib. 1978. Fakīhl of Harāt, ib. 1979. Shaikh Muḥsin Fānī, originally of Kashmīr, pupil of Mullā Ṣarfī Kashmīrī and teacher of Ṭāhir Ghānī and Ḥājī Aslam Sālim; he was greatly honoured by Shāhjahān's Amīrs, and an intimate friend of prince Darā Shukūh; his investiture as a dervish he received from Shaikh Muḥibb-allāh of Allāhābād, the so-called second Ibn 'Arabi; for some time he was waṣīr of Allāhābād under Shāhjahān, but lost the emperor's favour on account of some panegyrics by him on Muḥammadkhān, the ruler of Balkh, which were found in the latter's library after the conquest of Balkh by prince Murād-bakhsh; he went to Kashmīr and died A. H. 1081, ib. 1980. Mirzā Mu'izz-alduīn Muḥammad Mūsawī Fitrāt, son of Mirzā Fakhrāi Kummī; he is known as Mashādī, because he took his abode in Mashhad on account of his mother being a daughter of Mir Muḥammad Zamān Mashhadī; in 'Alamḡr's time he went to India and was raised to a high place of dignity; he has three takhalluṣes, Fitrāt, Mu'izz, and Mūsawī; he died in the Dakhan A. H. 1106, according to the chronogram, معز الدين محمد موسى رفت, with his original name: Muḥammad Ibrāhīm, brother of Mullā 'Ishrāṭī; he went to India under Shāhjahān and entered the service of Nawwāb Zafarkhān, the governor of Kashmīr; he is probably identical with Ibrāhīm Fāriḡh of Isfahān, in No. 1941, on fol. 328^b. 1982. Akā Muḥammad Ibrāhīm, with the takhalluṣ Faḡidān, son of Akā Husain Ṭājī and pupil, both in sciences and poetry, of Ḥājī Sālim of Kashmīr; his contemporary, Miṣṣān Nāṣir 'Alī (who exchanged poetry with Mirzā Mu'izz-alduīn Fitrāt in No. 1980), praised him very much, ib. 1983. Mullā Farīdūn of Shīrāz, on fol. 329^a. 1984. Fanā'i, Caghātā'i, in Akbar's service; details of his life, especially of his travels, pilgrimage, etc., are found in Badā'ūn, ib. 1985. Fūsūn of Yazd, may be identical with Afḡd-khān Fūsūn, in No. 1933; he was in Akbar's service, and is mentioned by Badā'ūn, ib. 1986. Firḍa of Kābul, son of a slave of Mirzā Muḥammad Fakīm, was in Ḥamāyūn's and Akbar's service, ib. 1987. Fārsī, a clever penman and painter, son of Khwājāh 'Abd-alḡamad Mṣawwīr (the painter), mentioned by Badā'ūn, on fol. 329^b. 1988. Amīnāi Fā'ik of Isfahān, ib. 1989. Mullā Faḡid Kāshī, ib. 1990. Mullā Bākir Fā'id of Māzandarān, mentioned in 'Alī Ḥazīn's tadhkirah, ib. 1991. Mullā Nāṣir Fā'id of Ahīhar (a place two farsangs from Isfahān), who had received his takhalluṣ from Mirzā Ṣā'idī, the selections, given here, are taken from 'Alī Ḥazīn's tadhkirah, ib. 1992. Mir Sayyid Aḥmad Fā'ik of Lāhūr, one of the grandsons of (جباري) Arabic plural to the Persian name) of Jalāl-alduīn Muḥaddith, and brother to Jalāl-alduīn Siyādat, on fol. 330^a. 1993. Mir Shams-alduīn Fakīr 'Abbāsī Dihlawī, had at first the takhalluṣ Maṭṭīn, author of two treatises on the art of poetry, viz. رسالہ در عروض و قافیه and رسالہ در صنائع شعر; the great friendship shown to him by Nawwāb Nizām-alduīn induced him to go to the Dakhan; after the death of his patron he returned to Dihli, the residence of his family, and after his father's

death he undertook the pilgrimage to Makkah. He was an intimate friend of 'Alī Kulīkhān Walīh, and composed a mathnawī *زاد و سلطان*, celebrating the love-story of his friend Walīh, the great tadhkirah-writer, with his cousin Khadījah Begam, on fol. 330^b. 1994. Mirzā Muḥammad 'Alī Furūgh of Isfahān, a friend of the previous poet and one of the spiritual guides of the author of this tadhkirah, on fol. 332^a. 1995. Mirzā Muḥammad Fāḍil, son of Mirzā Bākīr Sadr, went to India in Muḥammadshāh's reign, ib. 1996. Faulk, a jester, on fol. 333^a. 1997. 'Abd-alshukūr Fā'ik of Kashmīr, ib. 1998. Mirzā Faṣīh, who in the service of Nawwāb Šamsām-aldaulah, was in said to have been his pupil too, ib. 1999. Mirzā Farhād of Kashmīr, ib. 2000. Mahmūd beg Fāriḡ of Badakhshān, the nephew of Mullā Shāh Badakhshānī; he lived in Kashmīr, and wrote the following *ta'rikh* on Islāmkhān's arrival in Kashmīr, *تکشمیر اسلام* (= A. H. 1072), ib. 2001. Farḡat of Kashmīr, ib. 2002. Maulawī Muḥammad Mirān, with the takhalluṣ Farḡat of Kashmīr, very likely identical with the preceding Farḡat; he came, 25 years old, from Kashmīr to Dihli, and lived there 70 years more, a great scholar in logic, grammar, rhetorical and poetical art, natural science, astronomy, law, and Qurān-interpretation, pupil of 'Alāmi Maulawī Ahmad-allāh of Sandila, Kāḍī Mubārak Kōpāmūdī (کوپامودی), and Mullā 'Abid Riyāḍī Dān, ib. 2003. Futuwat-khān, with his original name, Khwājah Ḥabīb-allāh, was born and lived in Kashmīr, ib. 2004. Shaikh Muḥammad Fārūk, with the takhalluṣ Farāḡ, known as Miḡān Farāḡ 'Alī, was Khān Arzū's disciple in Shāhjahānābād, and died 85 years old (date unknown), ib. 2005. Mullā Farāḡ-allāh of Kashmīr, on fol. 333^b. 2006. Mullā Fākhir of Kashmīr, ib. 2007. Muḥammad beg Furṣat, may be identical with No. 1976. 2008. Muḥammad beg Fāriḡ of Badakhshān, ib. 2009. Fakhri, not identical with those in No. 1897 sq., ib. 2010. Bābā Fūlād of Kashmīr, ib. 2011. Farkhān, ib. 2012. Khwājah Fath-allāh of Kaswīn, ib. 2013. Fānī, ib. 2014. Shaikh 'Alī Fā'iz, a pupil of Maulawī Muḥammad Sa'id I'jāz, ib. 2015. Mirzā Fidā' of Mashhad, was killed by a fall from his horse, A. H. 1194 (*یمنی ازین بیست و چهار سال*), one day after having returned to his native place from Shāhjahānābād, where he had gone as trustee and agent of a rich Hindū gentleman, just deceased, on fol. 334^a. 2016. Mirzā Furūgh of Isfahān, lived in Kābul, and received from Tīmūshāh bin Aḡmadshāh Abdālī the honorary title of a 'king of poets', ib. 2017. Amīr Shams-alma'ālī Kāḍis bin Wasīmḡr, whose waṣir for some time was Abū 'Alī Ibn Sīnā, ib. 2018. Sultān alshahīd Kilij Arslan, ib. 2019. Sirāj-al-dīn Kumrī, flourished in Sultān Abū Sa'idkhān's reign, and had poetical contests with 'Ubaid Zakānī and Khwājah Salmān, ib. 2020. Sharaf-alshu'arā Amīr Badr-al-dīn Kiwāml of Rai, on fol. 334^b. 2021. Amīr-alajall Kiwāml alkhawāfī, like Kiwāml of Rai, one of the old poets, ib. 2022. Shaikh Kunburi (or Kantari) of Baghdād, a Sūfī, ib. 2023. Rafī'al-dīn Ḥakīm Katarān of Tabriz, the teacher of Anwarī, mentioned by 'Auṣī, ib. 2024. Maulānā Kutb-al-dīn of Andujān, studied in Harāt, on fol. 335^a. 2025. Sayyid-

alabrār Ḥadrat Kāsim-i-Anwār, with his original name: Mu'īn-al-dīn Kāsim 'Alī, was born and grew up in Tabriz; his first spiritual guide was Shaikh Sayyid Šadr-al-dīn Ardabīl, and with Shaikh Sa'īd-al-dīn Ardabīl he grew intimately acquainted; at the request of his Shaikh he went to Gilān, thence to Nishāpūr, and at last to Harāt, where a number of noble and distinguished disciples gathered round him, until he had to leave by order of Shāhrukh and the friendly persuasion of prince Baisunḡar; he betook himself then to Balkh and Samarkand, and later on to Kharjird, a village near Jām, where he died, A. H. 835, ib. 2026. Maulānā Kāsim, the dervish of Tūn, on fol. 336^a. 2027. Darwīsh Kāsim of Isfahān, ib. 2028. Mirzā Kāsim Gūnābādlī, wrote a Khamsah in imitation of Niẓāmī's, ib. 2029. Maulānā Kāsim of Ardestān, a great ghazal-writer, mentioned by Takī Aḡhādī, whose contemporary he was, and by the author of the *Haft Ikhlām*, ib. 2030. Nawwāb Kāsimkhān, originally of Sabzwār, who stood to the emperor Jahāngīr in the relation of a *مهرل* (that is, wife-sister's husband), since he had married the sister of Nūr Jahān Begam, Jahāngīr's wife, with whom he had many poetical contests, on fol. 336^b. 2031. Mullā Muḥammad Kāsim Dīwāna of Mashhad, on fol. 337^a. 2032. Kāsimkhān of Tabriz, went to India, ib. 2033. Kāsim of Mazandaran, ib. 2034. Sirāj-al-dīn Kāsim, ib. 2035. Mirzā Kāsim, ib. 2036. Kāsim Kāshī, on fol. 337^b. 2037. Mirzā Kāsim Ḥusain, the grandson of Nawwāb Aṣafkhān Jafar (see No. 508), ib. 2038. Kāsim beg Turkmān, ib. 2039. Kāsim 'Alī Ḥakkāk (the seal engraver) of Yazd, ib. 2040. Mir Muḥammad Kāsim Warāmlnī (so corrected by a later hand from *رامنی*), ib. 2041. Kāsim of Dailam (a quarter in Kaswīn), was a clever physician and went to India, ib. 2042. Kābīll Gilānī, ib. 2043. Sayyid Kāsim Yazdajirdī, ib. 2044. Shaikh Abū-al-kāsim Gurgānī, ib. 2045. Kutb-al-dīn 'Alīmah of Shirāz, ib. 2046. Maulānā Kutb-al-dīn 'Atīk of Tabriz, the father of Jamāl-al-dīn 'Atīk, on fol. 338^a. 2047. Khwājah Kutb-al-dīn Bakhtiyār Kāki alūlī, the spiritual successor of Khwājah Mu'īn-al-dīn Cīstī, ib. 2048. Fattāh, with the takhalluṣ Kurbi of Shirāz, was in Akbar's and Jahāngīr's service, and is mentioned in Mir 'Alī-aldaulah's tadhkirah, on fol. 338^b. 2049. Mullā Kurbi of Damāwand, contemporary with Takī Aḡhādī, went in Jahāngīr's suite to Kashmīr, and died there, ib. 2050. Maulānā Kānī, ib. 2051. Pablawnā Mahmūd, with the takhalluṣ Kitālī, whose biography is found in Walīh's *Riyāḍ-alshu'arā*; he was the author of a mathnawī, *کنز اللغات*, composed 17 years before Mahmūd Shabastari's *Gulshan-i-rāz*, ib. 2052. Kāust of Tabriz, went to India under Akbar, and was very clever as a manufacturer of toothpicks and combs, on fol. 339^a. 2053. Maulānā Kāust of Shīshār, ib. 2054. Kaplān beg Sākīnī Ibn Shīr beg Tawājī Badakhshī, a protégé of Jahāngīr's, author of a mathnawī, *ماه دوستان*, ib. 2055. Karārī of Gilān, with his real name: Nūr-al-dīn, son of Mullā 'Abd-alrazzāk, and brother of Ḥakīm Abū-al-fath and Ḥakīm Humām, the former of whom was one of Akbar's Amīrs, on fol. 339^b. 2056. Maulānā Kunburi of Nishāpūr, lived for some time in Harāt, and chose, later on, Mashhad as his abode; he sang a

kaśidah in honour of Bāber, ib. 2057. Maulānā Kiwām-al-dīn Ḥusain of Shīrāz, a contemporary of Taqī Auhādī, on fol. 340^b. 2058. Kutb-al-dīn Khusrāushāh, of the Muzaḥfarīde family of Shīrāz, ib. 2059. Kā'il of Sabawār, ib. 2060. Kaḍīmī Nakkaḥ-i-Gilānī (the painter of Gilān), ib. 2061. Kāḍī 'Abdallāh of Rai, with the takhalluṣ Kāḍī, mentioned in the Haft Iklim, ib. 2062. Maulānā Kāḍīri, an Indian poet, ib. 2063. Maulānā Kawwālī (according to the index, Kirānī) of Mashhad, ib. 2064. Amir Kuḍsi of Tafrush, mentioned in the Haft Iklim, ib. 2065. Amir Ḥusain Kuḍsi Karbalā'i, lived much in Harāt, in consequence of his intimate friendship with Muḥammadkhān, the governor of Harāt, ib. 2066. Hakim Kuḍsi of Gilāu, went to India under Akbar and is mentioned by Taqī Auhādī, on fol. 340^b. 2067. Hājī Muḥammadkhān Kuḍsi of Mashhad, went, after having performed his pilgrimage, to India and entered Shāhjahān's service; he rose to the dignity of a king of poets, of a Khān and Jāgir, and wrote the famous *طهرنامہ شاہجہانی*, which he however did not finish himself; his pupil Abū Ṭālib Kalīm completed it, ib. 2068. Amir Kāḍī of Rai, the son of Kāḍī Ma'sūd, went to India under Akbar and was highly honoured by the emperor, on fol. 341^a. 2069. Kaḍī of Shīrāz, performed his pilgrimage and went from Makkaḥ straight to India, where he entered Akbar's service; he died as a Kalandar at Faṭhpūr Sikrī, ib. 2070. Kaḍī of Transoxania, went in the beginning of Akbar's reign to Agra, on fol. 341^b. 2071. Kaḍī of Kirman, ib. 2072. Amir Kāḍī of Kazwin, ib. 2073. Maulānā Kāḍī, went from Shīrāz to India in Akbar's reign, ib. 2074. Maulānā Muḥammad 'Alī of Astarābād, with the takhalluṣ Kīsmatī, died in the Dakhan and left a mathnawī, *عزرا وامن*, ib. 2075. Kaisar of Hamadān, went to India under Akbar and died in Gujārāt, on fol. 342^a. 2076. Kāḍī Sanjānī, with the takhalluṣ Kāḍī, a grandson of Shāh Sanjān, wrote a mathnawī in praise of Mīr 'Alī Shīr, ib. 2077. Kuḍratī of Yazd, went to India under Akbar and died at Akbarābād, ib. 2078. Maulānā Kaṭl of Bukhārā, one of the court poets of 'Abd-al-a'zīzkhān, the pādīshāh of Bukhārā, ib. 2079. Kāsimbeg Kīsmī, of the Afshār tribe, pupil of Maulānā Waḥabī, ib. 2080. Mullā Muḥammad Kāsim of Mashhad, with the takhalluṣ Kīsmat, on fol. 342^b. 2081. Mullā 'Alī Nakī Kīsmat of Kūmm, ib. 2082. Mullā Kutb-al-dīn, ib. 2083. Kilīy-allāh, son of Kilij Muḥammadkhān, who had the takhalluṣ Lāmī, ib. 2084. Latīf Kalandar, ib. 2085. Muḥammad Dārā Shukūh, the legitimate successor of Shāhjahān, who was overthrown by his younger brother 'Ālamgīr; he belonged to the Kāḍīrī sect, and therefore chose as takhalluṣ Kāḍīrī; works, *سکینه الاولیا، مجمع البحرين، وصنات العارفين رسالة حق لنا، الاولیا*, ib. 2086. Muḥammad Yūsuf, with the takhalluṣ Kaḍīm, a cousin of Mīrāz Kutb-al-dīn Ma'īl of Dīhlī, ib. 2087. Maulānā Kaṭī, ib. 2088. Sa'id Kaṣāb (the buteher), sang most of his ghazals in the service of Mīrāz Sā'ibā; towards the end of his life he gave up his business and settled as a hermit in Mashhad, where he was buried, ib. 2089. 'Abd-alghānībeg, with the takhalluṣ Kabālī; of a Badakhshān family, but born in Kashmīr; he was a near relation of Mullā Shāh Badakhshī; went in Muḥam-

mad Farrukhsiyār's time to Shāhjahānshāh, entered the emperor's service, and died in the beginning of Muḥammadshāh's reign, ib. 2090. Amīrbeg Kaṣāb, on fol. 343^b. 2091. Mīr Kiwām-al-dīn, the prefect of Isfahān, ib. 2092. Wazīrkhān Kāḍīr, son of Muḥammad Ṭāhir Wazīrkhān Mashhadī, went to India under Aurangzīb, was in Bahādūrhāh's service, and lived afterwards as a hermit in Akbarābād, ib. 2093. Sayyid-aljalī Kiwām-al-dīn alḥusainī alkarwīnī, mentioned in 'Alī Ḥazīn's *tadhkirah* of contemporary poets, ib. 2094. Kaunī, lived in Bangālāh, ib. 2095. Shaikh 'Abd-alkāḍīr, son of Shaikh Auliyā, was born and lived in India, on intimate terms with prince Muḥammad Akbar, ib. 2096. Khwājah Abū-alkāsim of Mahna, with the takhalluṣ Kāsimī, on fol. 344^a. 2097. Shāh Kāḍīl, with his real name: Muḥammad Panāh, a pupil of Mīrāz Bīdī, lived as dervish in Shāhjahānshāh during Muḥammadshāh's reign, ib. 2098. Kānī'ī Khabāshāul, ib. 2099. Kānī'ī Kazwīnī, ib. 2100. Maulānā Kabālī of Yazd, ib. 2101. Kilijkhān Shāmīlū, ib. 2102. Ākā Kiwām-al-dīn of Māzandarān, ib. 2103. Mīrāz Kalandar, on whom Mullā Ṭāhir Ghānī in Kashmīr composed a famous rubā'i, ib. 2104. Kānī' of Kashmīr, a pupil of Shaikh Muḥammad Mu'mīn Bīnā, on fol. 344^b. 2105. Kāl'ah-dārkhān, ib. 2106. Mīrāz Kāsim Kāshī, may be identical with Kāsimī Kāshī in No. 2036. 2107. Mīrāz Muḥammad Ḥasan, with the takhalluṣ Kaṭl, a converted Khatri, very clever in ghazals, ta'rīkha, and in Persian, Arabic, and Turkish Inshā; the author of this *tadhkirah* was at the time of its composition acquainted with Kaṭl for full thirty years, ib. 2108. Amir Kāikā'ūs bin Shams-alma'ālī Kābūs, greatly praised by 'Auṭi, on fol. 353^b. 2109. Amir Kamāl-al-dīn 'Amīd, known as Kamālī of Bukhārā, one of the companions of Sulṭān Sanjar, mentioned by 'Auṭi, ib. 2110. Kamāl-al-dīn Zabāḥ alīshāhīnī, praised by 'Auṭi, on fol. 354^a. 2111. Hakim Kīānī' of Marw, wrote *kaśidas* in honour of Muḥammad, the Imāns, and Sulṭān Maḥmūd; his birth is placed here in A. H. 391 instead of 341, as 'Auṭi and others state; comp. Rieu i. p. 868, iii. p. 1095, and Dr. Ethé's edition of his poems in 'Sitzungsberichte der Münchener Academie', 1874, p. 133 sq., ib. 2112. Kaukabi of Marw, one of the old poets, on fol. 354^b. 2113. Kāfī Zafar of Hamadān, author of a *kaśidah* in honour of Malikshāh's pages, ib. 2114. Hākim Kūshkī, in Sulṭān Sanjar's time, on fol. 355^a. 2115. Kūshkārī Tabarī, an old poet, mentioned by 'Auṭi, ib. 2116. Sa'd-al-dīn Sharaf-alḥukamā Kāfī of Bukhārā, in Tughlur's reign, ib. 2117. Nāsīr Shams, known as Kāfrak of Ghazna, a great satirist, mentioned by 'Auṭi, on fol. 355^b. 2118. Bahā'-al-dīn alkarīmī al-Samarḳandī, took his abode in Khurāsān and went for a time to Sijistān; Malik Shams-al-dīn showed him much favour; he is also mentioned by 'Auṭi, ib. 2119. Maulānā Kamāl-al-dīn Isma'il, the son of Maulānā Jamāl-al-dīn 'Abd-alrazzāk of Isfahān; his honorary title was *خلای العاني*; he was put to death by the troops of Uktāī Kā'ān, on fol. 356^a. 2120. Auhād-al-dīn of Gurgān, with the takhalluṣ Gurgānī, on fol. 359^a. 2121. Maulānā Muḥammad Kāṭīl of Nīshāpūr, was born near Tarshīz, but went young to Nīshāpūr, where he learnt calligraphy from Maulānā Siml, and assumed consequently the takhalluṣ

of Kâtîbî; his teacher afterwards became jealous of and hostile to him, and Kâtîbî betook himself to Harât, from whence, not finding favour with Sultân Raisunkar, he repaired to Gilân, where prince Amîr Shaikh Ibrâhim bestowed great favour upon him; he died at Astarâbâd, A. H. 839; his mathnawîs are مجمع حسن، رد باب، تجلیات، etc., (in two metres)، شعر و منظر، etc., ib. 2122. Kamâl-aldin of Zanjan, panegyrist of the Shâhib diwân Khwâjah Shams-aldin and of the Hakim-ahukamâ Khwâjah Nagîr-aldin, on fol. 360^b. 2123. Shaikh Kamâl Khujandî, contemporary with Hâfiz; in his younger days he made the pilgrimage to Makkah and went then to Âlharbatâjan and settled at Tabriz, from whence he was carried off as prisoner by Tuktamish-khân to Sarâi in Kipçak, and remained there for four years, assembling the principal men as pupils around him; he afterwards returned to Tabriz and enjoyed the favour of Mirânshâh, the son of Timûr, ib. 2124. Bâbâ Kamâl Junaidî, on fol. 362^a. 2125. Maulânâ Hasan Kâshî, who only sung in honour of the Imâms, especially of 'Alî, and never composed songs in praise of kings and princes; he visited Makkah and afterwards 'Alî's tomb, ib. 2126. Hasanbeg Kirâmî Shâmlû, was a high official under Jahângir, on fol. 362^b. 2127. Malik Kamâl, known as Kûtapâi, on fol. 363^a. 2128. Kamâl-aldin Mukhtâr, ib. 2129. Maulânâ Mir 'Alî, with the takhallûs Kâtîb, a master of calligraphy, under Sultân Husain Mirzâ; he is not identical with Mir 'Alî Tabrizî, who flourished under Timûr, ib. 2130. Maulânâ Kamâl Ghiyâth of Shirâz, contemporary with Mirzâ Ibrâhim Sultân; his biography is found in Daulatshâh, ib. 2131. Mirzâ Mahmûd Kâfirî of Shirâz, a good Muslim in spite of his takhallûs, on fol. 363^b. 2132. Mir Kamâl-aldin Kâshî, praised by the author of the Haft Iklim, ib. 2133. Mir Kamâl-aldin Sanjari, also mentioned in the Haft Iklim, ib. 2134. Kâmrân Mirzâ, a younger brother of the emperor Humâyûn, with whom he had many hard fights; at last he was blinded, and went to Makkah; comp. the Akbar-nâma, ib. 2135. Kâsim Kâhî, with the epithet Miyânkâll, of Kâbul, went to India under Humâyûn; his tomb is near the principal gate of Akbarshâd, and is still visited by the people of that town; according to Badâ'ûni he was very clever in the interpretation of the Kurân, in astronomy, music, etc., but he indulged in the society of licentious men and women; he wrote a mathnawî, گل افشان, in imitation of Sa'dîs Bâstân, and several other poems of a similar kind, ib. 2136. Mullâ Gulshani of Tadrush, was in love with Muhammad Mû'min Mirzâ, the son of Sultân Husain Mirzâ; after this prince had been killed by his father, Mullâ Gulshani wrote satires against the Sultân, and had to flee from Harât; he is mentioned in the Haft Iklim, on fol. 364^a. 2137. Kamâl of Tashkend, author of a mathnawî, شعر و زبان، etc., ib. 2138. Mir Husain Kufri of Tbrat, was in India during Akbar's reign, and was a friend of the author of the Haft Iklim, ib. 2139. Shaikh Kâjjî (or according to A. Sprenger, Catal., p. 18, No. 84, Kâjjî) of Tabriz, under Sultân Uwaîs, was the spiritual guide of all the great men of that district, ib. 2140. Maulânâ Kâmil of Sabzwâr, a good ghazal-writer, may be identical with the author of

a tadhkirah, Mir 'Alâ-aldaulah Kâmil of Sabzwâr, who lived under Akbar; he is also often confounded with Kâmil Lâhijî, who follows immediately; his name occurs in the Haft Iklim, on fol. 365^a. 2141. Kâmil Lâhijî, ib. 2142. Kulâhî (not Kalâmî, as A. Sprenger reads, Catal., p. 63), with the honorary title of Afdalkhân, went from the Dakhân to India and returned, without the emperor Akbar's permission, to his native country, where he died, ib. 2143. Kâmil of Kumm, had just come to India, when Badâ'ûni compiled his famous history, i. e. A. H. 1004, ib. 2144. Maulânâ Kalâmî of Isfahân, brother of Manlânâ Salâmî, see No. 1004, ib. 2145. Kalâmî of Khwâf, ib. 2146. Maulânâ Kalâmî Lâri, with his real name: Muslih-aldin, spent some time with Mirzâ Husain Arghûn in Tashat, ib. 2147. Maulânâ Kâsbi of Yazd, on fol. 365^b. 2148. Mir Kilik, ib. 2149. Amîr Khwâjah Kalân of Transoxania, one of the Naukars of Humâyûn, on whose death he wrote an elegy, ib. 2150. Kalâmî, of Coghâtî extraction, spent a great part of his life in Sind, and had poetical contests with Mullâ Niyâzi; according to Badâ'ûni he lived for some time in Agra, ib. 2151. Kaukabî of Bukhârâ, according to Mir 'Alî Shîr unrivalled as a musician, ib. 2152. Kûshâdbeg Kaukabî, born in Kâzwîn, went to India in Jahângir's reign, ib. 2153. Kaifi Naumuslimân, a Jew who came from Sijistân to Sabzwâr and was there converted to Islâm; afterwards he went to India, ib. 2154. Kaifi of Shirâz, wrote satires on the people of Lâr, ib. 2155. Sayyid Kamâl Kaçîllî (Kaçkûllî f), lived in Belkh, according to Mir 'Alî Shîr, and had travelled through the greater part of the inhabited earth (one of his kasidas contains 2000 baits), ib. 2156. Maulânâ Malik Sa'id Kâmilî, a Sûfi, who went from his native place Khalkhâl to Shirâz and settled there, on fol. 366^a. 2157. Maulânâ Karamî Yazdajirdî, ib. 2158. Shâhkaram of Khwânâr, ib. 2159. Maulânâ Kâhâ of Kâzwîn, ib. 2160. Maulânâ Gulshani of Shirâz, went to India under Jahângir, ib. 2161. Mir Karim of Khwâf, on fol. 366^b. 2162. Maulânâ Kamâl of Sabzwâr, flourished under Shâh 'Abbâs, for whom he wrote a شامنامہ; he died A. H. 1020, ib. 2163. Hâjî Kâfir, with his real name: Muhammad Tâhir, originally of Bukhârâ, ib. 2164. Maulânâ Kierâ Kâshî, with his real name: Muhammad Kâsim, and the nickname Gurba (cat), because he went into houses without being called for, on fol. 367^a. 2165. Kiwâm-aldin 'Abdallâh Kâmil of Shirâz, went to India under Akbar and is mentioned by Tâkî Auhadî, ib. 2166. Mirzâ Kâfi of Ardubâd, ib. 2167. Kâmilah Begam, wrote an elegy on the death of Faïdî (whose elegy is ascribed by others to Salimah Begam, with the takhallûs Mukhlîs, see No. 2325). 2168. Gulrukh Begam, one of the Timûrid princesses, see the same No. 2325, ib. 2169. 'Ismat-Kiubâ Gulbadan Begam, ib. 2170. Maulânâ Kalb 'Alî, went to India under Akbar, ib. 2171. Kalbî Afshâr, ib. 2172. Kalbî of Tabriz, ib. 2173. Kalb 'Alî of Shirâz, ib. 2174. Dîst Muhammad Kâhî Gûshwânî, ib. 2175. Kalbî Bahârû (in the index Kalbîbeg Turk), went to India under Jahângir, ib. 2176. Kalbîbeg Dhâ-alfakâr, a great archer, went to India at the same time, ib. 2177. Maulânâ Kâshifî of Ibadkashân, went to India under Akbar, ib. 2178. Muhammad Sharif Kâmil Kâshî, Tâkî Auhadî's nephew, ib. 2179. Shaikh 'Ismat-Allah

Kāmil, lived at Murādābād, on fol. 367^b. 2180. Kiswāt of Yazd, ib. 2181. Maulānā Kāmil of Naṭanza, ib. 2182. Mir 'Aḳl Kauthari of Hamadān, wrote a mathnawī in imitation of Nisāmī's *ṛwād*, ib. 2183. Ḥakīm Kāsim of Tān, went to India in the time of Sulṭān Jalāl-aldin Šām, ib. 2184. Kāsimāi of Tabriz, ib. 2185. Kāzim of Kumm, ib. 2186. Mirzā Kāzim, son of Khwājah Aminiā, who flourished under Akbar, ib. 2187. Ākā Isma'il Kāshif, ib. 2188. Maulānā Kirāmi of Tabriz, ib. 2189. Tāliḥ Kālm of Hamadān, went young to India, in the reign of Jahāngir, and succeeded Ḥājī Muḥammadkhān Kūdsi as king of poets in the court of Shāhjahān; he died in Kashmīr, A.H. 1061 (according to Mullā Tāhir Ghānī's chronogram, (طور معنی بود روشن از کیم نیاپūr, the son of Mullā Kaidi, the nephew of Mullā Naṣrī, on fol. 371^a. 2191. Kamgū (the taciturn) of Kashmīr, in 'Ālamgiri's time, ib. 2192. Mirzā Khāfi Khalkāl, ib. 2193. Kaikhosrūkhan, one of the renowned Amirs of Shāh Sulaimān Šafawī, ib. 2194. Sharifāi Kāshif, son of Shamsi of Shirāz, and younger brother to Munif of Shirāz; wrote three mathnawīs, viz. *هفت پیکر عیسی نامہ لیلی و مجنون*, and a prose work in imitation of Sa'dī's *Gulistan*, entitled *خزان و بهار*, ib. 2195. Shāh Gulshan (called *Ḥashan* in *Diḥli*, lived at *Diḥli*; his first teacher was Ḥājī Ikrām, the grandson of Shaikh 'Abd-af'aziz of *Diḥli*; afterwards he took as spiritual guide Shāh Gul, grandson of Shaikh Ahmad of Sirhind; one of his pupils was Khwājah Nāṣir, the father of Khwājah Mir Dard, ib. 2196. Gulshan of Jaunpūr, lived for the greater part of his life in *Diḥli*, on fol. 371^b. 2197. Mirzā Kāmran Gūyā, the brother of Mirzā Darāb Gūyā (see No. 553), on fol. 372^a. 2198. Mirzā Kirāmi, son of Mirzā 'Abd-alghaniyab Qabūl (see No. 2089), ib. 2199. Kamāl-aldin Ḥusain of Fāsā in Fārs, mentioned in 'Alī Ḥazīn's *tadhkirah*, author of the *المبیب ابن هشام*, the *شواهد معنوی*, *حاشیه بر شرح تجرید*, the *شواهد مطول*, *حاشیه بر شرح لعل*, and *شرح مطالع*, ib. 2200. Mirzā 'Abd-alrahmān Kirāmi, son of Amānatkhān 'Ālamgiri, ib. 2201. Mirzā Kāsim Kāshi, ib. 2202. Shāh Shams-aldin Gūdā, ib. 2203. A poet with the takhallus *Kamr*, ib. 2204. Kāsimbeg Kirāmi, ib. 2205. Mirzā Sharif, with the takhallus *Kammān* (anonymous), ib. 2206. Ḥakīm Raḥmat-allāh Kūcak of Kashmīr, on fol. 372^b. 2207. Mirzābeg Kāmil, ib. 2208. Karam 'Alibeg, with the takhallus *Karam*, wrote a *qaṣida* in praise of Bahādurshāh, ib. 2209. Gushtāk, ib. 2210. Mullā 'Abd-alkarīm, ib. 2211. Maulānā Luṭf-allāh of Nishāpūr, began to flourish in Timūr's time, and wrote *qaṣidas* in praise of prince. Mirānshāh; he is mentioned by *Daulatshāh*, *Wāliḥ*, and by *Adhuri* in his *الاسرار*, ib. 2212. Ḥakīm Lāmi'i of Gurgān, mentioned by 'Auḍī; he lived under the *Saljūks*, and had, according to Nizāmī 'arūdi, poetical contests with Mu'izzī, on fol. 373^a. 2213. Maulānā Luṭfi, mentioned in Mir 'Alī Shir's *مجالس*, ib. 2214. Mir Lawand, a great drinker, mentioned in the same *مجالس*, ib. 2215. Mullā Maḥdi 'Alī, with the takhallus *Ladhdhati*, originally of Kashmīr, flourished

in Akbarābād; he is mentioned in Mir 'Alā-aldaulāh's *نفاثی المآثر*, on fol. 373^b. 2216. Maulānā Luṭfi of Jaunpūr, lived in Akbarābād during Akbar's reign; Taḳī Aḥlādī met him and mentions him in his *کعبہ عربان*, ib. 2217. Maulānā Luṭf-allāh, different from No. 2213, ib. 2218. Liwāi Pirzāda of Sabzwār, in Akbar's service; he was crushed to death by the fall of a wall in Lāhūr, A.H. 979 (بر سنہ نهدم وهنجد رن) ; the chronogram, given a few lines further down, viz. *بیر زاده از میان رفت*, must consequently contain some clerical error), ib. 2219. Lā'i Mirzā 'Alibeg (in the index it is simply *La'libeg*), son of Shāh Kul Badakhshī, mentioned by Badā'ūni, ib. 2220. Likāi of Astarābād, in the service of the Khānzamānkhān, mentioned by the same, ib. 2221. Lūṭfi-aldin Marāṣhī Sijzi, one of the old poets, ib. 2222. Lāla Khātūn of Kirmān, a clever lady, ib. 2223. Ḥusainbeg Ladhdhati of Hamadān, went to India under Akbar, mentioned in the *نفاثی المآثر*, ib. 2224. Maulānā Luṭfi Rūmi, ib. 2225. Mullā Mu'in-aldin of Astarābād, mentioned in the *Haft Iklim*, ib. 2226. Another Likāi, on fol. 374^a. 2227. Kādi Luṭf-allāh of Bukhārā, under 'Abd-af'azizkhān, ib. 2228. Mullā Luṭfi, ib. 2229. Maulānā Lāsānī of Shirāz, with the epithets *بلبل بوستان فصاحت* and *عندلیب خوش لایان بلاغت* and *خسرو ملک سخن طرازی*; he was the spiritual guide of Sharif Taḥrīzi (see No. 1171), ib. 2230. Khwājah Lukmān, on fol. 374^b. 2231. Lāmi'i Kalandar, in Jahāngir's time, ib. 2232. Mullā Luṭfi, in Jahāngir's service, ib. 2233. Maulānā Luṭfi of Shirāz, went to India, ib. 2234. Maulānā Lighrāni, ib. 2235. Maulānā Lauḥi, sung *kasidas* in praise of the family of Muḥammad, ib. 2236. Shaikh Wahid Luknati of Lāhūr, on fol. 375^a. 2237. Likāi Lāhijī, ib. 2238. Lāmi'i, ib. 2239. Another Lāmi'i, may perhaps be identical with the preceding one; a hemichest of his is quoted in one of Šā'ib's *ghazals*, ib. 2240. Luṭfi 'Alīkhān, one of the Amirs of Shāh Sulaimān Šafawī, and uncle of 'Alī Kulīkhān Wāliḥ (the author of the *رباعی الشعرا*), ib. 2241. Luṭfi of Isfahān, ib. 2242. Mullā Luknat, brother of Mullā Nāṣik (see No. 2828), ib. 2243. Ākā Luṭfi of Isfahān, lived in Muḥammad-shāh's reign in Shāhjahānābād, and was so poor that people made a laughing-stock of him, ib. 2244. Ḥakīm Luṭf-allāh, ib. 2245. Lā'ik, an Indian poet, ib. 2246. Shaikh Lāla of Lucknow, died a few years before him had reached, viz. Rūdagi under the Sāmānides, and 'Unsurī under the Ghaznavides; he was killed by a stray arrow from Sulṭān Sa'īd Sanjar's bow, ib. 2248. 'Uṭhmān Mukhtārī of Ghazna, flourished under Sulṭān Ibrāhīm bin Maḥmūd bin Mas'ūd bin Maḥmūd bin Sabuktāgin, and died A.H. 534 (must be so read here instead of *چهار صد*), on fol. 376^a. 2249. Mas'ūd bin Sa'd bin Salman, originally of Hamadān, lived in Lāhūr, as, for instance, *Abū-alfaraj* asserts, who was a native of Rūn near Lāhūr; he was imprisoned by Sulṭān Ibrāhīm,

and remained in prison for thirty years; according to 'Aufr he wrote three diwāns, one in Arabic, one in Persian, and one in Hindustānī; famous among his kaḥidas is that in praise of Saif-al-danlāh Muḥammad bin Ma'sūd, on fol. 376^b. 2250. Khwājāh Majd-al-din Hamgar Fārsi Yazdi, one of the friends and companions of Khwājāh Bahā-al-din Jwainī; under the Atābeg Sa'd bin Abūbākr he was the king of the poets of Fārs and 'Irāk, on fol. 377^a. 2251. Kādi Majd-al-din alnasawi, was according to 'Aufr Kādi of Minā near Nāsā, on fol. 377^b. 2252. Miṇūshihri Shastgallāh, under Sultān Maḥmūd of Ghazna, pupil of Abū-alfaraj Sijzi and contemporary with 'Unuri, quoted by 'Aufr, ib. 2253. Muji-al-din Balaḥānī, pupil of Khākānī, was raised to the rank of a king of poets by Atābeg 'Idagiz, flourished at the same time as Zahir-al-din Fāryābī, Sharaf-al-din Shufurwah, Jamāl-al-din 'Abd-alrazzāk, and Kamāl-al-din Ismā'il; the latter two answered Balaḥānī's satire on Isfahān with satirical verses directed against himself, on fol. 378^a. 2254. Maulānā Rukn-al-din Ma'sūd bin Muḥammad Imāmzāda, mentioned by 'Aufr, author of an incomplete *ḥikmat* دیف, on fol. 378^b. 2255. Majd-al-din bin Diyā-al-din 'Adūn Sarakhsī, the uncle of Mullā Muḥammad 'Aufr, ib. 2256. Hujjat-alislām Muḥammad bin Ahmad Ghazālī Shāfi, lived, after the performance of the pilgrimage, for some time in Damask, where he wrote his *ahyā' al-'ilm* and his *juwābir al-qur'ān*, and returned then to his native town Tūs; Khwājāh Nizām-al-mulk offered him a professorship in the *madrasa* نظامیه at Baghdad; he died A. H. 505, 54 years old (رحلت و چار و موات) at Baghdad; *ḥayat* حیات نیکه و چار و موات (by him) and *bi-nahd* بنیاد و پنج, comp. Goeche, Ueber Ghazālīs Leben und Werke, Berlin, 1859; Gautier, Ad-Dourra al-fākhira, Genève, 1878, etc., ib. 2257. Shaikh-alshahid Majd-al-millāh wa-al-din Kutb-alnasāhiḥ alashraf Abū-alnuwayyad of Baghdad (a village in Khwārizm), mentioned in Jāmī's Nafahāt-alunb; he was drowned in the Tigris by order of Sultān Muḥammad Khwārizm-shāh, having been accused before him of having married his (the Sultān's) mother, on fol. 378^a. 2258. Sultān Muḥammad Khwārizmshāh, on fol. 379^b. 2259. Amir Fakhr-al-daulah wa-al-din Amir Ma'sūd ibn Abi Bahman alkimānī, a man of the sword and the pen, praised by 'Aufr, ib. 2260. Shaikh Maḥmūd Shabistari, the author of *kalsh al-zar*, ib. 2261. Muḥammad ibn Badī' alnasawi, under the Khwārizmshāhs, mentioned by 'Aufr, ib. 2262. Maulānā Majd-al-din 'Aufr, not identical with the author of the *Lubb-alalāb*, ib. 2263. Mu'in-al-mulk, friend and companion of Shāh Sanjar, ib. 2264. Sultān Jalāl-al-din Malikshāh bin Alp Arslan; the rubā'i quoted here is taken from Taḳī Auhādī's *tadhkirah*, on fol. 380^a. 2265. Hadrat-i-Maulawī-Ma'nawī Maulānā Jalāl-al-din Rūmī, with his real name: Muḥammad bin Muḥammad bin Ḥasan albalḥī albakri; his father, Bahā-al-din, was a grandson of 'Alā-al-din Muḥammad, the uncle of Sultān Muḥammad Khwārizmshāh; he wrote his famous *ḥikmat* منتهی at the suggestion of his nephew and son-in-law (so!), Ḥusām-al-din Ḍalabī; in his lyrical poems he uses as takhalluṣ sometimes Rūmī, sometimes Jalāl, and very often Shams (after his spiritual guide, Shams-al-din Tabrizi), ib.

2266. Ḥakīm Rāfi-al-din Marzubān Shīrāzi, is said by some to have been contemporary with Ḥanṭalāh (حنطال), read Ḥanṭalāh (حنطال), on fol. 381^a. 2267. Majd-al-din Muḥammad albahārī alnasawi, contemporary with 'Aufr, on fol. 381^b. 2268. Sayyid Muḥammad Ghaznawi, the elder brother of Sayyid Ḥasan Ghaznawi, ib. 2269. Maulānā Maḥzar, known as Gujarāṭī, ib. 2270. Shams-al-din Muḥammad of Balḥ, contemporary with 'Aufr, ib. 2271. Pīca Miḥsati, the mistress of Sultān Sanjar, ib. 2272. Maulānā Muṣaffar of Harāt, called according to Daulatshāh the second Khākānī, lived in the reign of king Mu'izz-al-din Ḥasan Kurt, and wrote paenegyrics in praise of the Kurt rulers, ib. 2273. Najm-al-din Maḥmūd bin Rukn-al-din bin 'Abdallāh alḥusaini, with the epithet *Shāhib-al-luḥ* (صاحب اللوح), on fol. 382^a. 2274. Malik Maḥmūd of Tahiriz, son of Malik Muṣaffar-al-din, ib. 2275. Maulānā Mu'in of Juwain, pupil of Sa'd-al-millāh wa-al-din Jwainī and Maulānā Fakhr-al-din Khālidī of Asfārān, and author of the *نکات*, an imitation of Sa'dī's *Gulistan*, ib. 2276. Khwājāh Abū-almaṣūr of Tūs, was in Sultān Shāhrukh's time in the service of prince 'Alā-al-daulah; after the Sultān's death his health was broken by the ill-treatment he received from the grand vizir, Amir Muḥammad Khudādād, and he died, on fol. 382^b. 2277. Ghiyāth-al-din Maṣūr of Harāt, a great Inshāh-writer, lived in India with Rustam Mirzā Safawi, on fol. 383^a. 2278. Maṣūr, lived in Akbar's time, is mentioned in the *Nafāis-almaṭhūr*, ib. 2279. Maḥzar-al-din *قوس بیک* (read *قوس بیک*, Kus-Begi, as above, col. 358, l. 4), ib. 2280. Khwājāh Mu'in-al-din Cishtī alsiyzi, the great *Sūfi* Shaikh (who died A. H. 633), ib. 2281. Majnūn of Mashhad, ib. 2282. Mullā Majnūn, son of Maulānā Kamāl-al-din Rāfiḥī, ib. 2283. Maulānā Malik Sa'd, ib. 2284. Maulānā Māni, under Shāh Ismā'il Safawi, ib. 2285. Muḥammad bin 'Umar bin Ma'sūd of Samarḳand, on fol. 383^b. 2286. Maulānā Mu'mini of Samarḳand, according to others of Bukhārā, ib. 2287. Darwish Maḥmūd Tirgar (the arrow-maker) of Bukhārā, on fol. 384^a. 2288. Mu'in Jāmī, was through his mother related to Sultān Sanjar, ib. 2289. Mu'in-al-din of Yazd, ib. 2290. Amir Mu'in-al-din Ashraf of Shīrāz, ib. 2291. Maulānā Mu'in-al-din of Harāt, the author of the *معراج موسی* and *معجزات النبوت*, a commentary on the *Kur'ān* which excels in fine thoughts and marvellous matters; he was also a good Inshāh-writer, ib. 2292. Maulānā Mu'in (according to the index, Mu'in-al-din) Maṣjadī, ib. 2293. Mu'in Farshī (according to the index, Karāshī), ib. 2294. Maulānā Mu'in of Shīrāz, ib. 2295. Khwājāh Mu'in-al-din of Shīrāz, may be identical with No. 2290, ib. 2296. Mirak Mu'in of Sabzwār, lived in the Dakhan, ib. 2297. Shaikh Mu'in-al-din Muḥammad Auhādī adakḥāḳī alḥusaini albalḥī, an offspring of Shaikh Abū 'Alī Dakḥāḳ and father of Taḳī Auhādī, the author of the *tadhkirah* کعبه عرفان; his majlis in Kazwin was often frequented by Shāh Tahmāsp; from Kazwin he went to Shīrāz and afterwards to India; he died in the Dakhan A. H. 979, ib. 2298. Mullā Mu'in, in Akbar's time, on fol. 384^b. 2299. Khwājāh Shaikh Muḥammad of Shīrāz, quoted in the *Haft Ikhlām*, ib. 2300. Maulānā Muslimi (or

Musallimi 1) of Shiráz, quoted in the same, ib. 2301. Murád Kúka, one of Mirzá Kámran's Kúkas or foster-brothers, ib. 2302. Maulána Máníl, ib. 2303. Murád Kúka (may be identical with No. 2301); he once asked Ibráhím Mirzá Jáhi for a horse, ib. 2304. Muhammad Mu'min Mirzá ibn Badí'-alzamán ibn Sultán Husánu Mirzá, was, when only 14 years old, taken prisoner by his uncle, Mirzá Muza'fár, and sent as captive to his grandfather; another uncle, Abú-alhasan Mirzá, put him to death, ib. 2305. Muhammad Husánu Mirzá, the brother of the preceding prince, ib. 2306. Khwájah Ma'ád of Bakk (Bakk is a place near Bukhárá), was sovereign pádisháh of Bukhárá, but exchanged royalty for the cowl of the derwish, and became in Dihli a pupil of Naṣr-al-din Círágh of Dihli, one of the spiritual successors of Nizám-al-din Auliya; his works are: نور العين, (that is the diwán), مرآت التارخين, etc.; he died in Dihli and is buried by the side of Khwájah Kutb-al-din Bakhtiyár Káki; Taqi Auhadi mentions him in his tadhkirah, ib. 2307. Mir Makbúl, one of Sultán Husánu Baikará's poets, on fol. 385^a. 2308. Kádi Mughthi alnasawi, under Sultán Jalál-al-din, ib. 2309. Sultán Mu'izz-al-din Ghúri, on fol. 385^b. 2310. Khwájah Mu'ayyad, a descendant of Sultán Abú Sa'íd, ib. 2311. Maulána Muhammad of Khurásán, pupil of the following poet, ib. 2312. Maulána Muhammad نيباكاني (or نيباكاني, according to A. Sprenger, Catal., p. 84, it is نيباكاني), one of the successors of Shaikh Zain-al-din, wrote a commentary on منازل خواجة عبدالعزیز الانصاری, ib. 2313. Maulána Mubárak, ib. 2314. Aḥmad Jámí, with the takhallus Maulawi, ib. 2315. Mir Muhammad Mu'min Simáki, was in the service of Ibráhím Kutbsháh in the Dakhan, ib. 2316. Mir Mu'min of Sabzwár, contemporary with Taqi Auhadi, ib. 2317. Mir Muhammad Mu'min of Astarábad, whose poems are often confounded with those of Simáki in No. 2315, ib. 2318. Maulána Mu'min Husánu of Yazd, a great rubá'i-writer, died A. H. 1076 (according to Maulána Husánu Káshí Shakhsh's ta'rikh: رباعيات مولانا مؤمن حسين), ib. 2319. Mu'min bin Ákás Hájí of Isfahán, who travelled to India in the company of Taqi Auhadi and entered Jahángir's service; he went afterwards to the Trák, but returned to India, on fol. 386^a. 2320. Mu'min of Abarkúh, the younger son of the poet 'Abdi, mentioned by Taqi Auhadi, ib. 2321. Mullá Mu'min of Astarábad, not identical with No. 2317, ib. 2322. Muhammad Mu'min of Dámághán, ib. 2323. Mu'min of Gúnábád, went to India, performed several times the pilgrimage, and returned to India, ib. 2324. Muhammad Mu'minbeg Turkmán, ib. 2325. Salmah Begam, daughter of Gulrukh Begam, the emperor Humá'yún's child; her father was Mirzá Núr-al-din Muhammad, son of a Khwájah of the Nakheband order, and she used as takhallus Mukhlis, ib. 2326. Mihri, a clever woman of the Jaláir tribe; Taqi Auhadi praises her among the poetesses of his time; according to Fakhrí's tadhkirat-alnuṣá she flourished in Sháhrúkh's reign, and was a relation as well as friend of Gauharshád Begam, at whose request she addressed a satirical rubá' to her decrepit husband, Ḥakim 'Abd-al'aziz, ib. 2327. Shaikh Maghribi, with the epithets

زبدۃ العارفین and قدوة المخلصین; his real name was Muhammad Shirin; according to Taqi Auhadi he was born in Na'in, and Jámí's Nafahát-aluns fix his death in A. H. 809, on fol. 386^b. 2328. Mullá Malik of Kum, lived in the Dakhan; Mullá Zuhdí was his pupil and son-in-law; Badá'uni saw his diwán which Faiḍ had brought from the Dakhan; besides extracts from his lyrical poetry, his famous letter to Maulána Ma'álí (رقعة ملا ملک بولانا مائی) is given here in full, on fol. 387^b. 2329. Maulána Ma'álí, on fol. 390^b. 2330. Muhyi Lári, a contemporary of Bibá Figháni, ib. 2331. Maulána Mashriki of Astarábad, ib. 2332. Maḥshák of Isfahán, mentioned in the Haft Iklim, on fol. 391^a. 2333. Maulána Majlis of Harát, ib. 2334. Mullá Majlis of Isfahán, a weaver, pupil of Muhtasham Káshí; he died in India, ib. 2335. Mawálí, ib. 2336. Jamál-khán Badá'uni, with the takhallus Maftún, died very young, mentioned by Badá'uni, ib. 2337. Mughthi-al-din Mahwi of Rámin near Hamadán, went to India under Akbar and entered the Khánkháná's service; he also went to Makkah; Badá'uni mentions him in his history, ib. 2338. Mir Muhammad Munshi, with the takhallus Mahwi, was according to Badá'uni, 25 years Head-Munshi of India, on fol. 391^b. 2339. Maulána 'Abd-al'all Mahwi of Ardebíl, went to India under Akbar; previously he was in the service of Mirzá Ghází in Siud, and accompanied Rnstam Mirzá Safawi to India; he died at Burhanpur, ib. 2340. Mir Mahwi of Isfahán, ib. 2341. Maulána Mahrami, in Sultán Husánu Mirzá's time, on fol. 392^a. 2342. Mirzá Malik, with the takhallus Mashriki, originally of Khurásán, a great Inshá-writer and a clever musician; he spent a great portion of his life in the service of Hasanakhán Shámú, the governor of Harát, together with Mirzá Faḡhlí Haráti, ib. 2343. Maulána Muhtasham, the great ghazal-writer under the Safawis, died A. H. 996 (chronogram, درد منضم), on fol. 392^b. 2344. Mir Murtaḍá Sharifi of Shiráz, grandson of Sayyid Sharif Jurjání, went from Shiráz to Makkah and was initiated into the science of traditions by Shaikh Ibn Hájir; went afterwards to the Dakhan, from there to Ágra, and died A. H. 974 (so according to Amir Muḥsin's ta'rikh: علامه ز عالم رفت, in the text his death is fixed in A. H. 964), on fol. 397^b. 2345. Mir Murtaḍá of Isfahán, went to India, ib. 2346. Mir Murtaḍá of Simnán, went to India under Akbar, ib. 2347. Mir Murtaḍá Fáníl Túsirkání, ib. 2348. Sayyid Sháh Murtaḍá of Artimán, Shaikh-alislám, ib. 2349. Maulána Majlis, ib. 2350. Mushayyad, ib. 2351. Maḥmúd Ya'kúb, ib. 2352. Mir Muḥsin Raḍawí of Mashhad, went to India under Akbar, mentioned by Badá'uni, ib. 2353. Mir Muḥsin of Rai, went to India at the same time, author of a mathnawí, و خیرین و خیرین, died at Benáras A. H. 1020, ib. 2354. Mirzá Muḥsin, on fol. 398^a. 2355. Maulána Muḥsin of Hamadán, lived at Ahmádábád in Gnjaráṭ during Akbar's reign, ib. 2356. Mirzá Muḥsin of Tabriz, ib. 2357. Muḥsin Lári, in the service of the kings of the Dakhan, ib. 2358. Maill of Harát, with his real name Mirzá Káfi, of the Jaláir tribe, went to India under Akbar, was panegyrist of Nurang-khán, and died in Mála; he is mentioned by Badá'uni,

ib. 2359. Maulānā Muḥammad Ḥājī, a friend of Taqī Aḥmadī's, on fol. 399^b. 2360. Maṣlī Kāsimkhān of Badakhshān, according to Badā'ūnī one of the renowned Amirs of the emperor Humāyūn; he wrote a mathnawī in imitation of *رباعی و مثنوی*; he died at Āgra a. h. 979, ib. 2361. Mirzāda 'Alīkhān, son of Muḥtarambeg, who was one of Bābar's Amirs; he was killed by the fall of his horse in Kashmir, a. h. 996, ib. 2362. Mahmūd Barīs, of a Turkish family in Irān, on fol. 400^a. 2363. Miram Siyāh of Kazwīn, a Sūfī, pupil of Hābā 'Alīshāh Abdāl; one of his rubā'īs is ascribed in the Haft Iklim to Miram Siyāh of Ghūr, ib. 2364. Miram Siyāh, mentioned by Sām Mirzā; it is doubtful whether these three poets are three distinct personages, or only one, ib. 2365. Mir Muḥṣin of Mashhad, ib. 2366. Another Muḥṣin, ib. 2367. Hasanbeg Mukīmī, of the Bahārī tribe, a relation of the Nawwāb Ghunfrānpanāh Muḥammad Bāirāmkhān, lived in company of the Nawwāb Khānkhānān, ib. 2368. Manlānā Mukīm, on fol. 401^a. 2369. Mahmūd Sabāḡ (سبکی), according to the index it is Sharīf, ib. 2370. Mullā Majlī of Khurāsān, ib. 2371. Maulānā Maktabī of Shīrāz, the author of *رباعی و مثنوی*, ib. 2372. Amir Ma'sūd of Kābul, on fol. 401^b. 2373. Muḥammad Ma'rūf (ملکی), a Sūfī, ib. 2374. Muḥṣin of Bukhārā, went to India under Akbar, ib. 2375. Muḥammad Ridā Muḥṣinī of Kum, on fol. 402^a. 2376. Mullā Muḥṣinī, son of Maulānā Khārī of Kashmir and contemporary with Taqī Aḥmadī, lived in Akbarābād, ib. 2377. Shaikh Sunbulī, with the takhalluṣ Muḥṣinī, lived in Akbar's time, is mentioned by Taqī Aḥmadī, ib. 2378. Amir Sultān Ma'sūd of Sabzwār, ib. 2379. Minūḡīrkhān, traces his pedigree to the Abbāsīde Khalīf, ib. 2380. Khwājah Mu'azzam, ib. 2381. Musabbab of Tabriz, ib. 2382. Musabbabkhān (text, Musayyabkhān), one of Shāh 'Albās' Amirs, ib. 2383. Muṣṭafakhān, son of the preceding Amir, was killed in his youth by order of Shāh 'Abbās; Taqī Aḥmadī mentions him, ib. 2384. Mullā Mahdārī of Hamadān, on fol. 402^b. 2385. Mahshārī of Nishāpūr, the teacher of Mullā Nazirī, ib. 2386. Mullā Mahshārī of Khwānsār, ib. 2387. Maulānā Mu'niya, went to India, is mentioned by Taqī Aḥmadī, ib. 2388. Maulānā Makhlī of Rasht, was, according to Tāhir Naṣrābādī, in the service of Imām Kulīkhān, the governor of Fārs, and much addicted to opium; Taqī Aḥmadī relates in his *کعبه عریانی* that he saw this poet in India, ib. 2389. Fahlawān Muḥammad Mahdī, a good musician and wrestler, ib. 2390. Maulānā Mahdī of Astarābād, ib. 2391. Mirzā Mahdī Talāṭabā'ī, ib. 2392. Mirzā Mahdī of Kum, ib. 2393. Mahdī of Rai, ib. 2394. Maulānā Manzārī of Samarkand, went to India under Akbar and entered the service of Nawwāb Bāirāmkhān; he conceived the idea of a great epic poem, called *شاهنام*, and finished some portion of it, especially that which deals with the war of Sikandar Sūr, and extols the bravery of Muḥammad Husainkhān, ib. 2395. Mūsawī, went to India under Akbar (probably identical with Mūsawī Mashhadī in Badā'ūnī, see A. Sprenger, Catal. p. 64), ib. 2396. Kādi Mirzāda, on fol. 403^a. 2397. Mir Abd Turāb Maḥrūm, the younger son of Kādi

Ma'sūd of Rai, ib. 2398. Kādi Muḥammad Rāmīnī, one of Shāh Tahmāsp's companions, praised in the Haft Iklim, ib. 2399. Pīā Muḥtaram, who had at first the takhalluṣ Surāḥī, ib. 2400. Maulānā Muḥammad Husain, with the takhalluṣ Maḥrūn, son of Mullā Ghiyāth-Allah, the Shaikh-al-Islām of Tabriz, ib. 2401. Shams-al-din Mubārakshāh, with the takhalluṣ. Mubārak, ruled Nimrāz in the name of Sultān Ghiyāth-al-din, ib. 2402. Murṭadā Kulīkhānbeg, with the takhalluṣ Muḥtaram, son of Sultān Husain Shāmīl, made his journey to India together with Taqī Aḥmadī, and died a. h. 1020; Taqī Aḥmadī arranged the poet's diwān, according to Muḥtaram's last will, ib. 2403. Maulānā Mirakī of Shīrāz, ib. 2404. Mirzā Muḥammad Ḥakīm of Shīrāz, father of Ḥakīm Sadrī, with the epithet Maṣlīh-alzamān, ib. 2405. Mir Murādī of Astarābād, went to India under Akbar and died a. h. 979, ib. 2406. Maulānā 'Alī Kullī Ma'ānī, contemporary with Ḥakīm Shīfī, on fol. 403^b. 2407. Khwājah Latīf Ma'nawī of Bukhārā, a descendant of Khwājah Ahrār, mentioned in the Naḥās-almathīr, ib. 2408. Muḥammad Yahyā, with the takhalluṣ Ma'nā, mentioned by Taqī Aḥmadī, ib. 2409. Ma'nā of Shīrāz, ib. 2410. Mirak Ma'nā, ib. 2411. Maulānā Mirkhān Zarkūb (the gold-beater) of Transoxania, ib. 2412. A poet with the takhalluṣ Majūn, ib. 2413. Maḥṣūd of Kazwīn, son of Mullā Fadl-Allah (who is probably identical with No. 1962), both father and son went to India under Akbar; Maḥṣūd died at Āgra a. h. 977, ib. 2414. Maulānā Maḥṣūd Kāshī, was originally a huckster in Kāshān and therefore known as *خرد فروش*; he is much praised in the Haft Iklim, on fol. 404^a. 2415. Maḥṣūdī, ib. 2416. Maḥṣūd 'Abdāl of Mashhad, ib. 2417. Maulānā Mir of Sabzwār, ib. 2418. Maulānā Mirak, may be identical with the preceding poet, ib. 2419. Manlānā Ma'il of Mashhad, ib. 2420. Mithālī Kāshī, ib. 2421. Mir Ismā'il, with the takhalluṣ Munshī, mentioned by Taqī Aḥmadī, ib. 2422. Majīd of Shīrāz, ib. 2423. Mir Manbī of Zawra, went to India under Akbar and was for a long time in Jahāngīr's service; at last he became governor of Lāhūr; one night he was found killed in his tent, ib. 2424. Māhīrī of Kashmir, lived in Āgra, ib. 2425. Maulānā Majīd-al-din of Khwāf, author of the *روضة الخلد*, an imitation of the Gulistān, was in Akbar's service, ib. 2426. Ḥakīm Rukn-al-din Maṣlīh of Kāshān, whose family had migrated from Shīrāz to Kāshān; he was first in Shāh 'Abbās' service, but having been offended by him, he went to India and found great favour with the emperor Jahāngīr; after Shāh 'Abbās' death he got leave from Shāhjahān (not from Jahāngīr, as is stated here, since 'Abbās died one year after Jahāngīr) to return to Irān, and he went there in the 105th year of his age; Mirzā Sā'ib was one of his pupils, on fol. 404^b. 2427. Mubārak, on fol. 406^a. 2428. Khwājah Husain, with the takhalluṣ Marīl, son of Shaikh Rukn-al-din 'Alī-al-daulah Simnānī; in metaphysics he was a pupil of Maulānā 'Isām-al-din Mullā Hanafī, in theology and law of Shaikh Ibn Hījir-i-thānī; he translated the *شکسته* into Persian, and left India for Kābul, by Akbar's permission, in a. h. 979, where he died, ib. 2429. Majnūn Yazdajirdī, on fol. 406^b. 2430.

Māhī, a clever poetess, sister of Muḥammad 'Alī Jalāir, with the takhalluṣ Nithāri, contemporary with Badī' al-zamān Mirzā ibn Shāhrūkh, ib. 2431. Mudāmī of Badakhshān, was for some time in the service of Mirzā 'Azīz Kūka, ib. 2432. Ustād 'Alī Kullī, with the takhalluṣ Māhīr, of Dāmāghān; he went to Ardabil and became there a pupil of Ḥājī Ibrāhīm; afterwards he settled in Tabriz, and excelled in drawing and calligraphy, ib. 2433. Muḥammad Yūsuf, an Indian poet, was in calligraphy a pupil of Ashrafkhān Akbart, and died in the prime of youth, a. h. 980, during the siege of the fortress of Gujārāt (Sūrat), ib. 2434. Maulānā Muḥammad Sūfi of Māzandarān, spent a great portion of his life in Kashmīr; having left that country at the request of Jahāngīr, he died in Sirhind, on fol. 407^a. 2435. Maulānā Muḥammad of Rustamdār, mentioned in Takī Aḥmadī's taḥkīrāh and in the Ḥaṭṭ Iklim, ib. 2436. Muḥammad Makki, ib. 2437. Muḥammadkhān, son of Husainbeg Kīpāki, ib. 2438. Maulānā Muḥammad 'Alī, son of Maulānā 'Ināyat of Tabriz, ib. 2439. Muḥammad Jānab Afshār, ib. 2440. Ḥakīm Muḥammad Ridā of Mashhad, ib. 2441. Maulānā Muḥammad Ḥādī, ib. 2442. Kādī Muḥammad Imāmī, in Shāh Tahmāsp's time, on fol. 407^b. 2443. Muḥammad Kullī of Shūshtar, ib. 2444. Shaikh Muḥammad 'Alī of Mashhad, a Sūfi, ib. 2445. Ḥājī Muḥammad 'Alī Kīrīsāi (Kīrāsī?), ib. 2446. Amir Muḥammad, son of Amir Yamin-al-dīn of Sabzwār, ib. 2447. Maulānā Muḥammad 'Alī Kāshī, ib. 2448. Miṣrān Muḥammad, with the nickname كَلَايَا, in Akbar's time, ib. 2449. Mullā Muḥammad Ḥājī, the youngest brother of Jāmī, ib. 2450. Muḥammad Kūṭubshāh, the king of Gulkundah, ib. 2451. Muḥammad 'Alī, ib. 2452. Mir Muḥammad Kāskan of Sabzwār, son of Shams-al-dīn Sulṭān, was for some time in the service of 'Abdallākhān Uzbeḡ, ib. 2453. Muḥammad 'Alī Turkman, ib. 2454. Ḥāfiṣ Muḥammad, ib. 2455. Ḥakīm Mirzā Muḥammad, mentioned by Ṣā'ib, ib. 2456. A certain Muḥammad, ib. 2457. Mirzā Muḥammad, on fol. 408^a. 2458. Muḥammad Jānbeḡ of Dāghistān, ib. 2459. Khwājah Mu'azzam, Akbar's uncle, one of Shaikh Jām's sons, killed a. h. 971, ib. 2460. Mir Shāh Ḥusain, with the takhalluṣ Mujrim, of Caḡhatāi extraction, ib. 2461. Akā Muḥammad of Kummī, ib. 2462. Maulānā Muḥammad Muṣṭakk, lived in Mashhad, and replied to the letters of the Uzbek 'Ulamā, which answers (مکتوبات) are preserved in the تَارِيخِ عَالَمِ الْآرَا, ib. 2463. Sayyid Ashraf Mu'ayyad, went to India, contemporary with Takī Aḥmadī, ib. 2464. Khwājah Maḥmūd, in Shāh Tahmāsp's reign, ib. 2465. Mullā Maḥmūd of Balkh, ib. 2466. Mir Maḥmūd of Gilān, went to India under Akbar, and travelled, according to Takī Aḥmadī, through the whole Indian empire on foot, ib. 2467. Kādī Maḥmūd of Kāzwīn, ib. 2468. Malikshāh bin Malikshāh, a Hindū, ib. 2469. Maḥmūdbeḡ Ḥalwālī, ib. 2470. Maḥmūd of Isfahān, lived in his native town as a poet (sootiasayer) under Shāh 'Abbās, ib. 2471. Maḥmūd of Rai, ib. 2472. Mirzā Raḥf Maḥmūd, ib. 2473. Mir Muḥammad Ma'ūm of Kāshān, son of Mir Haidar Raḥf Mu'ammā'i (see No. 818), and one of three brothers, all of whom went to India, on fol. 408^b.

2474. Maulānā Mazharī of Kashmīr, one of Akbar's poets; he went afterwards to Irān, and entered Shāh 'Abbās' service, as is stated in the تَارِيخِ عَالَمِ الْآرَا, on fol. 409^a. 2475. Khwājah Mardī of Simnān, identical with the Khwājah Ḥusain Mardī in No. 2428; he went to India in Humāyūn's time, ib. 2476. Mir Muḥtaram, known as Mir Ḥāshim Kīṣakhkhān (the story-teller), lived in India under Akbar, and was in the Nawwāh Khānkhānān's service, on fol. 409^b. 2477. Maulānā Muḥibb 'Alī, in the same time, ib. 2478. Bābā Muḥibb Maddāh-i-Shīrāzi (the panegyrist of Shīrāz), ib. 2479. Ḥāfiṣ Muḥibb 'Alī of Harāt, ib. 2480. Maulānā Muḥammad Muṣṭafā, one of the Indian poets, ib. 2481. Zamanā, with the takhalluṣ Maḥshār, ib. 2482. Malakī Sirkānī, praised by Ṣā'ib, on fol. 410^a. 2483. Muḥammad Ḥāshim of Mashhad, with the takhalluṣ Mardī, ib. 2484. Manzūn, son of Shaikh Pīr of Agra, excelled in riddles, letter-writing, and chess-playing, ib. 2485. Malik Mu'arrāf (according to the index, Ma'rūf) of Isfahān, ib. 2486. Khwājah Malik of Isfahān, may be identical with the preceding poet, ib. 2487. Malik Tāfīr of Anjūdān, the younger brother of Maulānā Dā' of Anjūdān, much praised by Takī Aḥmadī, on fol. 410^b. 2488. Malik 'Aṭṭār, ib. 2489. Muḥammadbeḡ (according to the index, Malikbeḡ), mentioned in the تَارِيخِ الْفَنَائِي, ib. 2490. Faḍl 'Alībeḡ, with the takhalluṣ Mūntāz, ib. 2491. Maulānā Mir Majlisī بهمنگدانی (?), was seen in Āgra a. h. 1024 by Takī Aḥmadī, ib. 2492. Mahabbatī of Shīrāz, ib. 2493. Muḥyī of Dihlī, ib. 2494. Maulānā Mahabbatī Shāmī, a Sūfi, mentioned by Takī Aḥmadī, ib. 2495. Maulānā Mahabbatī, not identical with No. 2492, ib. 2496. Mu'izzi Tabātābā'i, of Harāt, a school-fellow of Kāmran Mirzā, lived about fifty years in India, and died there, a. h. 982, ib. 2497. Maulānā Morādī Bāfiḳī, the elder brother of Maulānā Wahshī, on fol. 411^a. 2498. Mas'ūdbeḡ of Kāzwīn, ib. 2499. Mullā Mas'ūd of Isfahān, also called Mullā Mas'ūd Nikī, because he was the son-in-law of Mullā Nikī of Isfahān; he died a. h. 1020, ib. 2500. Another Mas'ūd, ib. 2501. Najm-al-dīn Mas'ūd of Harāt, in Humāyūn's reign, ib. 2502. Mas'ūd, mentioned in the تَارِيخِ الْفَنَائِي, ib. 2503. Again a Mas'ūd, ib. 2504. Sayyid Muḥammad Pārdādār (the janitor) of Balkh, ib. 2505. Maulānā Sayyid Maḥsūdī of Sāwa, ib. 2506. Maulānā Ma'rūf of Baghdād, ib. 2507. Maulānā Mulbāmī of Tabriz, was first in the service of Pīr Budākhkhān, the governor of Tabriz, fled afterwards to Shīrāz, and became attached to Imām Kūlikhān, the Beglerbeḡ of Fārs; he died in Shīrāz, a. h. 1048 (according to Mullā Muḥim Ja'fārī Shīrāzī's ta'rikh, (شد ازین وزیران کتب اهل معنی ملهى); and is mentioned in Ṭāhir Nasīrābādī's (sic!) taḥkīrāh; Takī Aḥmadī was acquainted with him, on fol. 411^b. 2508. Mir Khurīd (Khīrad?) of Sabzwār, with the takhalluṣ Malālī, ib. 2509. Muḥammad Ima'īl, with the takhalluṣ Munṣif, originally of Shīrāz, spent the greater part of his life in Tāharān, and is therefore usually styled Taharānī; his father's name was Shamsāh; of those of his three brothers, Mājīdā, Muḥimā, Sharīfā; all four were poets, went

together to India in Shāhjahān's reign, and returned afterwards to their native country, ib. 2510. Maḳīmā of Shīrāz, brother of the preceding poet, on fol. 412^a. 2511. Maṣḥ of Shīrāz, ib. 2512. Mullā Mukhlis, ib. 2513. Maulānā Miḥnatī Hīsarī, was first in the madrasah of Dihli, afterwards, by Akbar's order, Kādī of Sirhind; from the emperor he also received the takhalluṣ 'Aishī, ib. 2514. Salmā Begam Sultān, with the takhalluṣ Makhlī, mentioned in Maulānā Ghurbatī's مونس جان; she belonged to the Timūride family, and was married to the emperor Akbar, ib. 2515. Maḳhlūm Latīfah, a clever lady of Yazd, on fol. 412^b. 2516. Bābā Husain Maṭlā'ī, was principal of the محلة حیدری in Kāzwīn, ib. 2517. Mir Asad-allāh of Isfahān, with the takhalluṣ Malūlī, was governor of Mashhad in Shāh Tahmāsp's reign; he is mentioned by Taḳī Auhādī, ib. 2518. Maulānā Mursīdī of Zāwāra, ib. 2519. Mursīd Yazdajirdī, was first in the service of Ghāzikhān of Tattah, and afterwards in that of the Nawwāb Khānkhānān, ib. 2520. Muṣṭafā Mirzā, son of Shāh Tahmāsp Ṣafawī, and brother of Shāh Isma'īl II, who killed him, on fol. 413^a. 2521. Muḥammad Sultān Turkman, younger brother of Muḥammad Amin Sultān Turkman, and nearly related to the Ṣafawī family; Taḳī Auhādī was personally acquainted with him, ib. 2522. Mudāmī of Hamadān, mentioned by Badā'ūnī; he was known in India as Haidarī, and wrote kasidas in praise of Mir Muḥammadkhān Kalān, one of Akbar's Amīrs, ib. 2523. Mursīd Kulīkhān, ib. 2524. Mullā Mukarīm of Kāzwīn, mentioned in the Haft Ikhlām, ib. 2525. Maulānā Maktabī, ib. 2526. Maulānā Muḥammad Amin, with the takhalluṣ Mus-taghīnī, son of Maulānā Ṣairafī of Kashmir; Taḳī Auhādī saw him in Mandū in the Dakhan, when he was 70 years old; he had ten sons, ib. 2527. Mir Mushtartī of Farāhān, on fol. 413^b. 2528. Mushtartī of Mashhad, ib. 2529. Mashrabī of Khwānsar, ib. 2530. Another Mashrabī, ib. 2531. Mirzā Mashrabī Taklū, went to India under Akbar, ib. 2532. Another Maulānā Mashrabī, ib. 2533. Ghiyāthāhī Munṣif, mentioned in the Haft Ikhlām, ib. 2534. Maulānā Murād of Kāzwīn, was a مستجاب الدعوات according to the same, ib. 2535. Maṭrabī of Kāzwīn, pupil of Furūghī 'Aṭṭār of Kāzwīn, according to Taḳī Auhādī; he was an excellent musician; entered the service of Shāh 'Abbās, wrote splendid works, but had his ears cut off in consequence of gross dishonesty, ib. 2536. Muḥam, son of a Brahman, of Kokan in the Dakhan, was converted to Islām by a vision in a dream, ib. 2537. Mir Muṣṭafā, ib. 2538. Mūsā Ridā, the painter (نقاش) of Hamadān, on fol. 414^a. 2539. Mirzā Mirak, mentioned in Sām Mirzā's Tuhfat-al Sāmī, ib. 2540. Mirak of Tattah, ib. 2541. Mullā Mirak Jān of Sīstān, according to others of Balkh, died A. H. 1016, ib. 2542. Muḳīm of Sabz-wār, spent some time in India under Akbar, and returned afterwards to his native country, ib. 2543. Kādī Mirak Khālīdī of Kāzwīn, ib. 2544. Khalīfah Mirak, ib. 2545. Mullā Hasan, a Ghubār-writer, with the takhalluṣ Musshīb, ib. 2546. Mullā Musshīb of Nā'in, ib. 2547. Muṣaffar Husain of Kāshān, a Ṣūfī, mentioned by Ṣā'ib, ib. 2548. Ma'sūm, son of Kādī Abū-alma'ālī Ziyārtaḡhī, died, according to Badā'ūnī, in

Lāhūr from the effect of hemorrhoids, on fol. 414^b. 2549. Shaikh Muḥammad Tījārī of Dihli, ib. 2550. Muṣaffar Kāshī, ib. 2551. Sayyid Ḥakīm Muṣaffar, ib. 2552. Mai-i-Kalāl, one of the emperor Jahāngīr's mace-bearers, of the old Hindū tribe of Kalāl, a favourite of Nūr Jahān Begam, ib. 2553. Maulānā 'Alī Ma'īnī, ib. 2554. Khwājah Murād of Kābul, mentioned in the Haft Ikhlām, ib. 2555. Mir Muḥammad Mukīm of Astarābād, likewise mentioned in the Haft Ikhlām, ib. 2556. Mir Kādī Taharānī, mentioned in the same, on fol. 415^a. 2557. Mir Mu'izz-al-dīn Muḥammad of Kāshān, ib. 2558. Mir Mu'izz Kāshī, went to India under Akbar, ib. 2559. Maulānā Malihī Bāfīkī, contemporary with Taḳī Auhādī, ib. 2560. Muṣaffar of Gūnābād, at the same time, ib. 2561. Another Malihī, at the same time, ib. 2562. Mu'izzilang, may be identical with Mu'izzī of Harāt (No. 2496), ib. 2563. Amīr Sayyid Muḥammad, ib. 2564. Khwājah Malā of Kāzārūn, a descendant of Khwājah 'Abdallāh Balbānī (see No. 1325), mentioned by Taḳī Auhādī, ib. 2565. Ma-wālībeg Turkman, ib. 2566. Murtadā Kulīkhān Shāmīlū, one of the Ṣafawī Amīrs, mentioned by Tāhir Nasrābādī, ib. 2567. Murtadā Kulīkhān Sultān, may be identical with the preceding poet, ib. 2568. Murtadā Kulīkhān, son of a Kizilbash Amīr, was under Shāh 'Abbās governor of بندر عباس, where he died, ib. 2569. Maulānā Abū-albarakāt, with the takhalluṣ Munr of Lāhūr, son of Mullā 'Abd-almajīd of Multān, was born in Lāhūr, and was a famous Inshā'-writer; he is besides the author of a mathnawī, رموز ایا, ib. 2570. Ṣūfī Mushtāk, a pupil of Shāh 'Afrīn of Lāhūr, on fol. 415^b. 2571. Shaikh Mun'im of Lāhūr, was attached to the service of Abū Naṣr Naṣīr-al-dīn Muḥammad Sultān Shujā'; when the latter, after his defeats in Bengalāh, became a dervish, and was no more heard of, he also withdrew from the world, ib. 2572. Muḥammad 'Alī Māhīr, son of a Hindū, and converted while young to Muḥammadanism by Mirzā Ja'far Mu'ammā'ī, under whose guidance he was brought up and instructed; after Mirzā Ja'far's death he associated with Mullā Shafī'ā Dānīshmandkhān, went to India and received the honorary title of Dānīshmandkhānī in Aurangzib's reign, ib. 2573. Shaikh Sa'd-allāh Maṣṭhī of Pānpāt, translated the story of Rām and Sītā from Sanskrit into Persian verse, on fol. 416^a. 2574. Maulānā Muḥammad of Tūn, ib. 2575. Mirzā Tām (Y) Kurfī, of Transoxania, ib. 2576. Mun'im Hakkāk of Shīrāz, went to India, ib. 2577. Mullā Muḥid of Balkh, went to India in the beginning of Aurangzib's reign, and died in Multān, A. H. 1091 (ta'rikh: ملا مفید بلخی مرد). ib. 2578. Mirzā Muḥammad of Tabriz, with the takhalluṣ Majdhūb, author of several mathnawīs, the best known of which is نجات شاعر, was composed according to his own ta'rikh, شاعر نجات دلبا, A. H. 1006, on fol. 416^b. 2579. Muḥammad Jānbeg of Dāghīstān, was in the service of Shāh 'Abbās II, on fol. 417^a. 2580. Mullā Mir of Turbat, ib. 2581. Mirzā Murād bin Rustam 'Mirzā bin Bahrām Mirzā bin Shāh Isma'īl Ṣafawī, one of Jahāngīr's Amīrs, ib. 2582. Muḥammad Mukīm Muḥ-tasham, one of the great men of Khurāsān, ib. 2583. Mirzā Muḥammad, with the takhalluṣ Mukhlis of Kāshān, lived in Sultān Husain Mirzā Ṣafawī's time, ib.

2584. Mir Madhūsh, brother of Jalāl-aldin Siyādat of Lāhūr (see No. 1033), on fol. 418^a. 2585. Sayyid Mubārakkhān Madhūsh, ib. 2586. Šāliḥ Muḥam (or according to the index, Šāliḥjān Muḥam), ib. 2587. Ākhund Muḥammad Bākīr, used first as takhalluṣ Muṣāib, and afterwards Muḥtāk, ib. 2588. Naṣīrī Muḥtāk, lived in Isfahān, ib. 2589. Mirakī, may be identical with one of the Miraks above (No. 2539 sq.), on fol. 418^b. 2590. Maill Mu'ammāl Hūšārī, ib. 2591. Maill of Karwīn, ib. 2592. Maill of Tabriz, ib. 2593. Muzaḥfarkhān, mentioned by Shīrkhān; he sent a ghazal of his to Khwājāb Mu'in-aldin Shāh Ghāzi in Aurangābād, ib. 2594. Muḥammad Husainbeg, with the takhalluṣ Ma'ūm, of Tabriz, went to India at the end of Shāhjahān's reign, entered the service of Ja'farkhān, the governor of Kashmir, and accompanied him to Kashmir, where he died; the author of this tadhkirah saw his dīwān at Āgra, ib. 2595. Mirzā Jān, ib. 2596. Muzaḥfar Husain Mirzā, son of Sanjār Mirzā, related by father's side to Nīmat-allāh Wālī and by mother's side to Shāh Tahmāsp, ib. 2597. Mirzā Muḥim of Isfahān, Shāh Sulaimān Safawī's librarian, on fol. 419^a. 2598. Another Mirzā Muḥim, ib. 2599. A third Mirzā Muḥim, of Tāharān, ib. 2600. Mirzā Kuṭb-aldin Mā'il, one of Ālamgīr's officials, died A. H. 1108 (ta'rikk: اجعل جنت متوا), ib. 2601. Mir 'Aṭā, with the takhalluṣ Muntahā, of Tāharān, ib. 2602. Ma'nā Lābiḥī, the uncle of Shaikh Muḥammad 'Alī Hazin, ib. 2603. Maṣīḥī Ma'nā, a pupil of Ākā Husain Khwānsārī, ib. 2604. Mir Abū-alfid Mast Ma'nā, a pupil of Mirzā Bidlī, ib. 2605. Mirzā Makhḍūm Sharīfī, ib. 2606. Mullā Mufrad of Hamadān, ib. 2607. Mir Mashrah, son of Mir Husain the glass-blower (شیشگر), who lived in Shāh 'Abbās' reign, ib. 2608. Murshid Kullibeg iḥn 'Abbās Kulīkhān, on fol. 419^b. 2609. Murṭadā Kulibeg, in the service of Shāh Sulaimān Safawī, ib. 2610. Mullā Miskū of Bukhārā, ib. 2611. Barkhwardārbeg (برخوردارbeg) of Nā'in, with the takhalluṣ Maṣūr, ib. 2612. Mirzā Maṣūr, the Shaikh-al-Islām of Dāmaghān, ib. 2613. Mirzā Maṣūr of Harāt, ib. 2614. Maḥzar, mentioned by Sā'ib, on fol. 420^a. 2615. Mu'nīm Khānkhānān, with his original name, Mu'nīmbeg, son of Sultānabeg, the Kūtūwāl (prefect or chief magistrate) of Akhārābād, received his higher education from Shaikh Kalīm-allāh, became one of Ālamgīr's officials, and rose to the rank of a wazīr of Bahār, was honoured by the title of Khānkhānān, and applied himself at last to the study of Sūfiem, on which he wrote several treatises, under Shaikh Muḥammadi, ib. 2616. Mirzā Ma'sūm of Tabriz, went several times to India, ib. 2617. Muṭaḥhar (according to the index, Maḥzar, like No. 2614), ib. 2618. Mir Sayyid 'Alī, with the takhalluṣ Mihri, son of Sayyid Muṣā'id Jabal-'Amill, author of a mathnawī, was king of poets in Sultān Husain Safawī's reign, ib.; he also used sometimes Sayyid as takhalluṣ, ib. 2619. Mujrimī of Arlablī, ib. 2620. Mullā Mu'nīst of Bukhārā, ib. 2621. Mu'nīst of Shūshṭar, ib. 2622. Walī Muḥammadkhān, with the takhalluṣ Masrūr, of the Shāmlū tribe, and one of Sultān Husain Safawī's Amīrs, ib. 2623. Kādī Majd-aldin of Dizfūl (دیزفول) near Shūshṭar, mentioned by

'Alī Ḥasīn in his تذکرة المعاصرين, on fol. 420^b. 2624. Mashhadī of Kumm, ib. 2625. Mir Maḥzar, ib. 2626. Mirzā Muḥim of Tabriz, ib. 2627. Mirzā Muḥim of Isfahān (see No. 2597 sq.), ib. 2628. Ma'sūd of Isfahān, son of Ākā Zaman Zarkash, went to India, ib. 2629. Ma'sūm Kāshī, different from No. 2473; mentioned by Sām Mirzā, ib. 2630. Muḥammad Ja'far, of the نهیاب sect, ib. 2631. Mukimāi Makūd, was only in later years converted to the true faith, and associated with Shaikh Bahā-aldin 'Amill, ib. 2632. Mir 'Abd-alwāḥhāh Ma'mūrī, ib. 2633. Maulānā Ma'rūf of Tabriz, ib. 2634. Mir Muḥammad Ma'rūf of Kashmir, ib. 2635. Muḥsinā of Shīrāz, ib. 2636. Mirzā 'Abd-alrahmān, with the takhalluṣ Mu'nīm, of Bukhārā, ib. 2637. Mirzā Muḥammad Muneḥb of Tabriz, ib. 2638. Mirzā Muḥammad Mustauṣi, son of Mirzā Muḥammad Shāfi Mustauṣi, became prime minister of Irān under Sultān Husain Safawī, on fol. 421^a. 2639. Muṭī'āi Isfahānī, of 'Abbāsābād in Isfahān, went to India, but returned, after his son's death in Sirhind, to Irān, ib. 2640. Muḥammad Šāliḥ, the gold-drawer (زرکن) of Shīrāz, ib. 2641. Ākā Muḥammad, with the takhalluṣ Mu'āf, of Kāshān, lived as شعر باب, or weaver of silk-dresses, in Isfahān, ib. 2642. Hājī Muḥammad, with the takhalluṣ Maṣhūr, a sugar-candy maker in Isfahān, ib. 2643. Muḥammad 'Alī Mufrad, of Isfahān, ib. 2644. Mihr 'Alīkhān Maḥzar, was, according to Wāliḥ, a poet of Sultān Husain Safawī's reign; he may be identical with one of the above-mentioned poets of this name, see Nos. 2614, 2617, 2625, etc., ib. 2645. Mir Muḥammad Sa'id, with the takhalluṣ Muḥit, of Isfahān, ib. 2646. Muḥammad 'Alīkhān, father of 'Alī Kulīkhān Wāliḥ (the author of the ریاض الشعرا), ib. 2647. Hakim Shāh Ma'sūm of Lār, ib. 2648. Mirzā Abū-alma'all of Mashhad, mentioned in 'Alī Hazin's تذکرة المعاصرين, ib. 2649. Mir Ma'sūm, son of Mir Sayyid 'Alī Jāhīrī Mihri, ib. 2650. Mir 'Abd-al Mawlā of Isfahān, mentioned by 'Alī Hazin as one of his contemporaries, on fol. 421^b. 2651. Muḥammad Sa'id, with the takhalluṣ Māhir, of Gilān, ib. 2652. Mullā Mukhtār of Nahāwand, ib. 2653. Mirzā Bākīr Murja' (or Murāja') of Isfahān, mentioned by 'Alī Hazin, ib. 2654. Mullā Malik Mu'in of Khurramābād, ib. 2655. Nūr-aldin Muḥammad of Kirmān, with the takhalluṣ Munir, ib. 2656. Mullā Malik of Bākhraz, ib. 2657. Shāh Maḥmūd Mukhlis, of Nishāpūr, ib. 2658. Muḥammad Niẓām, with the takhalluṣ Mu'jiz, of Afghān descent; he lived partly in Kābul, partly in Nishāpūr, and studied difficult Persian books in Dīhlī, on fol. 422^a. 2659. Muḥammad Amīn, with the takhalluṣ Maṭā' or Muṭṭālī' (مطلع), ib. 2660. Mir Maḥmūd, ib. 2661. Shaikh 'Abdallāh Mujrim, grandson of Shaikh Muslim San'ī (or Saṭī) of Kashmir, ib. 2662. Ma'nā of Kashnūr, ib. 2663. Muzaḥfar Maḥdī of Kashmir, ib. 2664. Muḥammad 'Alīkhān Maṭnī, lived in Kashmir, ib. 2665. Khwājāh Amān-allāh Muruwat of Kashmir, ib. 2666. Nawwāb Fādīkhān Munṣif, was governor of Kashmir under 'Ālamgīr, ib. 2667. Maḥzarā, ib. 2668. Hājī Muṭī', governor of Kāshghar, ib. 2669. Shāh Majnūn, a dervish in Kashmir, ib. 2670. Mullā 'Abd-alrahīm

Manajjim, of Kashmir, famous by his knowledge of the astrology, under 'Alamgir, ib. 2671. Ma'dum, a Hindû in Kashmir, ib. 2672. Murtadâ Kulthân Mawâlî, pupil of Mir Muhammad Tâhir 'Alawî; he was a prince of the Timûride family, and lived for a long time in Kashmir, ib. 2673. Kâsimkhân Mukhlîs of Kashmir, in Muhammad Farrukhsiyar's reign, ib. 2674. Mirzâ Shâh Husain Munâsib of Kashmir, ib. 2675. Mirzâ Rûh-Allah Muntakhab, the father of Mirzâ Dârâb Jûyâ of Kashmir, on fol. 423^a. 2676. Mullâ Muhammad 'Alim, with the takhallus Ma'rîfat, of Kashmir, ib. 2677. Mirzâ Muhtaram, son of Mirzâ 'Abd-alghanibeg Kalûl; he was born at Shâhjahanâbâd, and educated by his father, ib. 2678. Hâjî Sharîf Manshûr, ib. 2679. Shâh Muhammad Ridâi Mushtâf of Kashmir, lived in Shâhjahanâbâd, under Muhammadshâh, ib. 2680. Madhûsh Kalandar of Isfahân, lived as hermit in Kashmir, contemporary with Rûh-Allah Muntakhab and Dârâb Jûyâ (see No. 2675), on fol. 423^b. 2681. Mir Ahmad Mulyi, on fol. 424^a. 2682. Muhammad Mukimkhân, with the takhallus Masîh; his poetical manner resembles that of Jalâl Asir, ib. 2683. Râi Anand Râm, with the takhallus Mukhlîs, a Khatri, was wakîl of Nawwâb 'Ismâd-aulah Kâmar-aldînkân Bahâdur, etc., in Muhammadshâh's reign, pupil of Mirzâ Bidlî, and contemporary with Khân Arzû; his house in Shâhjahanâbâd was frequented by many poets and learned men; comp. A. Sprenger, Catal., p. 159 and 262, ib. 2684. Sayyid Taqi, with the takhallus Mir, the nephew of Sirâj-aldin 'Alîkhân Arzû, originally of Akbarâbâd, was brought up and flourished in Dihlî, and settled in later years in Lucknow; he excelled both in Persian and Rekhta poetry, and was still alive when this tadhkirah was written; comp. about him, A. Sprenger, Catal., p. 175, on fol. 424^b. 2685. Mir Sayyid 'Alli Mushtâf of Isfahân, the teacher of Âkâ Muhammad 'Asbiq (see No. 1760), of Âkâ Husain Rafîq Sabzîfurûsh, of Mirzâ Shâhîb, etc.; he died thirty years before the compilation of this tadhkirah, that is, about A. H. 1188, on fol. 425^a. 2686. Shaikh 'Abd-alridâi Matin, of Arab descent, born in Isfahân, and a friend of Mir Najât; in Muhammadshâh's reign he went to Dihlî and had poetical contests with Mir Afîdal Thâbit (who died A. H. 1151); from Dihlî he proceeded to Lucknow and entered the service of Nawwâb Burhân-almulk; he settled and married there under Burhân-almulk's successor, Nawwâb Abû-alman-sûrkân Safdarjâng, and had five sons, on fol. 426^a. 2687. Bhôrâ Singh, with the takhallus Mashrab, of a Râjpût family, lived in Dihlî, and was pupil of Mirzâ Afîdal Thâbit; for some time he was a nuakar of Shujâ'-aldaulah; the author of this tadhkirah made his personal acquaintance, ib. 2688. Mirzâ 'Insiyat-Allah, with the takhallus Mashrab, may be identical with Mir Mashrab (see No. 2607), on fol. 427^b. 2689. Mir Muhammad 'Ali Muftî, a true Sayyid, one of Shâh Saifi's sons, ib. 2690. Mirzâ Majid of Shûshîtar, went to India in Muhammadshâh's reign and entered the service of Nawwâb Safdarjâng; he was a great jester and satirist, and had frequent satirical contests with Ja'far Zarkûb of Isfahân, ib. 2691. Lâcî Narâyân, with the takhallus Mahabbat, a pupil of the author of the Bahâr-i-'Ajam, Tekând Bahâr, and a friend of Khân Arzû; he was for some time in the service of Shâh Madan Shâhîb, and

afterwards in that of Jawâhir 'Alîkhân, the secretary of Bhâ Begam Shâhîb; he died, about 70 years old, nine or ten years before the date of this tadhkirah, with the author of which he was intimately acquainted, ib. 2692. Mirzâ 'Abd-alhakim of Lâhûr, with the takhallus Maftûn, was killed about thirty years before the composition of this tadhkirah, on fol. 428^a. 2693. Mirzâ Jân Mazhar, son of Mirzâ Jân, who was himself a grandson of Âsaf-aldaulah Nawwâb Asulkhân Bahâdur 'Alamgirshâhî; he was born at Akbarâbâd A. H. 1111, and died by an assassin's hand A. H. 1195, at Shâhjahanâbâd; he was a good Rekhta poet too, ib. 2694. Mir Samî Mazhar, was chief excise officer of Ajmîr, on fol. 428^b. 2695. Mirzâ Maftûn, ib. 2696. Tâjib Mammûn, lived in Dihlî, ib. 2697. Mir Kâmar-aldin, with the takhallus Minnat, of Dihlî, a descendant of Jalâl bin 'Aqad of Yazd, who was wakîl of Sultân Muhammad Muza'ffer (see No. 490); he was for a long time a favourite of Nawwâb Nizâm 'Alîkhân Bahâdur, the governor of the Dakhan, and spent the later years of his life in Lucknow, ib. 2698. Nawwâb Amir-aldaulah Mirzâ Zain-âb-aldînkân Bahâdur Man-sûrjâng, with the takhallus Mirzâ, the eldest son of Mirzâ Ja'far and brother to Mirzâ Shafîkhân; he was still alive in Lucknow in A. H. 1217, when this portion of the book was written, ib. 2699. Mirzâ Muhammad Fâkhîr of Dihlî, with the takhallus Makin, was alive in Lucknow in A. H. 1217, on fol. 430^b. 2700. Mahmûd of Sâmâna, still alive in Lucknow, ib. 2701. Maimûn-beg Tûrânî, with the takhallus Mahmûd, ib. 2702. Majidâ of Tabriz, on fol. 431^a. 2703. Maimanakhân of Kashmir, one of Ahmadshâh's nankars, ib. 2704. Shaikh Najm-aldin Kubrâ, was killed in a fight against Çingizkhân's troops, ib. 2705. Shaikh Najm-aldin Râzi, pupil of the preceding Shaikh, went to Rûm at the time of Çingizkhân's invasion and met there Jalâl-aldin Rûmî; he died A. H. 654, and left among other works a *مرصاد العباد* and *تفسير بحر اللغات*, on fol. 431^b. 2706. Najm-aldin Zarkûb (the gold-beater), a Sûfî of Abakâkhân's time, on fol. 432^a. 2707. Najm-aldin Hasan of Kirmân, ib. 2708. Hakim Najm-aldin Mahmûd ibn Ilyân, ib. 2709. Najm-aldin of Simnân, ib. 2710. Shâh Nî'mat-Allah Wallî, styled here the Elias of the sea of knowledge and the Moses of the mountain of truth; he was patronised by and intimate with Shaikh 'Abd-alkâdir Gilânî and Abû 'Abd-Allah alshâfi, ib. 2711. Hakim Nâsir bin Khusrâu of Isfahân (the legendary account of his life is taken from the *Haft Ikhlâm*), on fol. 433^b. 2712. Najm-aldin Nizâmî 'arûdî of Samarkand, on fol. 434^a. 2713. Muhammad Nâsir al'alawi, the pangegyrist of Sultân Âlâ-aldaulah, on fol. 434^b. 2714. Najib-aldin Abû Bakr alzandî, the calligraphist (خطا), ib. 2715. Shaikh Nizâmî of Ganja; besides the *Khamseh* a diwân of 20,000 baits is here ascribed to him, ib. 2716. Shaikh Nizâm-aldin Anliyâ, son of the Kâdî of Badâ'un and pupil of Shaikh Farid (or Farid-aldin) Shinkarganj in Dihlî; he died more than 70 years old, A. H. 725, on fol. 435^b. 2717. Nizâm-almulk Nâsir-aldin, on fol. 436^a. 2718. Khwâjah Nûr-aldin Sandûkî, mentioned by Taqi Auhadi, ib. 2719. Abû Nâsir bin Ahmad, mentioned by 'Aufi, ib. 2720. Hakim-alhukamâ Khwâjah Nâsir-aldin Tûst, with his

real name: Abū Ja'far bin Muḥammad bin Ḥasan, under Ḥnāgākḥān; he died A. H. 672, the 18th of Dhū-al-ḥijjah, ib. 2721. Shaikh Abū 'Alī Ibn Sīnā, ib. 2722. Muḥammad Amin Najīb, mentioned by 'Auḡ, ib. 2723. Khwājā Nāṣir-aldin bin Kutb-aldin of Sarakhs, greatly praised by 'Auḡ, ib. 2724. Niẓām-aldin of Isfahān, a contemporary of Abakākhān, wrote Arabic and Persian poetry, on fol. 436^b. 2725. Nāṣir of Baḡā (باجا, a place near Shirāz), ib. 2726. Maulānā Nāṣir of Bukhārā, a dervish, made in Baghdād the acquaintance of Khwājāh Salmān of Sāwa, ib. 2727. Shāh Nāṣir Khwājāh of Tirmidh, went young to India and attached himself to the Khānzamānkhān, in whose company he was killed during the Khān's fight against Akbar, on fol. 437^a. 2728. Shaikh Nāṣir, a descendant of Abū Sa'īd bin Abū-alkhair, ib. 2729. Muḥammad Nāṣir Mirzā, one of Sultān Ḥusain Baikarā's grandchildren, ib. 2730. Khwājāh Akhl, the ring-cutter (زنگبر تراش), with the takhallus Naẓmī, ib. 2731. Maulānā Nāṣir, was a pupil of Khwājāh Kutb-almillāh wa aldin Ushl in Dihlī, and wrote qaṣidas in honour of Sultān Shams-aldin Altamish, ib. 2732. Maulānā Nāḍiri of Samarkand, a protégé of Ḥmāyūn, in whose company he went to India; he died A. H. 966 (not 906, as is stated in the text, since the chronogram of his death runs thus: رفت یکی از سخنران, i. e. I went away = must be deducted, from 967, the numerical value of سخنران), ib. 2733. Maulānā Nizāri of Kūhistān, contemporary with Sa'īd, author of lyrical poems and of the رباع, ib. 2734. Maulānā Naẓmī, one of the poets of Khurāsān in Sultān Ḥusain Mirzā's time, on fol. 438^a. 2735. Kādī 'Uthmān Nāki of Kazwin, with the takhallus Niẓām, mentioned in the Ta'rikh-i-Guzida, ib. 2736. Maulānā Naẓmī of Tabriz, went to India in Akbar's time, ib. 2737. Mirzā Niẓām Dast-i-Ghaib of Shirāz, on fol. 438^b. 2738. Mullā Muḥammad Ḥusain Naẓiri of Nishāpūr, went to India, and was, through the kind intercession of Nawwāb 'Abd-almajid Khānkhānān, received in Akbar's service, in whose honour he wrote most of his panegyric poems; he died in Aḥmadābād in Janarāt, A. H. 1021 (chronogram, آمد دنیا رفت حسان العجم), on fol. 439^b. 2739. Maulānā Nawīdī of Turbat, wrote satires on Nawwāb Bairām-khān, is mentioned by Badā'ūnī, on fol. 446^a. 2740. Khwājāh 'Abdileg Nawīdī, one of the secretaries of Shāh Tahmāsp Safawī and author of several mathnawīs, on fol. 446^b. 2741. Amir Nawīdī of Nishāpūr, one of Sultān Ḥusain's poets, went to India in Ḥmāyūn's reign, and died A. H. 973 in Ujīn (اچیر) in Mālwa, ib. 2742. Mullā Nawīdī of Shirāz, on fol. 447^a. 2743. Nawīdī of Rai, in Shāh Tahmāsp's reign, ib. 2744. Nawīdī of Gilān, went to India in Akbar's time and died there, ib. 2745. Maulānā 'Alī Ahmad Muhrkan (the seal-engraver) of Dihlī, with the takhallus Nishānī, son of Maulānā Ḥusain Nākhshī of Dihlī, and teacher of prince Salim, flourished under Akbar and Jahāngir, ib. 2746. Maulānā Nākhshī of Dihlī, father of the preceding poet, on fol. 448^a. 2747. Niyāzi of Bukhārā, under Ḥmāyūn, an expert in poetry, riddles, chronograms, etc., mentioned by Badā'ūnī, ib. 2748. Taḡī 'Asqār (the oil-presser), with the takhallus Niyāzi, of Isfahān,

went to India under Akbar, on fol. 448^b. 2749. Shams-aldin Niyāzi, ib. 2750. Mullā 'Alī Niyāzi of Astarābād, went to India under Akbar, ib. 2751. Niyāzi of Khurāsān, ib. 2752. Niyāzi of Badakhshān, ib. 2753. Amir Yūsuf Niyāzi, son of an Amir of Harāt, ib. 2754. Mir Ma'gūm Safawī, with the takhallus Nāmī, son of Mir Sayyid Safā'i, in Akbar's service and mentioned by Badā'ūnī; once, when being sent as envoy to Shāh 'Abbās, he made the acquaintance of Ḥakim Shifā'i, Muḥammad Ridāi Fikri and Taḡī-aldin Auḡadī; he is the author of a diwān and a mathnawī in the metre of دوسب و راسخا. 2755. Maulānā Mir Muḥammad Sharif Nawā'i, nephew of Mir Kudai Karbalā'i, was in Akbar's service, on fol. 450^a. 2756. Maulānā Shams-aldin Muḥammad Nawā'i of Sabzwār, ib. 2757. Bābā Sultān Nawā'i of Kumm, ib. 2758. Maulānā Asir Nawā'i of Sabzwār, ib. 2759. Maulānā Najib-aldin of Jarbādān, ib. 2760. Niyāzi of Tabriz, mentioned in the Haft Iklim, ib. 2761. Nithāri of Tūn, on fol. 450^b. 2762. Niẓām-aldin A'rāj (the cripple), ib. 2763. Niẓām-aldin Mahmūd of Isfahān, contemporary with Kamāl Ima'īl and Athir Aumālī, ib. 2764. Najātī of Shirāz, ib. 2765. Maulānā Nargis of Abhar, in Sultān Ḥusain Baikarā's time, had poetical contests with Hīlālī, ib. 2766. Maulānā Nāji, son of Maulānā Ḥasan of Kāshān, who advised the people of Kāshān, during the siege of that town by Wall Jānbeḡ, son of Muḥammad-khān Turkmān, to say in the ensuing fight a certain prayer, which would put their enemies to flight; they followed his advice and were killed, 700 altogether; thereupon his son Nāji sent a severe censure in verse to his worthy father, ib. 2767. Kādī Nūr-aldin Muḥammad of Isfahān, a pupil of Khwājāh Tarikah of Isfahān; Taḡī Auḡadī knew him personally, ib. 2768. Maulānā Nikī of Isfahān, died 100 years old, A. H. 1000 (his pupil Taḡī Auḡadī's chronogram on his death, نیکي زجهان رفت نیکي زجهان, is incorrect, and wrong in metre, since there is one syllable wanting, and the numerical value amounts to 992 only; we would suggest making up the wanting 8 by the insertion of ج before the second نیکي), on fol. 452^a. 2769. Bābā Naṣīb of Gilān, ib. 2770. Mir Naṣīb Nūrbakhshī, on fol. 452^b. 2771. Naṣībī, the scribe of Shirāz, ib. 2772. Sayyid Naṣīmī of Shirāz, educated by Sayyid Na'imī, was crucified in Halab A. H. 837, ib. 2773. Maulānā Naṣim of Astarābād, mentioned in the Haft Iklim, on fol. 453^a. 2774. Naṣīmī of Harāt, very clever in درج, ib. 2775. Shaikh 'Alī Nāki of Kamarah (near Isfahān), ib. 2776. Maulānā Nāṭiki of Astarābād, went to India under Akbar and died at Banāras, on fol. 453^b. 2777. Maulānā Sadr Nāmi of Abhar; Taḡī Anḡadī saw him, ib. 2778. Maulānā Afdāl Nāmi of Tahanān, a pupil of Maulānā Umidī, mentioned in the Haft Iklim, on fol. 454^a. 2779. Maulānā Muḥammad Ridā Nau'i, lived at Khabūshān (in Khnrāsān); in Akbar's reign he went to India and entered the service of prince Dāniyāl; he is the author of the famous mathnawī دانیال و سوز, and died at Burhānpūr in the Dakhan, A. H. 1019, ib. 2780. Nau'i of Isfahān, contemporary with Dāmīri of Isfahān, on fol. 457^b. 2781. Maulānā Niẓām of

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Astarābād, court-poet of Sultān Husain Mirzā, ib. 2782. Maulānā Nādirī of Marw, ib. 2783. Nādirī of Shūshtar, ib. 2784. Nādirī of Siyālkūt, ib. 2785. Nādir of Shirāz, was first a dervish, afterwards wazīr of 'Abāsibeg, son of Nawwāb Shaiḥ 'Alīkhan Dārūgha of Kāzwin, ib. 2786. Kalb 'Alī, with the takhalluṣ Nādir, a goldsmith in Isfahān, ib. 2787. Maulānā 'Alī Najātī of Tūs, mentioned in the Haft Iklim, on fol. 458^a. 2788. Ḥāfiẓ Nidā'i, with his real name, Sultān Muḥammad, court-poet of Sultān Husain Mirzā; he went from Asfīrāz to Harāt and is therefore usually styled Harawī, ib. 2789. Maulānā Nī'matī, at the same time, ib. 2790. Nasā'i, a native of Nāsā, ib. 2791. Kādī Nizām-al-dīn of Harāt, under Sultān Husain, ib. 2792. Nuṭkī, son of Khwājā Ghāzī of Tabriz, ib. 2793. Mir Nuṭkī of Nishāpūr, Mullā Kaidī's son-in-law and contemporary with Muḥammad Jān Kudsi, ib. 2794. Amir Nusrat-al-dīn of Simnān, ib. 2795. Nadīmī of Balkh, mentioned in the Haft Iklim, ib. 2796. Nadīmī Sūzangar (the needle-maker) of Isfahān, mentioned by Taqī Aḥmadi, ib. 2797. Khwājā Nasir-al-dīn of Hamadān, son of Khwājā Mahmūd ibn Khwājā Hasanbeg, who traces his origin to Nūshīrwān, who, after the death of Yazdajird, went to Hamadān and dwelt there; Khwājā Nasir-al-dīn went to India in Akbar's reign, ib. 2798. Maulānā Nisbatī of Thānīsar; Sā'ib, on his way from India to Kashmir, paid him a visit and became intimately acquainted with him; he had also the honour to be summoned before prince Muḥammad Dārā Shukūh, on fol. 458^b. 2799. Sayyid Nī'mat-allāh of Nārnaul, the great Shaikh, called the Khidr of the mystic road and the guide to truth (خضر طریقت و هادی حقیقت); even Sultān Shajā'i, the son of the emperor Shāhjahān, paid him his homage, together with his sons and most of the Amirs, on fol. 460^a. 2800. Mir Nūr-allāh of Taharān, mentioned in the Haft Iklim, on fol. 460^b. 2801. Maulānā Nisbatī of Mashhad, in Shāh Tahmāsp's reign, ib. 2802. Kādī Nizām-al-dīn of Kāzwin, in Uljaitūkhān's reign, ib. 2803. Kādī Nizām-al-dīn Kāshī, ib. 2804. Maulānā Nādim of Gilān, went to India under Akbar, ib. 2805. Khwājā Muḥammad Šādiḥ Nāzīm of Harāt, went to India under Akbar and wrote a mathnawī, *فیروز و شهزاد*; Taqī Aḥmadi was his pupil in India, on fol. 461^a. 2806. Maulānā Nadhrī of Kāshān, ib. 2807. Hakim Nizām-al-dīn 'Alī of Kāshān, one of the physicians of Shāh Tahmāsp Šāfawī and father of Hakim Rukn-al-dīn Mas'ūd Masīh, ib. 2808. Maulānā Nazīr of Mashhad, ib. 2809. Sayyid Fadī Na'imī, on fol. 461^b. 2810. Maulānā Nūr-al-dīn Muḥammad, the brother of Hakim Abū-al-faṭḥ and of Hakim Humām Gilāni, who were, both of them, Amirs of Akbar, ib. 2811. Mullā 'Abdallāh Nakhat, mentioned by Sā'ib, ib. 2812. Kādī Nūr-allāh of Sāwa, the nephew of Kādī Isā, ib. 2813. Naḡrā of Hamadān; Taqī Aḥmadi saw him in Isfahān; he was a great Inshā-writer, ib. 2814. Maulānā Shamel, with the takhalluṣ Nāmī, on fol. 462^a. 2815. Maulānā Nāmī of Kashmir, ib. 2816. Nāzīrī of Mashhad, ib. 2817. Nāzīrī of Gilān, ib. 2818. Maulānā Hājī Nigāli of Harāt, ib. 2819. Mir Muḥammad Yūsuf Nigāli, ib. 2820. Nūr-allāh of Harāt, ib. 2821. Maulānā Kādī Nūr-allāh of

Shūshtar, went to India under Akbar, and became Kādī of Lāhūr in Jahāngīr's reign; his tomb is at Akbarābād, ib. 2822. Nūr Muḥammad, an Indian poet, on fol. 462^b. 2823. Sayyid Nizām, ib. 2824. Nizām Kulāgh of Kāzwin, ib. 2825. Mullā Nizām, ib. 2826. Khwājā Nizām-al-mulk of Rai, ib. 2827. Mullā Nashājī, lived in Akbar's reign, ib. 2828. Maulānā Nāṭīk, at the same time, brother of Mullā Luknat (see No. 2242), ib. 2829. Nāfiḥ of Harāt, ib. 2830. Naurūz 'Alibeg Shāmūl, ib. 2831. Maulānā Najmī, ib. 2832. Najātī Bāfiḳī, ib. 2833. Nidā'i Ma'rūf of Yazd, was personally known by Taqī Aḥmadi, ib. 2834. Mir Nafar, son of Mir 'Arabshāh of Mashhad, lived in India under Akbar, ib. 2835. Mullā Nakhat of Samarkand, died a. h. 1082 (chronogram, از بار فنا نمود رحلت), ib. 2836. Nakhat of Arslābil, on fol. 463^a. 2837. Nakhat of Shirāz, ib. 2838. 'Alīkhan, with the takhalluṣ Nāmī, one of the Turks of Irān, went to India under Akbar and obtained a high office there, ib. 2839. Nūrā, with the takhalluṣ Nāmī, was a baker in Isfahān, ib. 2840. Shaikh Šāliḥ Nidā'i of Samarkand, ib. 2841. Nihālī Lūli, a clever woman, mentioned in Ghurbaṭī's *مثنوی جان*, ib. 2842. Pīcā Nihānī Kā'ini, an eloquent woman; Taqī Aḥmadi saw her son in India, ib. 2843. Nihānī, the sister of Khwājāh Afḡal, the wazīr of Sultān Husain Mirzā, ib. 2844. Another Nihānī Aṭun, ib. 2845. Maulānā Dīyāi Nuzhatī, ib. 2846. Maulānā Nāzīmī, ib. 2847. Maulānā Nafīs of Kāshān, on fol. 463^b. 2848. Maulānā Nakhatī, ib. 2849. Nūrībeghān, ib. 2850. Nūrī Lārī, contemporary with Taqī Aḥmadi, ib. 2851. Na'im Khayyāt (the tailor) of Kāzwin, fell from a roof; Taqī Aḥmadi saw him, ib. 2852. Mir Nūr-allāh of کرار (near Isfahān), ib. 2853. Ra'īs Nūr-al-dīn of Hurmuz, with the takhalluṣ Nūrī, a relation of Taqī Aḥmadi, ib. 2854. Mullā Farrukh Husain of Harāt, with the takhalluṣ Nāzīm, author of the mathnawī *زیغا و زیب*; pupil of Maulānā Faṣīḥi of Harāt, went to India at the end of Shāhjahān's reign and entered the service of prince Shujā'; he died a. h. 1066 (read 1081), ib. 2855. Mir Nizām Tabātabā'i, lived in Ujjarāt, on fol. 464^b. 2856. Naẓīmī of Balkh, lived in India under Jahāngīr, ib. 2857. Naẓmī Bahbahānī, ib. 2858. Mullā Nūrī of Nishāpūr, ib. 2859. Nūrbakshah, ib. 2860. Rashīdī Nauras, of Kāzwin, lived in Bijāpūr in the Dakhan under the 'Adilshāhs, ib. 2861. Najaf Kulīkhan, one of the Šāfawī Amirs, ib. 2862. Najī of Tabriz, ib. 2863. Akā Muḥammad Husain Najī of Andujān, the brother of Muḥammad Isma'il Ghāfi, who was munshi of 'Ālamgīr, ib. 2864. Maulānā Nāzūki, on fol. 465^a. 2865. Mir Najāt of Lāhūr, brother of Mir Siyādāt of Lāhūr, ib. 2866. Muḥammad Šāliḥ, with the takhalluṣ Nisbat, of Shūshtar, ib. 2867. Nusrat-allākhān, with his real name, Mirzā Lutf-allāh, pupil of 'Abd-allāṭif-khan Tanhā, the nephew of Mirzā Jalāl Asir Shahrustānī; he was for some time in the service of Bahādurshāh's son, Sultān Raff-al-shāh Bahādūr, ib. 2868. Dilāwar-khan Nusrat, on fol. 465^b. 2869. Another Nusrat, who is apparently identical with Nusrat-allākhān in No. 2867, ib. 2870. Mir Najāt, that is, Mir 'Abd-al-ālī, of the mount *کیلوه* in Fārs, lived in Isfahān, a friend

of Mirzā Tāhir Wahīd, and author of the mathnawī on wrestling, *کلی کشتی*; he is mentioned in 'Alī Ḥazīn's *tadhkirah*, ib. 2871. Najīb al-Bukhārā, king of poets under Sulṭān Ḥusain Ṣafawī, ib. 2873. Mir Nā'ih of Ḥamadān, on fol. 469^a. 2874. Ḥājī Muḥammad of Damāwand, with the takhalluṣ Nāshā'ī, ib. 2875. Muḥammad Ridā Nā'ih of Isfahān, mentioned in 'Alī Ḥazīn's *tadhkirah*, ib. 2876. Mullā Nīmat Na'imā of Samarkand, under 'Abd-afazīkhān, pādīshāh of Bukhārā, ib. 2877. Kādī Nāṣir of Bukhārā, at the same time, ib. 2878. 'Abbās-beg Nāṣikh, one of the Turks of Irān, ib. 2879. Naḥīf, ib. 2880. Mu'mināi Nisbat of Shīrāz, lived at first in Isfahān, went then to India, made the pilgrimage to Makkah and returned to India, ib. 2881. Nāfī of Kumm, a baker, contemporary with 'Abd-alrazzāk of Gilān, on fol. 469^b. 2882. Muḥammad Naḥī Nāshā, went to India under 'Alamgir, ib. 2883. Mirzā 'Abd-alrazzāk of Tabriz, with the takhalluṣ Nāshā, ib. 2884. Mirzā Zain-afābidin Nāshā, ib. 2885. Mullā Ibrāhīm Naṣir, ib. 2886. Nakhli of Bukhārā, ib. 2887. Zamānāi Naḥkāsh (the painter), mentioned in the *مجمع التفاضل*, ib. 2888. Muḥammad Kāsim, with the takhalluṣ Nakkāsh, of Isfahān, mentioned by 'Alī Ḥazīn, ib. 2889. Muḥammad Tāhir Naḥkāsh of Kāshān, ib. 2890. Nuzhat of Dāmghān (in Khurāsān), ib. 2891. Muḥammad Ḥusain of Damāwand, with the takhalluṣ Nauras, a pupil of Mirzā Sā'ih, ib. 2892. Shāh Kāsim Nāji of Mashhad, wandered thirty years through India, settled then at Shāhjahānābād, where Nawwāb Burhān-almulk erected a convent for him, but left it again, went to Lucknow and at last to Akbarābād, on fol. 470^a. 2893. Muḥammad 'Alīkhān, with the takhalluṣ Nizhād, one of the Ṣafawī princes, went as envoy to Shāhjahānābād, under Muḥammad-hāh, ib. 2894. Kādī Nizām-aldin of Khwānsār, mentioned by 'Alī Ḥazīn, ib. 2895. Mirzā Naṣir of Khurāsān, ib. 2896. Naṣirā of Nā'in, ib. 2897. Na'imā of Kumm, went to India, ib. 2898. Nikūi Halwā'i, ib. 2899. Naṣaf Gādhur of Isfahān, ib. 2900. Naṣirkhān of Tabriz, ib. 2901. Murṭadā Kulīkhān, with the takhalluṣ Nāmi, one of the Ṣafawī princes, mentioned by Wāliḥ, ib. 2902. Mirzā 'Arah, with the takhalluṣ Nāṣih, one of the Tabrizians of Isfahān, ib. 2903. Muḥammad Naṣib of Sabzwār, on fol. 470^b. 2904. Mirzā Zakī, with the takhalluṣ Nadim, of Isfahān, was on intimate terms with the Amirs of Sulṭān Ḥusain Ṣafawī; later on he entered the service of Nādirshāh, ib. 2905. Mirzā Muḥammad-beg Nakhat, prefect of Kirmān, was killed by the pādīshāh, on fol. 471^a. 2906. Muḥammad Yūsuf Nakhat, got under Muḥammadshāh the epithet Sakhunwarkhān, ib. 2907. Sayyid Nikām of Bukhārā, was in the service of Imām Kulīkhān, the pādīshāh of Bukhārā, according to Khān Arzā, ib. 2908. Nadim of Kashmir, wrote a chronogram on the death of Kamāl Nāmi, ib. 2909. Nāfī of Kashmir, brother of Mullā Tāhir Ghāni, ib. 2910. Farhād-beg Niyāz, originally of Kashmir, ib. 2911. Miṣyān Nūr-allāh Nuzhat, of Kashmir, a pupil of Mirzā 'Abd-alghāni-beg, ib. 2912. Mirzā Asad-aldin Naṣir, in Kashmir, ib. 2913. Mullā 'Abd-alghafūr, with the takhalluṣ Nāmi, ib. 2914. Naṣirā of Isfahān, ib.

2915. Mirzā Zain-afābidin, with the takhalluṣ Nayyir, nephew of Sādātkhān Bahādūr Dhū-alfakārjāng; he went in the middle of Muḥammadshāh's reign to Dihli and was honoured by the title of Shujā'khān, on fol. 471^b. 2916. Shāh Naṣih, ib. 2917. Ḥājī Tālih Naṣih, ib. 2918. Mir Muḥammad Samī Niyāzi of Dihli, whose father had gone thither from Bukhārā; he was 'Alī Ḥazīn's pupil, and got his takhalluṣ from him, ib. 2919. Sayyid Ghulām-i-Nabī, with the takhalluṣ Naṣim, a descendant of Muḥyī-aldin 'Abd-alkādir Gilāni, ib. 2920. Nizāmī Nāzim of Shīrāz, contemporary with Nāzim of Harāt, ib. 2921. Sayyid Nī'mat-allāhkhān, son of Rūh-allāhkhān, with the takhalluṣ Nī'mat; with the grandson of this poet, Mir Muḥammad Ja'farkhān, the author of this *tadhkirah* was intimately acquainted, ib. 2922. Nawwāb 'Imād-almulk Āsafjāh, the son of Firdūzjāng, wrote poetry in four languages, in Persian, Arabic, Turkish, and Hindūstāni, died A. H. 1215, 67 years old; in poetry he had been the pupil of Mir Shams-aldin Fakir of Dihli, ib. 2923. Nawwāb Naṣir-aldaulah, son of Nawwāb 'Imād-almulk Bahādūr Āsafjāh, with the takhalluṣ Nāzim, on fol. 473^b. 2924. Muḥammad Ridā Niyāz, a merchant in Gujarat, ib. 2925. Sayyid 'Atā-allāh Naṣir, pupil of Mir Ahl-alfid Mast Ma'nā, ib. 2926. Aḥmad Mirzā, with the takhalluṣ Niyāzi, a descendant of Khalīfah Sulṭāni Ṣafawī, ib. 2927. Mirzā Luṭf-allāh Niyāz, a pupil of Mirzā 'Abd-allaṭīfkhān Tauhā, on fol. 474^a. 2928. Khwājāh Raḥmat-allāh, with the takhalluṣ Nāṭik, born in Lāhūr, went when young to Tūrān and stayed there thirteen years; he then returned and travelled to the Dakhan; at present he lives in Lucknow, ib. 2929. Amir Wāliḥ *کرو چاری*, mentioned in the Haft Iklim, ib. 2930. Wāliḥ of Harāt, in Sulṭān Ḥusain Baikarā's time, ib. 2931. Wāliḥ of Bukhārā, known as Khwājāh 'Atā, ib. 2932. Mir Wāliḥ of Kumm, ib. 2933. Shaikh Zain-aldin Khāfi (or Khwāfi), with the takhalluṣ Wafā'i, under Bāhar; a mosque and a madrasah exist of him in Agra; he is the author of a *ta'rikh*, *برحوال فتح هندوستان وشر غرائب آن*; he died A. H. 940, and is buried in his own madrasah, on fol. 475^a. 2934. Wafā'i of Isfahān, lived some time in Kashmir, went then to Lāhūr, under Akbar, and entered the service of Zainkhān Kāka, ib. 2935. Wafā'i of Harāt, a pupil of Maulānā Faṣli of Harāt, lived at the same time at Agra, ib. 2936. Wafā'i of Shīrāz, ib. 2937. Wafā'i of Mashhad, on fol. 475^b. 2938. Faḍl-allāh Wajhi, in Sulṭān Muḥammad Khudābānda's time, father of the author of the *تاریخ وصال*, ib. 2939. Maulānā Wali Kalandar, mentioned *hī* Daulatshāh, ib. 2940. Wuḳū'i of Nishāpūr, according to Badā'uni a relation of Shihāb-aldin Aḥmadkhān; his real name was Muḥammad Sharif, ib. 2941. Shaikh Wāḥid, originally of Isfahān, on fol. 476^a. 2942. Wadā'i of Harāt, went to India under Akbar and died there, ib. 2943. Wajhi of Tafrush, one of Akbar's attendants, mentioned in the Haft Iklim, ib. 2944. Maulānā Wajhi Kurd, mentioned by Taqi Awhadī, ib. 2945. Maulānā Wajhi of Harāt, went to India under Akbar, ib. 2946. Maulānā Wuḳū'i of Tabriz, retired at the end of his life to Karbala; Taqi Awhadī saw him, ib. 2947. Maulānā Wali of Dasht-i-Bayd (in

Khurāsān), on fol. 476^b. 2948. Wākī'l of Tūs, with his real name, Ibn 'Alī, a protégé of Akbar, on fol. 477^b. 2949. Mullā Wārīth of Ardabil, mentioned in the Haft Iklim, ib. 2950. Wārīth of Sabzwār, under Akbar, ib. 2951. Mir 'Abdallāh Waṣfī, pupil of Shāh 'Ināyat-allāh and Maulānā Rāḳīmī, flourished under Akbar; he was from his mother's side a kinsman of Mirzā Nizām-al-din Ahmad, ib. 2952. Maulānā Waṣfī, on fol. 478^a. 2953. Amir Zahir-al-din Waṣfī Rāminī, ib. 2954. Muhammad Amin, with the takhalluṣ Waḥid, ib. 2955. Mir Waiṣī, one of Humāyūn's Amīrs, ib. 2956. Waiṣī of Harāt, under Sulṭān Ḥusain Mirzā, ib. 2957. Waḥīd Sarraf (the money-changer), went from the Irāk to Hījāz and from there by sea to India; the ship was wrecked, but he gained the shore safely; he was poisoned in the Dakhān, under Kuṭubshāh, a. n. 977, by one of the wrestlers, who was vexed at having been defeated by him, ib. 2958. Wukū'l of Harāt, lived in Badakhshān, on fol. 478^b. 2959. Wāḥid of Kirmān, ib. 2960. Maulānā Wāḥidī, in Akbar's time, ib. 2961. Wāḥid of Isfahān, ib. 2962. Wāḥidī of Khurāsān, one of the old poets, ib. 2963. Waṣfī, an old poet too, ib. 2964. Mukir-al-din Wakārī, of Isfahān, went to India, ib. 2965. Mirzā Ghāzī Wakārī, son of Mirzā Jānī, a protégé of Akbar, ib. 2966. Wall Kulib, flourished in Harāt, mentioned in the مجمع الفاسی, ib. 2967. Maulānā Wahshī Bāfīkī, had poetical contests with Mullā Muhtasham; he wrote two mathnawīs, viz. *نظر و فرما* and *شیرین و فرما*, the latter of which was left unfinished; large extracts are given here from both of them, ib. 2968. Wahshī of Daulatābād, on fol. 492^a. 2969. Mullā Wahshī of Jūshkān, died a. n. 1012, ib. 2970. Wahshī of Kāshān, on fol. 492^b. 2971. Waḥl of Rai, with his real name, Mirzā Muhammad Tāhir, son of Khwājāh Muhammad Sharif Wazīr, and elder brother of Mirzā Ghiyāthbeg 'Imād-al-daulah, the wazīr of Jahāngīr and uncle of the emperor's wife, Nūr Jahān Begam, ib. 2972. Mir Waḥl of Isfahān, ib. 2973. Waḥl of Kābul, mentioned in the Haft Iklim, ib. 2974. Walikhān of Karaj, under the Safawī Shāhs, ib. 2975. Tahmāsp Kulī Turk (in the index, Kulibeg), with the takhalluṣ Wahml, one of Jahāngīr's officials; Taḳī Aḥmādī saw him in Ahmādābād, in Gujārat, a. n. 1030; he wrote a famous *qaṣīdah* in celebration of the wedding-banquet of prince Dārā Shukūh, which procured him a handsome present from the emperor Shāhjahān; in this marvellous poem the letters of each hemistich, the dotted letters of each bait, and also the undotted letters of each, represent alike in their numerical value the year in which the festivity took place (viz. a. n. 1043); it is besides an acrostic, and the initial letters of all the hemistichs put together give the following verse: *یعد تزین بلرم محمل شاه - رقم دیدم قران مهر ما*; comp. Rückert-Pertsch, Grammatik, Poetik, etc., 1874, p. 246 sq., ib. 2976. 'Imād-al-daulah Mirzā Tāhir Wāḥid, a great poet and Inshā'-writer; 'Alī Ḥazin saw him, on fol. 493^a. 2977. Walā'l of Ardastān, on fol. 494^b. 2978. Mir Hājī Muhammad of Sistān, with the takhalluṣ Walā'l, ib. 2979. Mirzā Ḥasanbeg Wāthik, in the beginning of 'Ālamgir's reign, ib. 2980. Mullā

Mahdī Wāthik of Isfahān, ib. 2981. Mullā Wāthik of Nishāpūr, went to India, and died on the return journey to his native town, ib. 2982. Miyaṇ Muḥammad Ikhlās Wāmīk, was at an early age acquainted with Shaikh Muḥammad Salīm Darwīsh, and became a devotee; the anger of his father, who made a murderous attempt upon him, forced him to flee; through the assistance of Maulawī 'Abdallāh, the son of Mullā 'Abd-alhakīm of Siyātkāh, he obtained 'Ālamgir's favour, on fol. 495^a. 2983. Walā'l of Astarābād, ib. 2984. Mirzā Imām Kulī, the brother of Khalīlkhān Bakhtiyārī, who founded the city of Khalīlābād, ib. 2985. Mirzā Muḥammad Rafī' Wā'iz of Kazwīn, the author of the *ابواب الجنان*, ib. 2986. Mullā Wāḥid of Khalkhāl, on fol. 496^a. 2987. Mullā Wāṣib of Kandahār, was in Lāhijān with Muhammad Kālī Salīm before Mirzā 'Abdallāh Wazīr, on fol. 496^b. 2988. Maulānā Muḥammad Amir Wakārī, a great Inshā'-writer, ib. 2989. Ākā Zamān, with the takhalluṣ Wāḥid; both his grandfather, Pahlawān Kāsim, in Shāh 'Abbās' time, and his father were preceptors of Isfahān, but he himself renounced worldly affairs and became a dervish, ib. 2990. Mirzā Muḥarāk-allāh Wāḥid, of an old princely family of India, with the honorary title of Irādtkhān, the same by which his grandfather was known already; his mother was the daughter of Mirzā Jafar of Kazwīn, known as Āsafkhān; Wāḥid died in old age, during the reign of Muḥammad Farrakhsiyar, ib. 2991. Mirzā Shāh Taḳī Wāḥid of Isfahān, on fol. 497^a. 2992. Maulānā Rajab 'Alī Wāḥid of Tābriz, under Shāh 'Abbās II; he died at Isfahān, a. n. 1080, ib. 2993. Muhammad 'Alī Wāḥid of Kumm, ib. 2994. Wījān of Tābriz, ib. 2995. Kāḏizāda Wījān, ib. 2996. Muhammad Ma'sūm Wījān, known as 'Ālmasakhān, son of Muhammad Zamān Rāsiḳh (see No. 886); he was the friend and companion of Nawwāb Saif-al-daulah 'Abd-alqasimkhān Bahādūr, the governor of Lāhūr and Multān, ib. 2997. Mullā Ḥasan, with the takhalluṣ Wārasta (others call him Imām Kulī), went to India; he wrote a satire against Muḥammad Kulī Salīm, ib. 2998. Nawwāb Hafiz 'Alīkhān Wārasta, went with Nawwāb 'Abd-alqasimkhān to Kashmir, and returned afterwards, on fol. 497^b. 2999. Mir Jamāl-al-din Wahshat, who, being a relative of Mir Jumla Shahrastānī, went to India, but soon returned, ib. 3000. Shaikh 'Abd-alwāḥid Wahshat, a descendant of Imām Muḥammad Ghazālī, flourished in Thānīsr, ib. 3001. Muhammad Thanakhān Wahshat of Kashmir, in 'Ālamgir's service, ib. 3002. Mirzā Yūsuf Wāḥid, the brother of Mirzā Tāhir Wāḥid, on fol. 498^a. 3003. Darwīsh Wāḥid of Harāt, a pupil of Maulānā Faṣḥī Anṣārī of Harāt; he went to India, under Shāhjahān, and met with Mirzā 'Abd-alkādir Bidil, who mentions him in *رجاز عمره* ib. 3004. Khwājāh Nur-allāh, of Kashmir, ib. 3005. Mullā Muḥammad Amin, with the takhalluṣ Wāṣil, originally of Lāhijān in Gilān, ib. 3006. Najaf Kulibeg, with the takhalluṣ Wāḥī; his father was a native of Rasht, his mother had obtained her freedom from Shāh 'Abbās's daughter, ib. 3007. Mirzā Afdal of Bukhārā, with the takhalluṣ Wāḥī, ib. 3008. Mirzā Ḥasan, with the takhalluṣ

Wāhīb, a great chronogram-writer, *ib.* 3009. Ḥakīm 'Abdallāh Waḥdat, originally of Gīlān, flourished in Kūm; he used first Rāghīb as takhalluṣ, on fol. 498^b. 3010. Mullā Wāsiṭ of Harāt, mentioned by Taqī Aḥmadi, on fol. 499^a. 3011. Mirzā Sharaf-al-dīn 'Alī, with the takhalluṣ Wafā, a descendant of Mirzā Muḥammad Ḥāshim Ḥusaini Kummi from father's side, and of Maulānā 'Abd-al-razzāq Fayyād from mother's side; went to Dihlī in Muḥammadshāh's reign, *ib.* 3012. Mirzā Ḥusain Farāhānī, with the same takhalluṣ Wafā, was wazīr of Šādiqkhān Zand and his son Ja'farkhān, the pādīshāh of Shīrāz, on fol. 500^a. 3013. Mirzā Ibrāhīm Wafā, lived in Zamūdāwar, and was for some time chief munshi under the Afghānshāhs, *ib.* 3014. Mullā Muḥammad Kāzīm Wafā, lived in Tāsirkān, a village near Hamadān, *ib.* 3015. 'Alimardān-beg Wafā, cousin of Nawwāb Kulīkhān, who mentions him in his *رياضي الشعرا*, *ib.* 3016. Another poet, with the takhalluṣ Wafā, *ib.* 3017. Waḥidī of Kūm, *ib.* 3018. Nawwāb 'Alīkulīkhān Shamkhāllī, with the takhalluṣ Wāhīb, the well-known author of the *رياضي الشعرا* and the hero of the mathnawī *واله سلطان*, *ib.* 3019. Sheikh 'Abdallāh, with the takhalluṣ Waḥdat, a son of Shaikh Aḥmad Sīrhīndī; he made the pilgrimage to Makkah and Madīnah, on fol. 502^b. 3020. Murtaḍā 'Alī-beg, with the takhalluṣ Wafā, a companion of Nawwāb Sarbalandkhān, on fol. 503^a. 3021. Shaikh Nūr-al-afān, with the takhalluṣ Wāqif, lived in a village near Lāhūr, where his father acted as kādī; he was contemporary with Mirzā Muḥammad Furūghī of Isfahān, late of Kirmān, who was king of poets at Kābul, *ib.* 3022. Shaikh Wajh-al-dīn of the Panjāb, a pupil of the preceding poet, on fol. 503^b. 3023. Mullā Ṭabīb Wafā of Kashmir, *ib.* 3024. Wāsiṭ of Kashmir, lived in Shāhjahānābād, *ib.* 3025. Mirzā Muḥammad Zamān Wīdīd, in Ahmadshāh's reign, on fol. 504^a. 3026. Mirzā Wīdī-beg, with the takhalluṣ Wāsiṭ, pupil of Mir Shams-al-dīn Fakr of Dihlī, died A.H. 1215, three years before the composition of this tadkhkirah, in Lucknow, 92 years old, *ib.* 3027. Mirzā Hātīm-beg Wafā of Dihlī, pupil of the same Shams-al-dīn, personally known by the author, *ib.* 3028. Muḥammad Wāsiṭkhān, with the takhalluṣ Wāsiṭ, lived in Kashmir, and was a pupil of Mirzā Kirmānī; he died, 82 years old, in Lucknow, A.H. 1217, *ib.* 3029. Khwājah Humām-al-dīn of Tabriz, contemporary with Sa'dī; according to Daulatshāh he was a pupil of Khwājah Naṣir of Tūs, and contemporary with Maulānā Kutb-al-dīn 'Allāmah; he died A.H. 713, *ib.* 3030. Sayyid Haibat-allāh, on fol. 504^b. 3031. Haibat-allāh Ham-gar, *ib.* 3032. Haibat-beg, the grandson of Tahmāsp Kulī Sultān, the Shāh of Bandar-i-Lār, *ib.* 3033. Maulānā Badr-al-dīn Hālikī, in Mir 'Alīshir's service, author of the mathnawī *شاه و گدا* and *معانی العاشقين*, *ib.* 3034. Ḥaḍrat Humāyūn pādīshāh, fell from the roof of his castle A.H. 962 (chronogram: *همایون پادشاه*), on fol. 506^b. 3035. Mirzā Hīndāl, Humāyūn's younger brother, on fol. 507^a. 3036. Maulānā 'Abdallāh Hātīfī, Jāmī's nephew and pupil, author of *تجسس نامه*, died A.H. 927 (double chronogram: *نامہ شاعران و شاعر شهان*), *ib.* 3037. Maulānā Ghīyāth of

Balkh, with the takhalluṣ Hīmmatī, on fol. 508^a. 3038. Khwājah Ḥāshimī, son of Khwājah 'Imāt of Bukhārā, and grandson of Khwājah Muḥammad Pārsā, in 'Uḥaid-allāhkhān's time, mentioned in the Haft Iklim, *ib.* 3039. Amīr Ḥāshimī, known as Shāhjahāngīr, one of Kāsim-alanwār's sons, pupil of Jāmī, and mentioned by Taqī Aḥmadi; he is the author of the mathnawī *مظهر الآمال* and of a khamasah in imitation of Niẓāmī's, *ib.* 3040. Ḥāshimī Farshī, mentioned in the Haft Iklim, *ib.* 3041. Maulānā Sudr-i-Jahān Ḥāshimī, of Isfahān, on fol. 508^b. 3042. Ḥāshimī, a gold-beater, *ib.* 3043. Ḥāshimī Dār-al-marzī, *ib.* 3044. Amīr Ḥāshimī Kāshī, during the reigns of Shāh Isma'īl and Shāh Tahmāsp, had poetical contests with Kālamī and Salāmī, *ib.* 3045. Maulānā Ḥāshimī, identical with Muḥammad Ḥāshim, who was patronised by Bāīrāmkhān (see No. 332); he was a nephew of Maulānā Shāh Muḥammad Unsi, and used at first sometimes Bismillī, sometimes Amānī as takhalluṣ; at last he fixed upon Ḥāshimī; he died at Lāhūr, A.H. 970, *ib.* 3046. Hamdamī, with the epithet Khān'ālam, son of Hamdam-beg, who was one of Humāyūn's Amīrs, *ib.* 3047. Khwājah Hījri, mentioned by Badā'ūnī, *ib.* 3048. Khwājah Hārūr, son of Khwājah Shams-al-dīn, the prime minister, on fol. 509^a. 3049. Amīr Humāyūn (according to Taqī Aḥmadi, of Samar-kand; according to Šā'ibī, in his *رياضي*, of Asfarā'n), *ib.* 3050. Hamdam Kūka, the kūka or foster-brother of Mirzā Kāmrān, Bābār's son, on fol. 509^b. 3051. Khwājah Muḥammad Yūsuf Hījri of Rai, was in Tahmāsp's time wazīr of Isfahān, and died A.H. 984 (chronogram: *گرديد يكي کم زمراد زرا*); his son went to India, became prime minister, and got the honorary title of 'Imād-al-daulah; most of the Amīrs in Shāh-jahān's, 'Ālamgīr's, and Bahādūrahāh's reign belong to his offspring, *ib.* 3052. Hījri of Kūm, a sword-maker, on fol. 510^a. 3053. Hījri of Rai, may be identical with No. 3051, *ib.* 3054. Hūshī of Hamadān, *ib.* 3055. Hūshī of Shīrāz, *ib.* 3056. Maulānā Hawā'ī, the brother of Maulānā Mashrūqī of Mashhad (comp. Rieu ii. p. 683), *ib.* 3057. Hawā'ī, an Indian poet, mentioned in the *نقائس المنائر*, *ib.* 3058. Hawā'ī of Tūs, *ib.* 3059. Maulānā Hālākī of Hamadān, *ib.* 3060. Maulānā Haratī, in Mir 'Alīshir's service, on fol. 510^b. 3061. Muḥammad Ḥāshim, *ib.* 3062. Mir Abū-al-ḥāshim of Aṭarākūh, *ib.* 3063. Mir Ḥāshim Mūsawī, *ib.* 3064. Mirzā Ḥāshim of Hamadān, mentioned by 'Alī Ḥazīn, *ib.* 3065. Mirzā Ḥāshim of Artīmān, the grandson of Mirzā Ibrāhīm Adham, *ib.* 3066. Mirzā Ḥāshim, *ib.* 3067. Khwājah Ḥāshim, lived in Kashmir, *ib.* 3068. Mir Muḥammad Ḥāshim, in Kashmir, *ib.* 3069. Mir Hīdayat-allāh of Badakhshān, had under Jahāngīr a jāgīr in *درود*, and died there, *ib.* 3070. Khwājah Hīdayat-allāh of Rai, under Shāh Tahmāsp and Shāh 'Abbās, author of a khamasah, four mathnawīs of which bear the well-known titles: *سکندر نامه*, *مجنون و مجنون*, *سکندر نامه*, and *خسرو و خسرو*, *ib.* 3071. Mir Hādī of Kāzwin, *ib.* 3072. Mirzā Hādī of Shahrestān, went to India, on fol. 511^b. 3073. Mir Hādī Yazdegerdī, *ib.* 3074. Mir Muḥammad Hādī Kāshī, *ib.* 3075. Mir Hādī Mūsawī, *ib.* 3076. Shaikh Hādī of Astarābād, *ib.* 3077. Mir Hādī, brother of the poet Mirzā Bar-

hân, ib. 3078. Another poet, with the takhalluṣ of Hādī, ib. 3079. Mirzā 'Abd-alhādī, son of 'Alī Ridāī Tajallī, ib. 3080. Muḥammad 'Ashīk, with the takhalluṣ Himmat, a pupil of Miyrān Nāṣir 'Alī, was in the service of Himmatkhān Bahādur, son of Khānjāhān Bahādur Kokultash 'Ālamgīrī, the principal of the Amirs of his age, ib. 3081. Mirzā Himmat, of the princely family of Nimrūz, traced his descent back to Jamshīd; his ancestors had gone to India in Jahāngīr's time, ib. 3082. Mirzā Himmat, that is, Khwājāh Muḥammad; his father had been in Shāh 'Abbās's service, and he was in that of 'Abbās II, ib. 3083. Himmatkhān, son of Islāmkhān, in Anrangzib's service, died A. H. 1091 (chronogram: *هـای همت خان* ربت, that is, the *Hē* of *همت خان* is gone, viz. 1096 minus 5), ib. 3084. Hidayatkhān (in the index, Hidayat Hussain) of Shirāz, ib. 3085. Mirzā Hidayat, son of the Shaikh-alislām of Mashhad, on fol. 512^a. 3086. Humāi of Astarābād, ib. 3087. Maulānā Hamdamī of Hamadān, ib. 3088. Hamdamī of Shirāz, ib. 3089. Hamdamī of Harāt, ib. 3090. Hātif of Kazwin, ib. 3091. Muḥammad Zamānbeg Himmat, a Turk of Arābil, ib. 3092. Mirzā Abū 'Alī Hātif, grandson of Mirzā Isma'il Imā, who had gone in early youth with his father from Isfahān to India, in Muḥammadshāh's reign; Hātif was in the service of Mir Shams-al-dīn Fakīr of Dihlī, and died, a few years before the date of this book, in Lucknow, ib. 3093. Sayyid Ahmad Hātif, contemporary with Mir Mushtāk, Mirzā Tūfan, Hājī Luṭf 'Alī Adhūr, Muḥammad 'Ashīk, and Mirzā Shāhū, in Isfahān, ib. 3094. Hijrī of کهنای (probably کهنای near Isfahān), met with the author of this tadhkirah several times in Allāhābād, on fol. 512^b. 3095. Nawwāb Sa'd-allāhkhān Hidayat, son of 'Ināyat-allāhkhān Kashmīrī 'Ālamgīrī; he fell a victim to the calumny of the Amirs under Muḥammad Farrukhsiyar, who put him to death, ib. 3096. Maimanatkāhān Humāi of Kashmīr, on fol. 513^a. 3097. Sayyid Hādī 'Alīkhān bin Amir-khān, with the takhalluṣ Hādī, cousin to Nawwāb Nī'mat-allāhkhān (see No. 2921), ib. 3098. Humāyān Majīd of Hamadān, ib. 3099. Kādī 'Abdallāh Yāqīnī Lāhijī, ib. 3100. Kādī Yahyā Lāhijī, the nephew of the preceding poet, went to India in the beginning of Shāh-jahān's reign; later on he settled in Kāshān, and is therefore often styled Kāshānī, ib. 3101. Mir Yahyā Kāshī, is, according to Naṣīrābādī (so here, see with regard to this spelling, Rieu i. p. 368), identical with Yahyā Lāhijī; he went in Shāh-jahān's time to India, became his librarian as well as the panegyrist of Sultān Muḥammad Dārā Shukūh, and died A. H. 1074 (chronogram: *احیای سخن چو کرد بجای چاندان*), his family was originally of Shirāz, but his father had settled in Kāshān; he is the author of a mathnawī, on fol. 513^b. 3102. Hājī Isma'il, with the takhalluṣ Yahyā, on fol. 514^a. 3103. Amir Yahyā of Kazwin, mentioned in the Haft Ikhtim, ib. 3104. Maulānā Yārī of Shirāz, mentioned in the same work, ib. 3105. Maulānā Yārī of Astarābād, ib. 3106. Yahyā Lāri, on fol. 514^b. 3107. Yār Muḥammad Akhta, in Husain Mirzā's service, ib. 3108. Mullā Yahyā Jān Lāhijī, ib. 3109. Sultān Ya'qūb bin Hasanbeg bin 'Uthmānbeg, the protector of Bābā Fighānī of Shirāz, Kādī 'Isā, and Bābā Naṣībī; he had poetical contests with Sultān Husain Mirzā, ib. 3110. Yūsuf

'Adīlshāh of the Dakhan, ib. 3111. Ya'qūb Mirzāi Ustājū Kizilbash, ib. 3112. Mir Ya'qūb of Kum, ib. 3113. Maulānā Yāqīnī of Yazd, wrote Persian and Turkish poetry, praised by Mir 'Alīshir, ib. 3114. Shaikh Jamāl-al-dīn Yāqīnī, ib. 3115. Maulānā Yārī of Yazd, mentioned by Tāqī Aḥmadī, ib. 3116. Maulānā Yamīnī of Simnān, in Shāh Tahmāsp 'Safawī's reign, ib. 3117. Mir Yūnus of Abhar, went to India under Jahāngīr, on fol. 515^a. 3118. Maulānā Yūsuf, a physician, in Bābar's service, and friend of Mir 'Alīshir, a clever rubā'i and kit'āh writer, ib. 3119. Amir Yūsuf Aṣamū (the deaf one), of Astarābād, ib. 3120. Khwājāh Yūsuf, son of Khwājāh Rukn-al-dīn of Khurāsān, a descendant of Abū Sa'd bin Abū-alkhair, ib. 3121. Yūsufbeg Cāwushlū (چاوشلو), one of Shāh Tahmāsp's Amirs, ib. 3122. Khwājāh Yūsuf Jūhārī of Bukhārā, mentioned by Sā'ib, ib. 3123. Shaikh Yūsuf of Patna, mentioned by Tāqī Aḥmadī, ib. 3124. Muḥammad Yūsuf of Jarlādān, in Shāh 'Abbās's time, mentioned by Tāqī Aḥmadī, ib. 3125. Mirzā Yūsufkhān, went to India under Akbar, mentioned in Mir 'Alā'-al-daulah's tadhkirah, on fol. 515^b. 3126. Muḥammad Yūsuf of Kashmīr, ib. 3127. Yūsufbeg, may be identical with No. 3121. 3128. Muḥammad Yūsufbeg Shāmlū; his poetry is in the style of Mirzā Jalāl Asir, ib. 3129. Mir Yūsuf 'Alī, ib. 3130. Yūsuf 'Alī Jalālī, ib. 3131. Yūsuf Kūsa (کوسه) beardless; in the index, (کوشه) Karābāghī, ib. 3132. Yahyā Uzbeq, in Shāh 'Abbās's service, ib. 3133. Yamīnī of Karaj, in Shāh Tahmāsp's service, ib. 3134. Yūsuf of Khwānsār, ib. 3135. Mullā Yagānā of Balh, ib. 3136. Yahyākāhān Munshi, of the Afshār tribe, son of Mirzā Bābar, who had gone to India; he was born A. H. 1079, in Lāhūr; went, twenty years old, to Irān; then returned to India, and entered A'zamshāh's service; under Muḥammad Farrukhsiyar he was Kausbegī, and under Muḥammadshāh he became chief munshi; he died at Shāh-jahānābād (the date given here, 1102, is of course a mistake); his son, Munshi Kalīm Allāhkhān, was the author's friend, ib. 3137. Jalālāī Yāqīn of Kāshān, on fol. 516^a. 3138. Maḥmūd, with the takhalluṣ Yatīm, went to India, but returned afterwards to his native place Yazdajird, ib. 3139. Yazdān Kulī, a Turk of Bukhārā, ib. 3140. Mirzā Yahyā, a nephew of Mirzā Tāhir Waḥid, ib. 3141. Yārak of Kazwin, ib. 3142. Jamāl-al-dīn Yūsufī, ib. 3143. Muḥammad Ashraf Yaktā of Kashmīr, was still alive in the beginning of Muḥammadshāh's reign, ib. 3144. Kisrāsingh, with the takhalluṣ Yaksān, a Khatri, lived in Shāh-jahānābād, ib. 3145. Muḥammad 'Ākīl Yaktā, ib. 3146. Ahmad Yārkhān Yaktā, son of Allāhyārkhān; his ancestors had gone from Turkistān to India, and become Amirs under the Timūrīd Sultāns; he was a contemporary of 'Ākīl Yaktā, and lived till the end of Muḥammadshāh's reign, ib. 3147. Shāh Yāqīn, went as dervish to Dihlī, on fol. 516^b. 3148. Yūsufbeg of Bukhārā, died a few years before the completion of this tadhkirah. This copy (which appears to be unique, in Europe at least) was finished the 11th of Šafār, A. H. 1224 = A. D. 1809, March 28.

PL 516; 4 cols., each ll. 25; Nasta'liq; size, 15 in by 8½ in. [ELLIOT 395.]

Fol. 70^b, 1. pen.; comp. Ouseley, *Oriental Geography* by Ibn Haukal, p. 134:

یاذ کردن نفوذ وکیل وزیر ایشان در تمامت اصعاف
وحوالی پارس بمع ویری بدرهم می کنند ودر آن دیار دینار
مانند عریس (fol. 71^a) می باشد وهر درهم که در نارس
ضرب می کنند الی یومنا هذا از اتمام سجزیه بنام امیر
المومنین می باشد ووزنه ایشان هررد: دین بوزن هفت
دینار است و مقدار وزن درهمها ایشان متساوی است
وزیاده و نقصان کمتر می باشد چنانکه در یمن و تمامت
مواقع دیگر آنچه قماشات و امتنع و اطعمه در آن کیل می
کنند در شیراز دو من می باشد یکی کوبک و یکی درزک
و سنگ درزگر از هزار وچهل درهم می باشد ودر هم
موقع سنگ در درزکی بزدن مقدار کس نشان نداده است
مگر سنگ اردبیل و سنگ کوبکتر سنگ بعداندست و آن
دوینست و شصت درهم می باشد و این سنگ در تمامت
شهرها اسلام و پارس مستعمل است و اگرچه ایشانرا وزن
دیگر هست اما معروف و مشهور این سنگست و در سفا
هریک من شصتد درهم است و باصطغر چهار صد درهم
و در جزیره دوینست و هشتاد درهم و در سانبور سیمصد درهم
و در بعضی از نواحی اردشیر خرو دوینست و چهل درهم است
یاذ کردن کیلها آن اقلیم الی

Sir W. Ouseley acquired this MS. in Shirāz, Septem-
ber, 1811.

Ff. 159, ll. 17; large, clear Naasht; size, 13 in. by 9½ in.
[Ouseley 373.]

397

'Ajā'ib al-makhlūqāt (عجایب المخلوقات).

Persian translation of the first part of the Arabic cosmog-
raphy of Zakariyyā bin Muḥammad bin Maḥmūd Al-kāz-
wīnī. ذکر کیا بن محمد بن محمود الکوی القزوينی Ouseley
313 has instead of الکوی (the) who died A.H. 682 =
A.D. 1283. The name of the translator is not known.
According to a note in a MS. at Vienna (see G. Flügel,
ii. p. 506) the title of this translation would be
تكملة العجائب. This version, along with all the illustrations,
was printed in Lucknow, A.H. 1284 = A.D. 1866; another
edition was lithographed at Tahrān A.H. 1264 = A.D.
1847; see Trübner's Record, No. 45 (May 15, 1869),
p. 467. The original work was edited by F. Wüsten-
feld, Göttingen, 1849 (Zakariya ben Muhammad ben
Mahmud el-Cazwini's Kosmographie, Erster Theil
عجایب المخلوقات), and partly translated into
German by Dr. H. Ethé, Kazwini's Kosmographie, Die
Wunder der Schöpfung, Erster Halbband, Leipzig,
1868. See Rieu ii. p. 462 sq.; Catalogue des Manuscrits
et Xylographes, p. 258; H. Khalfa, iv. p. 188; S. de
Sacy, Chrestomathie Arabe, 1st ed. iii. p. 414 sq.

Beginning: الحمد لله والکبرياء جلالة الله يا تائم

الذات ومعنى للجزات واجب الوجود وواهب العقول واطر
الارض والسموات الی

The average of the pictures in this volume does not
stand on the highest level of Eastern art, though a great
many of them are executed very accurately and care-
fully. The first two pages are surrounded by a richly
ornamented border.

The MS. is not dated; we find, however, the follow-
ing note on the first page: ١١١٧ سنه ١٢٠٧ (entered [the library] on the 12th of Shawwāl,
A.H. 1197). It is very carefully written, and may be
from two to three centuries old.

A quite modern hand has prefixed to the whole a
table of contents on five leaves.

Ff. 131, ll. 14; written in a very careful Nasta'liq; size, 11½ in.
by 6½ in. [Ouseley 312.]

398

Another copy of the same work.

The wording here sometimes differs from Ouseley 312,
but we do not consider these discrepancies sufficient
ground for assuming another translation.

The numerous illustrations of this copy are very bad.
It is of a much later date than the previous copy.

Ff. 283, ll. 19; cursive Nasta'liq; size, 11½ in. by 7½ in.
[Ouseley 313.]

399

A large portion of another Persian paraphrase of the
first part of Kazwini's cosmography, different from the
preceding one. Beginning and end wanting.

Initial words: مبدا شد و از آن جمله اخبار
کاهاناست الی corresponding to p. 10, l. 6, in the
original text, edited by Wüstenfeld.

Last words: حق مردم ضائع شود و جامهای نفس
الی corresponding to p. 440, last line but two,
in the Arabic original. There is, however, a large
portion missing on fol. 345; for the translator goes
suddenly over from ابل to غرب (that is, from p. 386 in
the original to p. 439).

Ff. 346, ll. 17; Nasta'liq; illustrations throughout; size, 9½ in.
by 5½ in. [Laud. 102.]

400

Sair-albilād (سیر البلاد).

Persian translation of the second part of Kazwini's
cosmography, آثار البلاد, entitled Sair-albilād, and
composed by Muḥammad Murād bin 'Abd-alrahmān
(see the author's name and the title on fol. 2^a, ll. 7 and
8, and fol. 3^a, last line but one).

Beginning: حمد عالی اساس و سبای بیرون از حد:
و قیاس ماله الملکی را الی

The first of the three mukaddimāt of the original
work: مقدمه اولی در حاجه داعیه بسوی احداث
on fol. 3^b, l. 4.

Iklīm I on fol. 8^b, II on fol. 64^b, III on fol. 102^b,

IV on fol. 250^b, V on fol. 443^a, VI on fol. 522^b, VII on fol. 551^a. It is dedicated to Nawwâb Mûsawikhân. No date. Fol. 102^a is left blank, and consequently there is a small lacuna. Some of the first and last pages are more or less effaced and damaged. Ff. 8^a, 560^b, and 561^a are quite illegible.

Ff. 661, ll. 14; large Nasta'liq; size, 13½ in. by 8 in.; illuminated frontispiece. [Ouseley Add. 45.]

401

Āthār-albilād wa akhbār-al'ibād (آثار البلاد وأخبار العباد).

Another abridged Persian paraphrase of the second part of Kazwini's cosmography, beginning with the same Arabic preface as the original work, viz.: المرّ: لك وللال لكبرياكك و العظمة لشانك والدوام لباقك با قائم الذات آله.

Then follows, instead of the three mukaddimas, which are entirely omitted here, a short preface of the translator, who hides his name; and immediately after that begins the first *Iklim*, on fol. 3^a. The second begins on fol. 34^b, the beginning of the third is not found, as there is a large lacuna between ff. 64 and 65 (fol. 64 corresponding to p. 90 in Wüstenfeld's edition, and fol. 65 to p. 104 of the same, so that a small remainder of the second and a good portion of the third *Iklim* are missing). The fourth *Iklim* begins on fol. 142^b, the fifth on fol. 307^a, the sixth on fol. 376^b, the seventh on fol. 409^b. The right order of ff. 218-223 is: 218, 220, 219, 222, 221, 223. This translation is much shorter than the original work, many less important parts of the Arabic text having been left out entirely, and many others given in a more concise form. Copied A. H. 1021 = A. D. 1612, 1613.

Ff. 423, ll. 15; small, but clear Nasta'liq; illuminated frontispiece; size, 7½ in. by 3½ in. [FRANKE 149.]

402

Qharā'ib-al-dunya (غرائب الدنيا).

A poetical abridgment of the second half of Kazwini's *Āthār* (the first or cosmographical part of his famous work), by Jalāl-al-din Hamzah Ādhuri of Asfarā'in, who lived in the time of Shāhrukh and died A. H. 866 = A. D. 1461, 1462 (comp. A. Sprenger, *Catal.*, p. 315, and the colophon of this copy, fol. 192^a). The same author's name appears in another copy of this work, India Office, No. 191. We learn at the same time from that copy, No. 191, and another in the same library, No. 78, that this work forms only the second *bāb* of a much larger poetical cosmography by Ādhuri, entitled *Marā'at*, the mirror. Ādhuri divided his whole composition into the four following *bāls*:

1. عجائب الاعلى; 2. غرائب الدنيا; 3. طائفة الكبرى; 4. كتاب سعي وصفا.

Our copy contains only the second *bāb* of this work, beginning:

ابتدا ميکنم به بسم الله - کوست در کز کائنات گواہ
and concluding with the following bait:

چون غرائب نداشت او انجام - ختم کردیم و الملو و السلام
It begins with two chapters in praise of God and Muhammad, the third opens thus:

بعد حمد مفتح الابواب - بشنو از من مقدمات کتاب
دو کتاب و نمونه دو جهان - این غرائب شد آن عجائب دان
چون که عالم همه دو قسم آمد - آن یکی گنج و این طلسم آمد
قسمت اصل او معیباست - و آن چه فرصت و آن شهادت است
هر که از اصل و فرع شد قسمی - کردمش زانسب جدا سعی
اسم اول غرائب الدنيا - اسم ثاني عجائب الاعلى

(comp. fol. 3^b, l. 2). In this division we recognise the *Mukaddimāt* and the two *Makālāt* of the original, the order being inverted, the *dunya* corresponds to the second *makālah*, and the *al'ali* to the first *makālah*, *fi al'uluwat*. That agrees completely with the above-given division of the whole and with the contents of this copy, which comprises in the main only the second *makālah* of the original (the first *makālah* was reserved for the third *bāb*). The author, however, does not seem to have confined himself to the information given by Kazwini, but to have used other works besides, as he sometimes makes additions, which are not found in the Arabic original. After having given the division the author proceeds to state that he does not intend to write a highly polished poem full of pleasing tales, but a plain, instructive work, and commences the book with an explanation of the words غريب غريب, the creator and creation, followed by a poetical description of all the wonderful things in this world, arranged upon the whole in the same manner as Kazwini's work, viz. inanimate things (جمادات), general geography, about longitude and latitude, mountains, wells, lakes, seas, islands, minerals, plants, birds, huge beasts, Ghūls, monkeys, different sorts of men, and man himself. A lacuna after fol. 191.

This work is styled in the colophon, the *al'ali*, غرائب الاعلى, by Daulatabād, and by Sir Gore Ouseley (Catal., p. 2), عجائب المغلوقات.

This copy was finished the 25th of Ramaḍān, A. H. 1015 = A. D. 1607, January 24.

Ff. 192, 2 coll., each bordered by small gold stripes, ll. 15; small illuminated frontispiece; Nasta'liq; size, 8½ in. by 4½ in. [ELLIOT 47.]

403

A shorter copy of the same work.

Another copy of the same second *bāb* of Ādhuri's *Mirāt*, entitled *Qharā'ib-al-dunya*, beginning and ending in the same way as the preceding MS.; but much shorter than that, and differing from it in the subdivisions and the number of *bāts* in each chapter. For instance, on fol. 9 there are wanting, between ll. 2 and 3, 18 *bāts* (comp. Elliot 47, fol. 7^b, l. 8-fol. 8^a, l. 11); on fol. 18^b, between ll. 15 and 16, 9 *bāts* (comp. Elliot 47, fol. 28^a, l. 4 sq.); on fol. 19^a, between ll. 5 and 6, 18 *bāts*; on fol. 24^a, between ll. 1 and 2, 6 *bāts*; between ff. 52^b and 53^a, 5 *bāts*; and so on through the whole

D d

copy. Besides that, there are entirely missing in this copy the following parts of Elliot 47:

The chapter *سيرالندید*, fol. 8^b, last line—fol. 11^a, l. 13 (probably there is a lacuna in this copy after fol. 5).

The chapter *فصل فی اوصاف*, fol. 19^b.

- " *اشاره اخري*, ff. 30^a—32^b, last line.
- " *اشاره اخري*, fol. 35^b, l. 7—fol. 36^a, l. 10.
- " *نظرة*, fol. 38^b.
- " *اشاره*, fol. 42^a, l. 9—fol. 44^a, l. 2.
- " *وجه نظير*, fol. 48^a, l. 5—fol. 48^b, l. 6.
- " fol. 54^b, l. 10.
- " fol. 57^a, l. 9—fol. 57^b, l. 12.
- " *تمثيل*, fol. 59^a, l. 9—fol. 60^a, l. 8.
- " fol. 61^b, l. 3—fol. 64^a, l. 6.
- " *سرالندید*, fol. 64^a, l. 11—fol. 64^b, last line.
- " fol. 65^a, l. 6—fol. 66^a, last line.
- " fol. 66^b, l. 1—fol. 67^b, l. 8.
- " fol. 76^a, ll. 5—13.
- " fol. 76^b, l. 9—fol. 86^a, l. 12.
- " fol. 86^b, l. 10—fol. 87^a, l. 13.
- " *حکایت*, fol. 89^a, l. 10—fol. 90^a, l. 3.
- " fol. 94^a, l. 2—fol. 94^b, l. 3.
- " fol. 94^b, l. 6—fol. 96^a, l. 8.
- " fol. 96^b, l. 1—fol. 97^a, l. 8.
- " fol. 103^a, ll. 6—12.
- " *الفصل ازغربت*, fol. 104^a, l. 8—fol. 107^a, l. 10.
- " fol. 108^a, last line—fol. 110^a, l. 8.
- " fol. 110^b, ll. 3—12.
- " fol. 111^a, l. 14—fol. 113^a, l. 6.
- " fol. 113^a, ll. 10—15.
- " fol. 114^b, l. 12—fol. 115^a, last line.
- " fol. 115^b, l. 14—fol. 116^a, last line.
- " fol. 117^a, ll. 4—14.
- " *سرالندید*, fol. 119^b, l. 10—fol. 121^b, l. 7.
- " *تمثيل*, fol. 122^b, l. 9—last line.
- " fol. 124^b, l. 4—fol. 128^a, l. 10.
- " fol. 128^b, l. 8—fol. 129^a, l. 9.
- " *حکایت*, fol. 133^a, l. 14—fol. 133^b, l. 9.
- " *سرالندید*, fol. 133^b, l. 11—fol. 134^b, l. 14.
- " fol. 136^a, l. 7—fol. 137^b, l. 3.
- " fol. 139^a, ll. 1—6.
- " fol. 139^b, l. 12—fol. 141^b, l. 4.
- " fol. 142^b, l. 9—fol. 144^a, l. 8.
- " *سرالندید*, fol. 145^b, l. 10—fol. 146^a, l. 12.
- " fol. 147^a, last line—fol. 147^b, l. 7.
- " *در میان النج*, fol. 148^a, l. 12—fol. 149^a, l. 11.
- " fol. 151^b, l. 1—fol. 152^a, l. 1.
- " *حکایت*, fol. 153^b, l. 7—fol. 154^a, l. 8.
- " fol. 154^b, l. 10—fol. 154^c, l. 8.

The chapter *حکایت*, fol. 154^b, l. 10—fol. 155^b, l. 8.

" *سرالندید*, fol. 157^a, l. 13—fol. 157^b, l. 14.

" *حکایت*, fol. 158^a, l. 7—fol. 160^a, l. 10.

" fol. 161^a, ll. 3—9.

" fol. 162^b, l. 9—fol. 163^a, l. 2.

" *فصل النج*, fol. 166^a, l. 7—fol. 171^b, l. 1.

" fol. 173^b, l. 4—fol. 174^a, l. 1.

" fol. 176^a, l. 13—fol. 178^a, l. 10.

" fol. 178^b, l. 4—fol. 179^b, l. 4.

" ff. 180^a—181^b, l. 13.

" fol. 183^a, l. 9—fol. 187^a, last line.

" ff. 188^b—189^b, l. 10.

On the other hand, ff. 86^a—87^a, l. 6 of this copy have another place in Elliot 47, see there, fol. 189^a, l. 13—fol. 191^a, last line; and fol. 88^b, l. 5—fol. 89^b of this copy are not found in Elliot 47.

This copy contains a considerable number of very remarkable illustrations, many of which are not badly done; they are painted in gold ink on white ground, and except the brown and flesh-colour, other colours appear very rarely.

There is no date, but a note (of a different hand) on fol. 1^a: 'examined on the 23rd Muharram, A. H. 1105' = September 24, A. D. 1693. This copy is very carefully written, and may be 300 years old.

FF. 91, 2 coll., each ll. 17; Nasta'lik; size, 9 in. by 14 in. [ORIENTAL 48.]

404

'Ajā'ib-albuldān (عجائب البلدان).

An anonymous Persian compendium of cosmography, partly based on the *مصراتع العرائس* and *مصراتع العرائس* (see Nos. 396 and 397 above), and dedicated to Khwājah Habib-allāh. It is divided into a mukaddimah (on mathematical and physical geography), two makālas (the first containing a short description of the principal countries and cities in the seven climates, the second being an astronomical abridgment), and a khātimah.

مقدمه در بیان اشیا که مقاصد برآن موقوف است, on fol. 4^b.

مقالة اول در مساحت ارض و تعیین اقالیم و آنچه بآن متعلق است, on fol. 11^a.

مقالة دوم در معرفت افلاک و کواکب و آنچه بآن متعلق است, on fol. 156^a.

خاتمه در تصحیفات در مائه خفیات در علم فروع دین, on fol. 178^b in several mas'alas.

Beginning: *بسم الله الخالق الخالق الربوب الحمد لله الذي* كمال الله بیده النج.

Although the beginning differs, there is scarcely any doubt but that it is identical with the cosmographical treatise noticed in Rien i. p. 417, and compiled about A. H. 908 or 909 = A. D. 1502, 1503, for the wazīr of Khurāsān, Ghiyāth-al-dīn Khwājah Habib-allāh.

The contents of all the single paragraphs of this work are marked in Latin on the margin, probably by Sir Gore Ouseley.

No date.

FF. 192, ll. 9; large Nasta'lik; worm-eaten; size, 6½ in. by 4½ in. [ORIENTAL ADD. 80.]

405

Risāla-i-'Ajā'ib-al-makhluqāt (رسالة عجائب المخلوقات).

Another anonymous treatise on the wonders of the creation, beginning: 'شکرو سپاس خدایندى را که وجود ما از مشتی خالق تیرید پدید کرد آتخ'.

The division of this risālah is not quite clear, there are ruknas, fasls, dhikrs, etc., but the headings being very often omitted, it is impossible to trace them. It begins with some wonderful stories from the lives of Iskandar, Lukmān, etc.; then follows, on fol. 34^a, the first rukn on the superlunary things (عجائب الاجرام), interspersed also with a great number of short stories. A chapter on angels, an account of thunder and lightning, etc., are likewise found in this rukn.

The second rukn on the sublunary things seems to begin on fol. 39^a (heading wanting), and contains many subdivisions. We quote the more important ones: 'عجائب البحر' on fol. 39^a, arranged alphabetically, like all the following ones; 'عجائب الانهار' on fol. 41^b; 'في عجائب الجبال' on fol. 43^b; 'عجائب الآبار والعيون' on fol. 44^b; 'في عجائب الاحجار واللوازم' on fol. 47^b; 'في ذكر: الصخر المنقورة وغيرها' on fol. 51^a.

The third rukn is not found; the fourth, on cities, mosques, and churches, begins on fol. 52^a.
الركن الرابع (في البلاد والمساجد والكنائس) with the following subdivisions: 'في ذكر البلاد والاقاليم' on fol. 54^b; 'بالعميد' on fol. 65^b; 'في الاشجار والثمار' on fol. 67^a; 'في عجائب' on fol. 68^a; 'في ذكر القصور وعجائبها' on fol. 69^a; 'في ذكر الرجل الايلى' on fol. 72^b; 'ذكر ابن سام وخلافته' on fol. 73^a; 'في ذكر التناسل' on fol. 75^b, etc.

No date.

FF. 31-83, ll. 18; Naakht; size, 7½ in. by 4½ in.
[OSLEY ADD. 115.]

406

Nuzhat-alkulub (نزهة القلوب).

A cosmography by Hamdallāh bin Abī Bakr bin Aḥmad Almuṣṭafī Alkazzwī (see No. 54, fol. 3^a), the author of the Ta'rikh-i-guzda, who died A. H. 750 = A. D. 1349. H. Khalfā describes the work in tom. vi. p. 330. The author quotes a poem of his own, called Zafar-nāma, No. 54, fol. 4^b (mentioned in H. Khalfā iv. p. 176). On fol. 5^a (No. 54) he mentions the death of Sulṭān Abū Sa'īd, A. H. 736.

In the preface on fol. 3^b he enumerates several works, which he used in compiling this book:

صور الاقاليم بتأليف ابى زيد بن سهل بلقى وكتاب
تجيان بتأليف احمد بن ابى عبد الله ومسالمة المماله
بتأليف ابى قاسم عبد الله بن خرداد فرسانى وجهان
(here is a lacuna in the MS.) نام بتأليف

And the following on fol. 4^b:

طبقات همداني تأليف عبد الله الكاتب الراشدي
وعجائب المخلوقات وآثار البلاد وفارس نامه ودر ذكر ولايات
كربان وعجائب البحر وآثار المائية وكتاب تفهيم وكتاب
ارشاد در ذكر تزيين ورسالة ملك شامي ودر تأريخ امفيان
ورسالة سنجري في الكائنات العنصرية وعجائب الاخبار
وتحفة الفرائد وصور الكواكب الشيخ ابو الحسن المولى
وتأريخ مغرب واخلق ناصري وتسنخ نامه الجاني هم
بتأليف او وديكر كتب تفسير وحديث وفقه واصل كلام
ولامت وغير آن كه هريك بوقت معاحت (حاجت) read
مى آيد مسطور بتأليف استاد للمكلمه خواجه نصير
الدين طوسي بوده آتخ.

See Rieu i. p. 418 sq.; G. Flügel ii. pp. 514, 515; J. Aumer, p. 64; S. de Sacy, Mémoires sur diverses antiquités de la Perse, pp. 234, 235; an extract is published by B. Dorn, Ausszüge aus den Muhammedanischen Schriftstellern, etc. pp. 11 to 17.

The whole is divided into an introduction (مقدمه), a preface (مقاله), three chapters (ديباچه), and a conclusion (خاتمه). See the table of contents on ff. 5^a-7^a.

Introduction on fol. 7^a: 'بذاع افلاك' (الخاتمه).
واقيم وعناصر ما يتعلق بذلك من الآثار العلوية والسفلية
'on the order in the creation of spheres, stars, elements, and other super- and sublunarian creations connected with this.'

Preface, on fol. 49^b: 'شرح طول وعرض اقاليم' (مقاله).
وعرض اقاليم ووصف اطراف آن
about longitude and latitude of the parts of the world, and description of the different parts of the former.'

The first chapter, on fol. 54^b: 'در ذكر تكوين مواليد' (ديباچه).
'on the creation of the three reigns of natural life, minerals, plants, and animals.'

The second chapter, on fol. 112^b: 'در ذكر نوع انسان' (ديباچه).
'on the species of man.'

The third chapter, on fol. 181^a: 'در وصف بلاد ولايات' (ديباچه).
'about towns, realms, and valleys,' specially concerning Irān.

Conclusion, on ff. 323^a-337^a, about the wonders of the world. Beginning: 'چون واهم مواهب يبعثت' (خاتمه).
عظمت كلمته كه مبدع مخترعات آتخ.

According to the colophon on fol. 337^a, this copy was made in Lāhūr. The date was originally destroyed, but was retraced by a later hand and restored as 121 (the last number being torn off). This would be A. H. 1210-1219, but evidently the MS. is considerably older. The scribe's name seems to have been Khidr Kulī (العميد الله الهاتي حفر ملي (?).
On the first page are seals of former possessors, with the dates A. H. 1112 and 1188.

The first volume ff. 1-180, the second ff. 181-337, ll. 19; Naakht of two different hands, the first, No. 54, ff. 1-140, the second the rest; size, 8½ in. by 4½ in.
[OSLEY ADD. 55.]

407

The same work.

The list of the works used by Ḥamdallāh is more complete in this copy and in Ouseley 230, the names of the authors being added. From the comparison of the three MSS. we give the following survey:—

Ṣuwar-alakālm, by Abū Zaid bin Aḥmad bin Suhail Balkhī; Ouseley 230, Abū Zaid Aḥmad bin Suhail Balkhī.

Kitāb-altibyān, by Aḥmad bin Abī 'Abdallāh (so Ouseley 230; Ouseley 229 has here misplaced the names).

Masālik-almamālik, by Abū Kāsim 'Abdallāh bin Khurdād Khurāsānī.

Jahān-nāma, by — (the name missing in all three copies, and in Rieu too).

Ṭabakāt-i-Ḥamadānī, by Abū 'Abdallāh, the scribe of Alwākidi (کاتب الواعدي), Ouseley 229, 230; Ouseley 229, 230; Ouseley 54).

'Ajā'ib-ilmakhlūkāt, by Abū Zakariyyā Muḥammad bin Maḥmūd Kirmānī Kāzwīnī (Ouseley 230, نکوی مری).

Āthār-albilād, by the same author.

Fārs-nāma, by Ibn-Albalkhī, comprising Irān at the time of the Saljūq Sultān Muḥammad.

Dhikr-i-wilāyat-i-Kirmānī, by Khwājah Nāṣir-al-dīn Munshī-i-Kirmānī.

'Ajā'ib-albahr by 'Alī bin 'Isā Ḥaḥrānī, dedicated to the Khalīf al-Muqtadīr (Ouseley 230, للمقتدر; Ouseley 229, للمقتدر).

Āthār-albākīyah, by Abū-Raiḥān Muḥammad bin Aḥmad Bīrūnī Khwārizmī the astronomer.

Kitāb-altafīhm, by the same author.

Kitāb-i-irshād dar dhikr-i-Kāzwīn, by Jalāl Ḥāfiẓ Ḥalīlī (so Ouseley 229; Ouseley 230, Khalīlī) Kāzwīnī.

Risāla-i-Malikshāhī, description of those countries which the Saljūq Sultān Malikshāh had seen; the name of the author is not given.

Ta'rīkh-i-Isfahān, by Ḥāfiẓ 'Abd-alraḥmān Muḥammad bin Isḥāk Alisfahānī.

Risālat-alkanjariyyah fī al-kā'ināt-al'unsuriyyah, by 'Umar Saḥlānī Sāwajī (Ouseley 230, Saḥlān Sāwajī).

'Ajā'ib-alakhbār, Ṭuhfat-algharā'ib, Ṣuwar-alkawākib, by Shaikh Abū-alḥusain Ṣūfī, dedicated to 'Aḥud-aldaulah. (Ouseley 230 has instead of this: 'Ajā'ib-alakhbār and Ṭuhfat-algharā'ib, by — and Pau-alkawākib, by Abū-alḥusain Ṣūfī, dedicated to 'Aḥud-aldaulah.)

Ta'rīkh-i-Maghrib (Ouseley 230 adds, 'by —').

Akhḥār-i-Nāṣiri and Tanāsukh-nāma-i-Iḥkānī (Ouseley 230, Tanakhtnāma), by Khwājah Nāṣir-al-dīn Muḥammad Ṭūsī.

Contents:

Introduction on fol. 5b.

Preface on fol. 40b.

The first chapter on fol. 44a.

The second chapter on fol. 101a.

The third chapter on fol. 153b.

Conclusion on ff. 219b-225a.

This carefully written copy is not dated; it is of a more recent date than either Ouseley 54 and 55, or Ouseley 230. It is collated throughout. The name of the scribe is Muḥammad Alshīrāzī.

Ff. 225, ll. 25; Naṣḥī; size, 9½ in. by 5 in. [Ouseley 229.]

408

A third copy of the same work.

Introduction on fol. 7a to fol. 8a, l. 4; this is only the beginning of the introduction, the greater part being wanting.

Preface on fol. 8a, l. 5.

First chapter on fol. 13b.

Second chapter on fol. 110a.

Third chapter on fol. 192a.

Conclusion on fol. 298a.

This copy begins with انا بعد مسود اوران این الحاقی, omitting the customary introductory prayer.

No date. There are, however, several notes on the fly-leaf (fol. 1a), عربي دیده 'examined' with the dates 2, 3, 13, 14, 23, that is, A. H. 1002, 1003, 1013, 1014, 1023. Accordingly this copy must have been finished before 1003 = A. D. 1593. There is no sign of a collation.

Besides the above-noticed lacuna there seem to be other minor lacunae, where the original of this copy appears to have been destroyed or illegible; see ff. 143, 145, 148.

Ff. 311, ll. 19; Naṣṭ'īk; size, 9½ in. by 6 in.

[Ouseley 230.]

409

Another copy of the same work.

Contents:

A complete table of contents on fol. 1b.

A fragment, treating of cosmographical matters, several stones, etc., on fol. 6b, beginning: آورده اند که عارلی طیبی رمت العج.

Introduction on fol. 9b.

Preface on fol. 50b.

First chapter on fol. 64a, second chapter on fol. 150a, third chapter on fol. 225a. Conclusion on fol. 355b.

Beginning: چون راهب مواهب العج.

The Arabic paging is wrong from the beginning down to fol. 53, and from fol. 227 down to the end. Finished on a Friday, the 27th of Rajab, A. H. 1024 = August 21, A. D. 1615, for the library of Mirzā Aḥmad Sāliḥ Ibn Ghufrānpanāh Mirzā Mu'in-al-dīn Muḥammad, by Mirzā 'Alī bin Muẓaffar Kātib.

Ff. 368, ll. 23; Naṣṭ'īk; many marginal glosses and additions; size, 10 in. by 7 in. [Elliot 288.]

410

The same.

Introduction on fol. 7b; Preface on fol. 48a; Chapter I on fol. 51b; Chapter II on fol. 120b; Chapter III on fol. 180a; Conclusion on fol. 283b.

Copied A. H. 1082 = A. D. 1671, 1672.

Ff. 311, ll. 21; Naṣṭ'īk; illuminated frontispiece; the first two pages adorned; size, 10½ in. by 6½ in. [Fraser 187.]

411

The same.

This copy is arranged in the same way as Elliot 283, beginning with the table of contents on fol. 1b, and the fragment on fol. 6b. Introduction on fol. 11b; Preface

on fol. 81^b; Chapter I on fol. 87^a, II on fol. 203^b, III on fol. 311^b (without a heading); Conclusion on fol. 505^b. Many marginal glosses and additions. Finished on a Friday, the 5th of Dhū-alka'dah, in the 30th year of the reign of *معلي* (Ālamgir I) that would be A.H. 1098 = A.D. 1687, Sept. 12.

No. 281, ff. 1-259; No. 282, ff. 261-523, ll. 17; careless Nasta'liq; written by different hands; size, 9½ in. by 6½ in. [ELLIS 281, 282.]

412

A defective copy of the same.

Introduction on fol. 5^b, being incomplete in consequence of a lacuna after fol. 10; Preface and beginning of the first chapter are almost entirely missing; Chapter II on fol. 70^b, III on fol. 124^a (heading forgotten); Conclusion on fol. 203^b.

Copied A.D. 1646. Fol. 10^b and a part of fol. 190^a are left blank.

Ff. 211, ll. 24; European handwriting; size, 12½ in. by 7½ in. [MASON. 190.]

413

Kitāb-i-Masālik-al-mamālik (کتاب مسالک الممالک).

A geographical work by Abū-alhasan Sā'id bin 'Alī al-Jurjānī, who wrote after A.H. 850 = A.D. 1446, and died probably A.H. 881 = A.D. 1476. Comp. Rieu i. p. 425; H. Khalifa v. p. 509, No. 11869; Hyde, *De religione veterum Persarum*, pp. 132 and 170; Catal. Legat. Batav. v. p. 321; *Mélanges Asiatiques*, vol. vii. pp. 36-43, etc.

Beginning: *سپاس و ستایش خدایار که مارا بخرد* مخصوص گردانید و منزلت مارا از دیگر حیوانات در گذرانید *آلح*.

It contains a general description of the seven climates with various tables, and a special description of all the wonderful and remarkable countries, islands, towns, etc. in each of them, together with legends and traditions of renowned places, and a sort of cosmographical account of the world, its products, etc. For further details see Rieu, loc. cit.

No date.

Ff. 49-146, ll. 15; Nasta'liq; size, 6½ in. by 4½ in. [SELD. 95 SEP.]

414

Jām-i-gittinmā (جام گیتی نما).

A sort of cosmographical primer, treating in thirty-small makāsads, an introduction, and a khātimah, of all the questions discussed, for instance, in Kazwini's cosmography. It begins with a *stithāh*, which gives an explanation of the two kinds of existence, *واجب الوجود*; the first makāsads discuss theosophical, metaphysical, and physiological matters; the following ones the superlunary affairs, the spheres, stars, etc.; afterwards come the sublunary things, the elements, etc. The author is Mir Ghiyāth-al-din Maṣṣūr, no doubt identical with the author of the famous work on

ethics, *اخلاق منصورى*, Ghiyāth-al-din Maṣṣūr bin Mir Šadr-al-din Muḥammad al-ḥusaynī alshirāzī, who died A.H. 948 or 949 = A.D. 1541 or 1542; comp. Rieu ii. p. 826, and G. Flügel iii. p. 292.

Ff. 10-15^b and ff. 73-74^b, ll. 23; Nasta'liq; size, 10½ in. by 5½ in. [LAUD. 313.]

415

Majma'-algharā'ib (مجمع الغرائب).

Part of a work on cosmography, which according to Rieu i. p. 426 was compiled by Sultān Muḥammad bin Darwish Muḥammad al-Muṭī al-Balkhī for his sovereign, I'r Muḥammadkhān (A.H. 963-974 = A.D. 1556-1566). The preface, however, of this copy seems to have been composed at a later time, because it is dedicated to 'Abdallāhkhān bin Isḥandarakhān, a prince of the Shaibāniyyah dynasty, who reigned over Transoxania, Kipčak, Khurāsān, and Turkistān, A.H. 990-1006 = A.D. 1582-1597. His history is related in Ous. 269 on ff. 126-149^b. His full name was Abū-almuḥammad 'Abdallāhkhān Bahādur Ghāzī bin Isḥandarakhān bin Jānī Bēg Sultān bin Khwājāh Muḥammad Sultān bin Abū-alkhairkhān.

Beginning: *اما بعد معروض ضمير مهر تنوير نكته* دانای سخن شناس و مشروح رای آلح.

The work is divided into fifteen chapters:

باب 1 در بیان غرائب و عجایب که در افلاک واقع است، on fol. 4^b.

باب 2 در ذکر انساب و معجزات و شمائل انبیا و شمائل خلفا، on fol. 16^b.

باب 3 در بیان یقین بلاد و امصار و عجایبی که در آنجا واقع است، on fol. 26^b.

باب 4 در ذکر عجایب آدمی، on fol. 55^b.

باب 5 در عجایب حیوانات، on fol. 65^b.

باب 6 در عجایب نباتات، on fol. 72^b.

The end of this and all the following chapters, the contents of which are stated on fol. 4^a, are wanting.

According to a note on the last page this copy was finished the 12th of Rajab, A.H. 1085 = A.D. 1674, October 12. It once belonged to the library of the emperor Ahmadshāh, according to a seal with his name and the date 1164 on the first page. This copy is very bad; many blanks are left towards the end.

Ff. 76, ll. 15; Nasta'liq; size, 8 in. by 5½ in. [OCCLESLEY 47.]

416

Haft Iklim (هفت اقلیم).

A geographical encyclopedia, describing the seven Iklim (*aklimes*) of the world, their chief countries and towns, giving at the same time the past and present history of each town and full biographical notices regarding their celebrated men. It was compiled in six years by Amin Ahmad Rāzī, and finished, according to the following chronogram:

گر از تو کسی سؤال تأیید کند
تصفیه امین احمد زاری گو

A. H. 1002 = A. D. 1594, not 1010, as H. Khalfa states, v, p. 501, comp. Sitzungsberichte der Münchener Academie, philosoph.-philol. Classe, 1873, p. 626, and Rieu i. p. 335 sq. This copy begins with an incomplete index (only comprising the four last Iklim and opening with (مرور شاهجهان), on ff. 1-11b.

Preface on fol. 13b, beginning: خرد هر کجا گنجی
آرد بدید - بنام خدا سازد آنرا کلید آتج

First Iklim on fol. 14a.

Second Iklim on fol. 23b.

Third Iklim on fol. 48a.

Fourth Iklim on fol. 206a.

Fifth Iklim on fol. 501a.

Sixth Iklim on fol. 581a.

Seventh Iklim on fol. 603a.

A small blank on fol. 207b. A large portion of the contents of this eminent and extremely valuable work is scattered in the notes of Barbier de Meynard's translation of Yakūt: 'Dictionnaire géographique etc. de la Perse', Paris, 1861.

This copy was finished the 11th of Rajab, A. H. 1039 = A. D. 1630, February 24th, only thirty-seven years after the composition of the work itself.

Ff. 606, ll. 21; Nasta'lik, written by different hands; old mounted MS., without any ornaments; size, 12½ in. by 6½ in. [ELLIS 158.]

417

Another complete copy of the same work.

The text of the Haft Iklim begins on fol. 13b: خرد هر کجا آتج

Two indices on ff. 1b-12a, a geographical one on ff. 1b and 2a, and a biographical one on ff. 2b-12a; the former contains the names of all the countries and cities described in this work, the latter those of all the famous persons born in each of them.

Iklim I on fol. 14b, İklim II on fol. 22b, İklim III on fol. 41b, İklim IV on fol. 166b, İklim V on fol. 396b, İklim VI on fol. 455b, İklim VII on fol. 471a. This copy was finished the 4th of Dhū-alka'dah, A. H. 1075 = A. D. 1665, May 19th.

Ff. 473, ll. 25; Nasta'lik; large waterspots throughout, many pages severely damaged; small illuminated but rather effaced frontispiece on fol. 13b; size, 9½ in. by 5½ in. [WALKER 95.]

418

The same.

Iklim I on fol. 3a, İklim II on fol. 13b, İklim III on fol. 37b, İklim IV on fol. 196b, İklim V on fol. 487b, İklim VI on fol. 564b, İklim VII on fol. 584b. It was copied between the 15th of Shabān and the last of Dhū-ahjijah, A. H. 1199 = 23rd June-3rd November, A. D. 1785, by Muhammad Sa'id-aldin حمیدری, for a certain Shāh Hamzah.

Ff. 588, ll. 21; Nasta'lik; size, 12½ in. by 7½ in. [OSERLEY 377.]

419

The third and fifth Iklim of the same.

Third Iklim on fol. 1a; fifth Iklim on fol. 143a.

No date.

Ff. 207, ll. 20; large and distinct Nasta'lik; the original leaves are put into a modern margin; bound in linen with flower; some corners injured; size, 13½ in. by 9½ in. [ELLIS 159.]

420

The fourth Iklim of the same.

No date. Both this and the preceding MS. are parts of the same copy, no doubt, and it is a matter of regret that there are wanting in our collections the remaining four Iklims of it, as it proves to be one of the most correct and excellent copies of Kāzī's work. The beginning in both quite agrees with that in Elliot 158 and Ouseley 377. The Arabic paging is wrong from fol. 42 to fol. 138.

Ff. 251, ll. 20; paper, handwriting, and size exactly the same as in the previous copy; mounted MS. [ELLIS 160.]

421

Tuhfat-ain-alhayāt (تحفة عين الحيات).

A cosmographical tract, compiled from older standard works, by an anonymous author. It is dedicated to a Sultān Mahmūdkhān, but since there is neither date nor any kind of pedigree added to this name, it is rather difficult to say which Mahmūd the sovereign in question is. We suppose Mahmūd of Kandahār is meant, who was proclaimed king A. H. 1130 = A. D. 1718; see Malcolm, History of Persia, i. p. 613, London, 1815.

This little tract is divided, according to fol. 2a, l. 11, into a mukaddimah, three makālas, and a khātimah; but in fact there are four makālas, since two different chapters appear, both styled دوم.

مقاله اولی در معرفت مبداء سالها و تواریخ

مقاله دوم در معرفت بیان افلاک کواکب سبعة ستار

مقاله سیم (دوم) (so must be read instead of سوم) در معرفت زمین و اقسام آن

مقاله چهارم (سیم) (so to be read instead of چهارم) در تعداد بلاد و ولایات و جبال و بحار و بحیرات که در ربع مکنون واقع است

مقاله پنجم در بیان سمت قبل

The proper order of the leaves is ff. 1-9, 13-15, 10-12, 16-43.

شکرو سپاس و حمد بی قیاس مرا عینی
را که نقاش قدرت او آتج

Copied by an inhabitant of Gujarāt, Sayyid Husain, and dated the 27th of Jumādī-alawwal, A. H. 1205 (1790). Several illustrations.

Ff. 43, ll. 19; Nasta'lik, mixed with Shikaeta; size, 12½ in. by 7½ in. [OUSELEY Add. 142.]

422

Ḥadīkat-alakālim (حديقة الاقاليم).

A large modern geographical encyclopædia by Kāḍī Murṭadā Ḥusain Balgrāmī, entitled Ḥadīkat-alakālim, or the garden of the (seven) climates. The author tells us in the introduction that he was from his tenth year (A.H. 1142 = A.D. 1720, 1730, in Muḥammadshāh's reign), to his fifty-fifth year (A.H. 1187 = A.D. 1773, 1774, in Shāh 'Ālam's reign), in the service of many Indian Amīrs, a detailed list of which, together with some other biographical details of the author, is given by Rieu iii. p. 992 sq.; comp. Elliot, History of India, viii. pp. 180-183. Some time after he made the acquaintance of some Englishmen, principally of Captain Jonathan Scott, and having entered this gentleman's service, A.H. 1190, he began to compile this encyclopædia on the basis of all the books written on the same subject, in order to offer a comprehensive manual of science to Arabic and Persian scholars. It therefore contains not only a general geographical description of the countries, cities, etc., but an abridgment of their political and literary history, biographies of learned men, poets, etc. This copy seems to be the author's autograph.

Contents:

A complete index of the whole work, on fol. 1^b, with a short preface, beginning: بعد حمد وثناى قادر ذو اللال الخ.

Introduction, containing the author's life and life-events, on fol. 37^b (1), beginning: حمد بسمحمد مرخداى عز وجل را الخ.

First Iklim, on fol. 41^b (*), containing among other subjects: ذکر قرامطه, on fol. 45^a; عدن, on fol. 41^b; يمن, on fol. 45^b; بلاد الزنج, on fol. 47^a; جزيره جزيره للمروف, on fol. 47^b; بلادندويه, سگيمار (سگمار), مملکت چين, on fol. 47^b; اخبار انبيا, beginning with Adam, on fol. 48^a; ذکر ملوک پيشداد, on fol. 49^a; Gayūmarth to Biwārāsp, on fol. 54^b; جابلسا, on fol. 56^a, etc.

Second Iklim, on fol. 57^b (r.), containing: مگ, its history, celebrated men, etc., on fol. 57^b; Muḥammad's life, on fol. 61^b; the first four Khālifs, on fol. 72^a; the Imāms, on fol. 74^b; همرز, on fol. 77^b; Bahmanī, 'Adilshāhī, Barīdīyāh, and other dynasties, on fol. 78^b; آرکات, on fol. 99^a; دولتآباد, on fol. 107^a; برار, on fol. 108^b; خاندیس and its Sultāns, on fol. 109^b; احمدآباد, on fol. 113^b; ملتان, on fol. 120^a; سونوات, تجارت, on fol. 131^b; بنک و بنکاله, on fol. 134^a; آسام (Assam), on fol. 135^b; الدآباد, on fol. 142^b; عظیمآباد (Patna), on fol. 138^a; سررام و سنکرو و سکندر, on fol. 145^a; صرام, on fol. 151^a; صرام المستقيم, جزيره, on fol. 153^b; بنارس, on fol. 153^b; Sharḡī Sultāns, on fol. 156^a; the celebrated men of the second Iklim, on fol. 157^b.

Third Iklim, on fol. 163^b (121), containing: احوال شاهجهانآباد, on fol. 163^b; مملکت هندوستون (Dihli) and its different dynasties before and after the Islām, in three faṣls, on fol. 169^b; اخبار سلاطين گورکانيه, beg. with Bābar, on fol. 199^a; Humāyūn, on fol. 201^b; Akbar,

on fol. 204^a; Jalāngir, on fol. 208^a; Shāhjahān, on fol. 209^b; 'Ālamgir, on fol. 221^a; his correspondence, on ff. 222^a-231^b; Bahādurshāh, on fol. 233^a; Mu'izz-al-din Jahānādurshāh, on fol. 236^a; Farrukhsiyar, on fol. 237^b; Muḥammadshāh, on fol. 238^b; 'Ālamshāh, on fol. 239^b; 'Ālamgir II, on fol. 240^a; Shāh 'Ālam, on fol. 241^a; مرآباد, on fol. 241^b; other towns in the province of Dihli, etc., on ff. 242^a-245^a; لاهور, on fol. 247^b; سرکار احمدآباد, on fol. 249^b; اردو, on fol. 251^a; سند, گجرات, on fol. 252^b; الکنو, on fol. 253^b; بلگرام, on fol. 254^a; اکبرآباد (Āgra), on fol. 257^b; گوالیار, on fol. 258^b; بیت المقدس, ولایت شام, on fol. 265^b; مرآباد, on fol. 269^a; history of the prophets, a continuation of the list in the first Iklim, from Ibrāhīm to 'Isā, on fol. 271^a; دمشق, on fol. 274^b; the history of the Banū Umayyāh, on fol. 275^b; the most celebrated Amīrs of the Umayyādes, on fol. 278^b; طبرسي, حلب, on fol. 279^b; Egypt and its dynasties, جزيره الطريق, جزيره سقلية, on fol. 280^b; بغداد, عراق عرب, on fol. 285^b; the history of the Banū 'Abbās, on fol. 286^a; the most celebrated wazīrs, etc., of the 'Abbāsides, on fol. 292^a; كرون, مصر, on fol. 295^b; بابل, رومية, مدائن, on fol. 296^a; ايران, على عجم, on fol. 297^a; the history of the ancient kings of Irān, a continuation of the list in the first Iklim from Dāhāk to Iskandar, on fol. 298^a; celebrated men, principally of the Greeks, before the Islām, for instance, ديمقرطيس, فيثاغورس, لقمان, افلاطون, اقليدس, ارستطاليس, تاليس, مليطي, سقراط, حاتم طاي, on fol. 305^a; celebrated men of the Islām, for instance, Sulhrāwardī, on fol. 329^a; the dynasty of the Ashkānians, on fol. 336^b; the Sāsānians, on fol. 337^a; the Banū Iakḥim, on fol. 345^a; اصطخر, ولایت فارس, on fol. 346^b; شیراز, on fol. 347^a; خوزستان, on fol. 347^b; کرمان, on fol. 348^a; ذکر رسم و اسلافش, on fol. 350^b; قندهار, on fol. 358^a; غزنويه, famous Shaikhs, philosophers, poets, etc., of the third Iklim, on fol. 356^a.

Fourth Iklim, on fol. 371^b (331), containing: اصغفار, همدان, on fol. 372^b; جبرادقان, on fol. 372^a; طبرستان, استراباد, on fol. 373^b; دماوند, طهران, on fol. 374^a; مارزندران, on fol. 376^a; دایلم, on fol. 377^a; قزوین, on fol. 377^b; آذربایجان, سهرورد, on fol. 380^a; سنجاس, زنجان, on fol. 380^b; اردبیل, the Sāfawī dynasty, on fol. 381^a; خراسان, the Saljūks and the Sāmānide dynasty, on fol. 388^a; بلخ, on fol. 392^b; کشمیر, on fol. 394^a; کابل, غور, on fol. 396^b; بادغیس, and the Ghūrīdes, on fol. 399^b; خواف, on fol. 401^a; تن, on fol. 402^a; سبزوار, on fol. 405^b; نیشابور, and its kings, on fol. 407^b; قهستان, the Isma'īlīs (حسن صباح, etc.), on fol. 409^a; the learned men, poets, etc., of the fourth Iklim, on fol. 411^b.

Fifth Iklim, on fol. 421^b (۳۸۰), containing: شروان, بيلقان, گنجد, ايران, on fol. 421^b; خوارزم, on fol. 422^b; the Khwārizmahāns, on fol. 423^b; some of their wazīrs, on fol. 426^b; ماوراءالنهر, on fol. 427^a; بخارا, on fol. 428^b; فرغانه, on fol. 429^a; شاش, on fol. 429^b; the celebrated men of the fifth Iklim, beg. with Rūdāgt, on fol. 430^b.

Sixth Iklim, on fol. 437^b (۴۱۲), containing: ترکستان and its different dynasties, on fol. 437^b (see Cingizkhān and his sons, on fol. 440^a); the Qaghataikhāns, on fol. 447^b; Ilkānians, on fol. 452^a; Cālpānians, on fol. 452^b; Muẓaffarides, on fol. 453^a; Timūr, on fol. 453^b; his Amīrs and wazīrs, on fol. 461^b; ختن, on fol. 462^b; روس, on fol. 463^b; كيمك, on fol. 466^a; مغلغ, on fol. 466^a; قسطنطينيه, on fol. 466^b; its Christian emperors, on fol. 467^a; its 'Uthmānī Sultāns, on fol. 468^b; روميه (Rome), on fol. 469^b.

Seventh Iklim, on fol. 471^b (۴۲۷), containing: باطن, ياجوج و, on fol. 472^a; سقلاب, on fol. 472^b; احوال ذوالقرنین و سدبستن او, on fol. 473^a; ذكر ملوك, on fol. 474^a; افرقيته, اندلس, etc., on fol. 476^b; ذكر ملوك المؤمنين, on fol. 476^b; جابلقا, ملوك بني مرن, on fol. 477^a; ذكر حكما مؤمنين, on fol. 478^b; جزيرت برتانيه, on fol. 479^a; some celebrated men of the seventh Iklim, on fol. 479^a. This Iklim concludes with a great number of curious notices, principally on European countries and cities, the states of all the occidental reigns, etc., beginning with an account of the four other parts of the world, and the Christian chronology. There is discussed, for instance, the papal territory (ملك حليفه پاپا), Rome, the cardinals (كاردينالا), etc. etc.

Khatimah, or conclusion of the whole work, on fol. 503^b (۴۲۷), containing both general observations on the seven climates, particularly on their extent, etc., and some detailed additions to the single ones; see, for instance, معرفت ما بين خط اسطوا واقلیم, on fol. 506^a; اقلیم, on fol. 506^a; اقلیم دوم, on fol. 506^b; اقلیم, on fol. 507^a; اقلیم چهارم, on fol. 507^b; سیمین اقلیم, on fol. 508^a; اقلیم ششم, on fol. 508^b; اقلیم هفتم, on fol. 509^a. Lithographed in Lucknow, 1881.

Not dated.

FF. 510, ll. 21; Shikasta, ff. 58-63 and 65-730 written by another hand in careless Nasta'liq; richly illuminated frontispieces on ff. 1^a, 31^a, 37^a, 163^a, 371^a, 411^a, 437^a, 471^a, and 503^a. There are left blank ff. 36, 37^a, 39^a, 40, 41^a, 57^a, 162^a, 163^a, 369^a, 368-370, 371^a, 420, 421^a, 433-436, 437^a, 470^a, 471^a, 501^a, 502, and 503^a; size, 14 in. by 8½ in. [ELLIS 157.]

423

A memoir by Muḥammad Muḥid Mustawfī bin Najm-al-dīn Mahmūd Bāfqi, who held the office of an administrator of the Wakf of Yazd (منصب استيفای مؤنوبات) of the Wakfs of Yazd (دار العبادت) at the time of Shāh

Sulaimān, A. H. 1077-1106 = A. D. 1666-1694, who is mentioned in the preface on fol. 5^b; comp. Rieu i. pp. 207 and 427.

Beginning: حمد و سپاس بی قیاس مالک الملکی را که برعت سراربرد عظمش برتر آید. In the memoir, very rich in words and poor in facts, the author speaks of his office, of the favour which he enjoyed with high personages, on the administration of Wakfs; certain documents he has inserted. The chief part, however, is the description of a journey to India during A. H. 1081-1085; he visited Isfahān, Baghdād, Rasmāh, Sūrat, Shāhjahānābād, Haidarābād, Sārangpūr, Burhānpūr, Aurangābād, Gulkundah. The memoir extends over the time A. H. 1077-1085.

Not dated.

FF. 91, ll. 11; Naahki; size, 7½ in. by 4½ in.

[OUSELEY 90.]

424

Mirāt-i-Wāridāt (مرآت واردات).

A memoir of very various contents, by Muḥammad Shaff' bin Sayyid Muḥammad Sharif, with the takhallus Wārid; see Rieu i. p. 275. It was finished the 27th Shabān, A. H. 1142 = A. D. 1730, March 16, see fol. 416^b. In several places entire pages are left blank, for instance, ff. 30^b, 307^b, 371^a; consequently it is impossible to state exactly which of the four Tabakas of the work this copy contains, most likely the fourth.

Beginning: الحمد لله رب العالمين والعائيت للمقتفين والصلوة والسلام على رسوله آتبعه في دشتخوار پسندان ورفنگاهان پوشيده نماند که بعد آتبع.

In the preface the author states, that he has travelled much, and that he wants to write on a subject neglected by others, viz. a description of those islands which, according to his view, belong to India. On fol. 5^a he begins to give a geographical and historical account of the following islands and countries: لامی, جاوه, چین, بلاد فرنک, ارکنک, آچمین, بیکو, بلاد ادیس, برطایل. Speaking of the European settlements in India, he proceeds to report on Europe (فرنگستان), on fol. 27^a.

On ff. 31-60^b a memoir on contemporary history of India, imperfect at the beginning.

On ff. 60^b-417^a a biographical work, chiefly on Indian poets and authors.

Not dated.

FF. 417, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

[OUSELEY 213.]

425

غرابت روزگار و غرائب آثار (Gharā'ib-i-rūzgār u 'ajā'ib-i-āthār).

An account of remarkable and wonderful places, towns, islands, mountains, etc., which the author Hadrat Ashraf (حضرت اشرف) has seen himself and describes in this little work. It begins on fol. 2^b thus: در بیان غرائب روزگار و عجایب آثار که حضرت اشرف دیده اند و انواع مقامات که از آکاير کوهستان معترف و زبید, فال الاشرف ما رایت من غرائب الموجودات و عجایب المخلوقات آتبع.

An index on ff. 1^b-2^b. The author, also known as a poet (see Rieu ii. p. 712), lived in Muhammadshāh's reign (A. H. 1131-1161).

Ff. 20, ll. 11; Naṣṭ'īk; size, 8½ in. by 5½ in. [BODL. 588.]

426

A description of Makkah, its sanctuaries and holy places (in size, length, etc.), especially of the Ka'bah and its relics, etc. No title nor author's name appears.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ الْآخِرَةُ.

A preface of a few lines states that this short treatise was written مقدار زراع مکه (read ذراع) حرسها الله تعالى عن الآداب والبلديات ومساحت مسجد الحرام که عبارتست از حرم کعبه مشرفه معقله زادها الله تشریفا وتعظیما و غیر ذلك الخ.

Copied in the forty-fifth year of the emperor 'Ālam-gīr's reign, A. H. 1112 = A. D. 1700.

Ff. 8, ll. 23; Naṣṭ'īk; size, 8½ in. by 4½ in. [WALKER 42.]

427

Kīblat-alāfāk (قبلة الآفاق).

A treatise on the real meaning of the Kīblah, that is, the direction towards the Ka'bah at Makkah, and the position of all remarkable places in the world with relation to that spot, by an anonymous author, divided into four رکن, and subdivided into many فصل.

Beginning: اللهم كما وليت نبيل قبله برماها انزل عليه وآله من الملوات اركاها ومن البركات افضلها الخ. رکن اول در بیان حقیقت قبله وما بناسها الخ. on fol. 1^b.

رکن ثانی در بیان تحصیل سمت قبله بطریق مشهور on fol. 5^b.

رکن ثالث در بیان تحصیل سمت قبله بطریق جدید on fol. 7^a.

رکن رابع در تفصیل بعضی امور مستفیده از کتب جمیع رکن المالاد الخ. on fol. 10^a. No date.

Ff. 24, ll. 21; small Naṣṭ'īk; size, 7½ in. by 5 in. [FRANK 120.]

428

Topographical sketch of Shirāz, Isfahān, and of other places between these two towns, by Mirzā Jān Shirāzi, who travelled from Shirāz to Isfahān with Mr. Lochat in July, 1811. In the same year, August 4th, Sir W. Ouseley received it from Mr. Lochat; see the note on the first page.

Beginning: این چند کلمه ایست در بیان بعضی از کیفیت حالات و اخبار دار العلم شیراز و منازل متعلقه بآن و سایر منازل متعلقه بامامان الی دار السلطنة امامان الخ.

In describing cemeteries and other places, the author adds some biographical notes.

Ff. 1-18, ll. 10; Naṣṭ'īk; size, 8½ in. by 5½ in. [OUSELEY 138.]

429

A short geographical tract on deserts, beginning with در بیان احوال and followed on fol. 42^b sq. by an account of some cities, viz. Ardabil, Kāzwin, Nahāwand, Hamadān, and two others, the headings of which are left blank.

No date.

Ff. 37-46, ll. 12; European handwriting; size, 8½ in. by 6½ in. [MAHR. 42.]

X. TALES.

430

Kitāb-i-Kalīlah wa Dimnah (کتاب کلیله و دمنه).

The Persian translation of Kalīlah and Dimnah, made from the Arabic version of Abū-al-ḥasan 'Abdallāh bin Almuḥaffa' (see his preface here on fol. 16^b), by Abū-alma'all Naṣr-allāh bin Muḥammad bin al-Hamīd, about A. H. 539, during the reign and at the request of the Ghaznawide Sultān Bahrāmshāh, who reigned A. H. 512-547 = A. D. 1118-1152; comp. on this translation Rieu ii. p. 745 sq., and S. de Sacy in Notices et Extraits x. pp. 94-196, where a full account of it and many extracts in Persian and French are given.

Beginning of this copy: سہاس و ستایش مر خدایر است عز و جل کہ آثار قدرت او در چہرہ روز روشن الخ. The index of the sixteen bābs is found on ff. 23^a and 23^b.

Bāb I begins on fol. 23^b, II on fol. 26^b, III on fol. 35^b, IV on fol. 73^a, V on fol. 90^b, VI on fol. 102^b, VII on fol. 124^b, VIII on fol. 131^b, IX on fol. 135^a, X on fol. 143^a, XI on fol. 152^a, XII on fol. 168^a, XIII on fol. 171^b, XIV on fol. 176^a, XV on fol. 201^b, XVI on fol. 209^a. Many lacunas, for instance, after ff. 46 and 50, and many slight injuries. Ff. 104 and 105 are greatly damaged. After fol. 206 there must be read immediately fol. 208, and fol. 207 is to be placed after fol. 215, being the last leaf of the copy. Many little drawings throughout.

No date.

Ff. 115, ll. 12; Naṣṭ'īk on ff. 40-108 (the original part of the MS.) and, by another hand, on ff. 109-206; Naṣṭ'īk on ff. 1-39 and 207-215, which are supplied by a modern hand; size, 9½ in. by 6½ in. [FRANK 100.]

431

Anwār-i-Suhaili (انوار سہیلی).

The Persian translation of Kalīlah and Dimnah, made by Husain Wā'iz al-Kāshifi, who died A. H. 910 = A. D. 1504, see H. Khalifa v. p. 239; Rieu ii. p. 756, and i. p. 9; Zenker i. pp. 83, 84; J. Aumer, p. 46; Catal. des

E e

MSS. et Xylographes, p. 409. Edited Calcutta, 1804, 1816, 1824, etc.; Hertford, 1805 (by Charles Stewart), and 1851 by J. W. J. Ouseley; translated by E. B. Eastwick, Hertford, 1854, and by A. N. Wollaston, London, 1877.

Beginning: حضرت حکیم علی الاطالی جلت حکمت
که وظائف لطائف حمد و ثنائی او الع

Copied in the month Rabi' al-akhar, A. H. 929 = A. D. 1523, February-March, by 'Imād bin Fakhr-al-din Khayyām.

Ff. 335, ll. 18; clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 6 in. [GRAVE 8.]

432

The same.

Another complete copy of the same, not dated. Beginning the same as in Grave 8. The right order of ff. 152-170 is: 152, 154-156, 161, 167, 162-166, 168, 157-159, 153, 160, 169, 170.

Ff. 472, ll. 15; clear Nasta'lik; size, 9 in. by 6½ in. [OUSELEY ADD. 160.]

433

The same.

Another copy of the same, not dated. Collated. Index on ff. 6^b and 7^a.

Ff. 345, ll. 21; Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in. [MARSH. 553.]

434

The same.

Another copy, dated the 27th of Rabi' al-thāni, A. H. 1112 = A. D. 1700, October 11th, but on account of its bad handwriting and the damaged condition of several leaves, inferior to the preceding ones.

Ff. 283, ll. 17-15; very badly and carelessly written in Shikasta and Nasta'lik by many different hands; many leaves greatly damaged; size, 11 in. by 6½ in. [BODL. 645.]

435

The same.

Complete copy. Not dated.

Ff. 254, ll. 19; careless Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in. [FRASER 99.]

436

An incomplete copy of the same.

This copy contains from the beginning to the middle of the ninth chapter.

End: ومباشرت مهتم موعود وارنگبار شفی را که
مغسود خواجہ, corresponding to p. 377, l. 19, in the edition of J. W. J. Ouseley.

Ff. 327, ll. 15; Nasta'lik; size, 9½ in. by 5½ in. [OUSELEY 261.]

437

Another incomplete copy of the same.

This copy is imperfect both at the beginning and end.

Beginning: بدین نوع خطاب فرموده و آن دانش (see Ouseley's edition, p. r. l. 17).

End: دل در پیمان او بسته و سر بر خط فرمان او
زام (see Ouseley, p. 377, l. 10).

No date.

No. 271, ff. 228; No. 272, ff. 241; ll. 16; Nasta'lik; size, 9½ in. by 5 in. [OUSELEY 271, 272.]

438

'Iyār-i Dānīsh (عبار دانش).

The Persian translation of Kalilah and Dimnah, made by Abū-alfadl, Sultān Akbar's prime minister, and author of the Akharnāma, etc., A. H. 996 = A. D. 1588, on the basis of the former translations by Naṣr-allāh and Husain Wā'iz, comp. Rieu ii. p. 756 sq.; S. de Sacy, Notices et Extraits, x. p. 197 sq.; G. Flügel iii. p. 286; J. Aumer, p. 47. It contains sixteen chapters, and begins: سپاس از دل و ابد خدایندى را که کران تا کران از آشکار و پنهان الع

This copy is complete, but not dated.

Ff. 301, ll. 19; Nasta'lik; size, 9½ in. by 5½ in. [FRASER 98.]

439

Another copy of the same.

This copy is somewhat incomplete; the first leaf is missing, and besides, there is a lacuna of two pages after fol. 31. The first chapter begins here on fol. 6^a, the sixteenth or last on fol. 213^b, the conclusion on fol. 220^b. Dated the 15th of Rabi' al-awwal, in the sixteenth year of Shāh 'Alam's reign, A. H. 1189 = A. D. 1775, May 16th.

Ff. 223, ll. 17; Shikasta; size, 10 in. by 5½ in. [OUSELEY ADD. 161.]

440

A fragment of the same.

This fragment contains the introduction and the first five bābs complete. It breaks off in the first half of the sixth bāb (on fol. 242^b), corresponding to Fraser 98, fol. 164^a, line 10, and begins again (on fol. 243^a) in the middle of the Khātimah, corresponding to Fraser 98, fol. 300^a, line 3, so that little less than half of the whole book is missing in this copy.

No date.

Ff. 245, ll. 15; Nasta'lik; size, 8½ in. by 6½ in. [BODL. 771.]

441

Another anonymous Persian translation of Kalilah and Dimnah in a very plain style, beginning with a chapter on the تألیف کتاب کللیه و دمنه اما راوی
این کتاب گویند که چون معلوم شد که بنای عالم در سبب عدل الع

The translator's name does not occur, but he is probably identical with the transcriber of this copy, Ḥakwirdī, Ḥakwirdī (Olcarius' Persian friend), who finished this copy at Leyden in Holland (لیدن من اعمال).

the 23rd of Rabi'-altháni, A.H. 1052 = A.D. 1642, July 21st. In the text the author says only (on fol. 5^b, l. 5 sq.): این کتاب را اهل فارس از زبان هند بزبان پهلوی ترجمه کرده اند و از او بزبان فارس ترجمه کرده اند و از او بزبان ترکی ترجمه کرده اند و از ترکی بزبان فارس ترجمه شد که بر خواننده روشن شود تا فائده بگیرند انشاء الله تعالی

These words indicate that our copy contains a re-translation from a Turkish version, probably that of Mas'ûd, made before A.H. 750 (see Marsh. 180), into Persian. It is divided into sixteen bâls, with the following headings (according to the index on fol. 3^b, last line, and fol. 4^a):

1. در شرح کتاب, on fol. 4^a.
2. در برزویه طبیب, on fol. 5^b.
3. در کلیله و دمنه, on fol. 29^a.
4. باشتی کردن شیر با دمنه و کشتن وی, on fol. 36^a.
5. در زلف و موش و کبوتر و سنگ‌بشت و آمو, on fol. 43^b.
6. در زافان و بومان, on fol. 49^b.
7. در سنگ‌بشت و بوزینه, on fol. 53^a.
8. در زاهد و راسو, on fol. 54^b.
9. در مللک و قتر (in the text: در موش و قتر, on fol. 56^b).
10. در شیرو و شغال (in the text: در شیرو و قتر, on fol. 58^b).
11. در شیرو و تیرانداز (in the text: در شیرو و شغال, on fol. 62^a).
12. در زاهد و مرد تیرانداز (in the text: در زاهد و مهمان, on fol. 62^b).
13. در هیلاز و برهمن (in the text: در زاهد و مهمان, on fol. 63^b).
14. در بوزینه و زرگر و (in the text: در هیلاز و برامه, on fol. 68^b).
15. در زرگر و بوزینه و سیاح و مار و پلنگ (in the text: در زرگر و بوزینه و سیاح و مار و پلنگ, on fol. 69^b).
16. در پادشاهزاده و یارانش.

We see from the above, that the original ninth bâl is entirely missing in the text, and that consequently all the following chapters are wrongly numbered.

Ff. 74, ll. 25; Naakhi, on European paper; size, 12½ in. by 8½ in. [Marsh. 455.]

442

Kitâb-i-Samak 'Iyâr (کتاب سمک عیار).

Three volumes of a large novel, called Kitâb-i-Samak-'Iyâr. The preface, written by the same hand, but probably added after the whole was finished, is by a mistake prefixed to No. 381, not to 379. It was written by the collector (جمع کننده) of this story, Farâmuriz bin Khudhâdâdh bin 'Abdallâh Alkâtib Al-rajânî (فرامرزی بن خداداد بن عبد الله الکاتب الراجانی),

who at the request of his friends commenced to collect it on the 4th Jumâdâ, A.H. 585 = A.D. 1189, June 20; the name of the author (مستف) is Šadaḡah bin 'Abi-alkāsim Shirāzi (مدق بن ابی القاسم شیرازی). Comp. 381, fol. 1^b, ll. 7, 8; 379, fol. 34^a, and ib. fol. 40^b.

Beginning of the preface (No. 381): چون معلوم شد: که بنام خدای جهان آفرین پدید آرند کرمی کی در میدان صفاتش دلاوران در مانند منعم روزی رسانند؛ جانوران افریدگار آدم و آدمیان پدید آرند؛ عالم و عالمیان مغتس از شرک اله اما بعد چنین روایت کند راوی قمت مدق بن ابی القاسم شیرازی جمع آورند؛ کتاب فرامرزی بن خداداد بن عبد الکاتب الراجانی کی وقتی از اوقات جماعتی از دوستان مولفی حکایتی از من در خواست کردند اله

This work is not complete. At the beginning one page was wanting, but was added by a later hand. Between Nos. 380 and 381 the continuation is disturbed, and No. 381 again is imperfect at the end. There are additions in a more modern hand in No. 379, ff. 16-26, and No. 380, ff. 435-450.

The MS. is not dated, but it seems to have been copied in the sixth or seventh century of the Hijrah. As two peculiarities of this copy may be mentioned the careful distinction between *z* and *z* in Persian words, and the constant way of spelling *g* instead of *k*.

Hājī Khalfā does not seem to know the work, nor is it mentioned in any other collection. In the following we give a short account of the beginning:

Three hundred and eighty years before Muḥammad, Halab was ruled by a king, Marzubānshāh, and his wazīr, Hāmān. The king had no son, but wished for one. Hāmān, on inquiring into his horoscope, finds that he will have a son by a lady, a native of Irāk. In Irāk there was a king called Samārk, who had a beautiful daughter named Kulnār. Marzubānshāh sends one Jumhūr to this king, asking for his daughter. Samārik, after having treated him hospitably, agrees and sends him back along with his daughter and his wazīr. Kulnār had already ere this a son, called Rūz. Marzubānshāh marries her, and she gives birth to a child called Khurshidsāh. He is educated together with Farrukh-rūz. At the age of seventeen he gets up a great hunting party. On the seventh day he pursues a *khur* all day without catching it, and in the evening he has lost his way. The same scene is repeated the next day, when the wild ass vanishes; a desert appears before his eyes, and in it a splendid tent. On entering he finds there a beautiful lady, with whom he falls in love. When she gives him drink, he falls down senseless.

His suite, getting alarmed, set out in search of him, and find him in that state, but tent and lady have vanished. The prince is inconsolable at the loss of the lady. They try to persuade him that it was a dream;

¹ A more modern hand adds two thousand years more.

he, however, finds the ring which she gave him. They return home and the whole affair is reported to the king. Nobody can read the legend of the ring. The prince gets desperately sick. The ring is exposed in a public place, and a great sum offered to him who will decipher it.

The astrologers are consulted, and they say that the prince *will* be healed, *will* be a great king, etc. Finally, a Pir comes, professing to know the owner of the ring, to understand the inscription, etc. On being led into the presence of the king and his son, he explains that the ring belongs to the daughter of the Shāh of Cīn, *مه پری*. Her nurse is a powerful sorceress, called *شرانه*. If she is not sufficiently honoured, she takes the princess away to some remote place. Her name is on the ring, and it is a talisman with powerful signs. He knows the man who wrought it. The nurse puts three questions to the lovers of the princess, and as nobody is able to solve them, she destroys them all.

This Pir is in reality the nurse-sorceress herself.

The prince recovers. After long resistance on the part of the king, he sets out for China with Farrukh-rūz, two Amirs, *الیان* and *الیار*, etc. These latter make a conspiracy to kill the prince and to take his treasures. However, a slave, Timurtāsh, the *ساقی* of the prince, who was to poison him, reveals the secret to him. The king and *الیار* are poisoned, and Timurtāsh becomes their successor.

Finally they arrive in China. Before being admitted into the presence of the Faghūr, the two brothers exchange *rotes*, Farrukh-rūz playing that of Khurshid-shāh. They are led before the princess. The result is this, that Farrukh-rūz is carried off by the sorceress. Khurshidshāh in his distress makes friendship with *خواجہ سعد نواز*. One day, sitting in his shop, he sees passing by in the street a brilliant suite of cavaliers, the Chinese nobility; at the head of them *زور* goes, and his son *عیار* comes. Khurshidshāh goes to them, and acquaints them with the real state of affairs. They take up his cause, and join their efforts for the purpose of freeing Farrukh-rūz, and gaining the princess for Khurshidshāh, etc.

The story of Wis-u-Rāmīn is quoted in No. 379, fol. 8b, l. 22.

No. 379, ff. 1-239; No. 380, ff. 230-450, ll. 27; size, 12½ in. by 8½ in.

No. 381, ff. 335, ll. 27; the handwriting is the same in all three volumes; large and very clear Naṣḥī; they are ornamented with many pictures of no artistic value; in Nos. 379, 380 the headings are written in red ink, in No. 381 they are painted in gold; size, 11½ in. by 7½ in. [Ouseley 379, 380, 381.]

443

Kiṣṣā-i-Cahār Darwish (تتمه چهار درویش).

Story of Āzād-baksh, Sultān of Rūm, the four der-vishes, and his son Bakhtiyār, commonly ascribed to the poet Amir Khusrāu, who died A. H. 725 = A. D. 1325. Compare Rieu ii. p. 762; E. B. Eastwick, Translation of the Bāgh-o-Bahār, Hertford, 1852, preface, p. vii; A. F. Mehren, p. 32.

Beginning: *رویان اخبار ناقلان آکار وطوطیان شکر*

شکر شربن گفتار و محدثان حدیث کهن و خوشه چینان
خرمن سخن و سزادان دار العیار سخن دانی و جوهریان راست
بازار معانی آلیح چنین چیده اند که در زمان قدیم
پادشاهی بود در اقصای روم و مقرر سلطنتش تسطویه در
اوج شرف آلیح

This copy was made by one Jamāl-aldin, and dated the 27th Sha'bān, A. H. 1141 = A. D. 1729, March 28. Colophon on fol. 161^a: تمام نسخه قلمه چهار درویش بوقت دو: ۱۱۴۱ کهری روز یکشنبه بتاریخ بیست و هفتم شهر شعبان سنه ۱۱۴۱ علی در مکتب نوبه سده (۱) بعمل نواب مستطاب امارت و ایالت مرتبت شیخ الدین محدثان ناظم صوفیه اودیسه بکاتب لطف جمال الدین تحریر یافت

Ff. 161, ll. 17; Nasta'liq; ff. 103, 104, and ff. 134^a-151^a are written by two different hands, but probably nearly at the same time. [Ouseley 221.]

444

Tūtī-nāma (طوطی نامه).

The fifty-two tales of the parrot in the version of Diyāi Nakhshabī, who wrote it A. H. 730 = A. D. 1330. He states in the preface that this work before his time was translated from the 'Hindi' into Persian (فارسی) and that he abridged and revised this translation (fol. 3^a, l. 1).

Besides this, there exist two other versions, one by Abū-alfadl and another by Muhammad Kādīrī (made in the seventeenth century). This latter (and shorter) version was edited and translated by Gladwin, Calcutta, 1800, and London, 1801; translated into German by Iken, Stuttgart, 1822. It was translated into Hindūstānī at the beginning of the present century by Sayyid Ḥaidar Bakhsh, under the title 'Totā-Kahānī' (see the edition of D. Forbes, London, 1852, preface, p. 1). Another version of the Tūtī-nāma is indicated by H. Khalfā iv. p. 172. Comp. Göttinger Gelehrte Anzeigen, 1858, p. 529; W. Petersen in Zeitschrift der D. M. G. vol. xxi. p. 505 sq.; Rieu ii. p. 753; J. Aumer, pp. 53 and 54; Cat. Codd. Or. Lugd. Batav. i. pp. 355 and 356.

Beginning: *مناجات بحضرت خداوند رازق النعات (۱) غنای عشق که رزاق وحوش و بطور نعم عیم اوست و خلایق ظلمت و نور حکم جسم اوست آلیح*

At the end there is a poem, which begins

جهان در رنگ شب شد ای برادر
بکش بر روی وقت خویش چادر

and concludes with

عجب افسانه ها گفت به عالم زمن افسانه ها مانده بعالم

This copy seems to have been made by three different hands, not very far distant from each other in date; the first, ff. 1-25; the second, ff. 25-290; the third, .

ff. 291-319; the rest, ff. 320-323, seems again to be written by the first hand. On the last page there is a colophon in the first handwriting, stating that this copy was finished by Shaikh Band-ʿAlī (شیخ بند علی), on the 5th of Dhū-al-hijjah of the 22nd year of Muḥammadshāh, A. H. 1152 = A. D. 1740, the 4th of March; then follow four verses in Hindustani.

In many places this MS. is injured by the worms, particularly at the bottom of the first twenty-five leaves. In this same part some of the leaves are of a dark violet colour.

Ff. 323, ll. 15; Nastaʿlīk; size, 8½ in. by 4½ in.

[OUSELEY 50.]

445

Another copy of the same work.

The same edition as Ouseley 50. Beginning: مناجات بحضرت رازی القاتل فی عقیقه رازی وحوش و طیران الآل.

The concluding poem is here longer than in either Ouseley 50 or Ouseley 85, 86. End:

ولی بیدار از من نیست خالی
بیا در خواب شو این لحظه خالی

This copy seems to be collated throughout, and bears on the margin occasional explanatory notes. The last two leaves seem to be a later addition.

A more recent hand has prefixed on four fly-leaves a tale of the 'Gardener and the Nightingale,' beginning: آورده اند که دهگان باغی داشت خوش خرم و بوستان آلوده اند که دو fly-leaves at the end the famous ghazal by Hāfiz, beginning:

اگر آن ترک شیرازی بدست آرد دل مارا
بخالی هندویش بخشم سرزند و بخارا را

No date.

Ff. 183, ll. 17; Nastaʿlīk; size, 10½ in. by 5½ in.

[OUSELEY 262.]

446

A third copy of the same work.

The first three and the last three leaves are added by a more modern hand. At the commencement there appears an addition, beginning: حمد و سپاس بی حد و بنیاس مرقد ابدار که کرد تفریز در اوراق اجلال نه نشیند (see Cat. Lugl. i. p. 356, ll. 2, 3).

Nevertheless this is the same edition as that of the two preceding copies; the usual beginning we find on fol. 3^a, l. 6:

مناجات بحضرت رازی النعمات بی عقی که رازی وحوش و طیران زانعام عمیم اوست آله

End:

عیای نخبی انسانه ها گفت
درین افسانه ها در خواب خوش خفت

Ouseley 85 comprises the tales Nos. 1-21; Ouseley 86 the tales Nos. 22-52. The text in all three copies

is actually the same, and is more uniform than is usually the case in works or collections of a similar kind.

No date.

Vol. I, ff. 174; Vol. II, ff. 165; Nastaʿlīk; size, 7½ in. by 4 in. [OUSELEY 85, 86.]

447

The same.

A very modern copy of the Tūṭī-nāma, written A. H. 1222 = A. D. 1807, for an Englishman, مستر رول (Mr. Roll).

Beginning: (sic) مناجات بحضرت رازی القاتل فی عقیقه رازی وحوش و طیران الآل.

Ff. 207, ll. 17; Nastaʿlīk, worm-eaten throughout; size, 11½ in. by 6½ in. [BODL. 760.]

448

The same.

The beginning of this copy, which represents the same edition as all the preceding, is different from the usual one, and runs thus: الحمد لله رب العالمین . . . میگوید قاتل این رسائل آله والعاقبة للمتقين . . .

No date.

Ff. 201, ll. 17; Nastaʿlīk; size, 9 in. by 5 in. [FRASER 102.]

449

Tales.

1. Ff. 1-16^a. Story of Mas'ūd the son of Sa'id, a merchant in Samarkand; his travels to the town, where everybody is dressed in painted cloth and is painted in the face (شهر مُنَقَّش پوشان); his adventures there.

Beginning: رویان اخبار و ناطلان و نار (آثار و نگارندگان): داستان آله چنین روایت میکند که در ملک سرزند بازارگانی بود مایان بسیار و اسباب بیشمار نام او خواجده سعید بود آله

2. Ff. 16^b-269. Kīssa-i-Hātim Tā'i (قصه حاتم طائی). The Persian romance of Hātim Tā'i, the famous example of liberality and generosity, translated by D. Forbes, London, 1828. The text in an abridged form is edited by J. Atkinson, Calcutta, 1818; comp. Rieu ii. p. 764; Mehren, p. 33; and J. Aumer, p. 55.

Beginning: (؟) حاتم آن دخترع خود را در نکاح خود آورده ازو پسر تولد شد نامش حاتم نهادند و حکیمان و ندیمان حاضر آمدند و طالع آن دید شاد شد آله

The present copy is dated at Murshidābād, the 26th Safar, in the 13th year of Muḥammadshāh, that is, A. H. 1144 = A. D. 1731, August 30. See the colophon on fol. 269^b:

تمام شد قصه حاتم طی بتأریخ بیست و ششم ماه صفر بروز آخری چهارشنبه بوقت ظهر در عمل پادشاه محمد

شاه غازی مقام مرشد آباد در صوبه داری نواب عالی
القاب نواب شجاع الدین خان بهادر فیروز جنگ مطابق
سنه ۱۳ جلوس شاهی خط خام شیخ عنایت الله ساکن
قصه یاکبه حق مالک ابن کتاب خان والا شان احمدخان
من نوشتم صرف کردم روزگار من نمانم خط یماند
بیادگار.

Ff. 269, ll. 15; cursive Nasta'liq; size, 9½ in. by 6½ in.
[OURELET 194.]

450

Kiṣṣa-i-Ḥātim Tā'i (قصه حاتم طائی).

Another copy of the same romance of Ḥātim Tā'i,
beginning here: راویان اخبار و عاتقان دیار چنین روایت
آورد اند که طی نامی پادشاه ملک یمن بود آن

This copy is dated the 6th of Šafar, in the sixteenth
year of Shāh 'Ālam's reign, A. H. 1189 = A. D. 1775,
April 8.

Ff. 94, ll. 17; careless Nasta'liq; size, 11½ in. by 8½ in.
[CAPR. OR. A. 2.]

451

Another copy of the same.

سپاس بی قیاس مر پرورگار را چل
سانه (شانه) و جلاله و هزاران نعت بر آن سرور کائنات
احمد مصطفی و محمد مجتبی صلی الله علیه وسلم اما
بعد حمد و سناء (ثناء) راویان اخبار و تاتان آثار
چنین روایت کرده اند در بیان تولد طی بن کهلان بن
اس بن نخت بن نظرت آن

A very large lacuna after fol. 78, comprising eight
leaves.

Ff. 1-198, ll. 12; Nasta'liq, which is distinct in the beginning,
but gets worse by degrees, and changes at last almost into pure
Shikasta; size, 8½ in. by 6½ in. [BODL. 780.]

452

Kiṣṣa u Āthār-i-Ḥātim Tā'i (قصص و آثار حاتم طائی).

A short collection of anecdotes and tales from the
life of the same Ḥātim Tā'i, compiled at the request of
Sultān Husain, A. H. 891 = A. D. 1486, by Husain al-
kāshifi, that is, Husain alwāk'iz alkāshifi, the author of
the Anwār-i-Suhaili, see fol. 50b, l. 12, and fol. 51a, l. 8.

Beginning:

بنام خدائی که بخشنده اوست
برگزنده کار بر بنده اوست
کرمی که دل داد و جان آفرید
زجودش وجود جهان آفرید

Dated the 23rd of Rajab, A. H. 1033 = A. D. 1624,
May 11, by Šadr-addin bin Ja'far 'Alī.

Ff. 49b-77, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.
[BODL. 206.]

453

Aḥsan-alkiṣas (أحسن القصص).

The finest of the stories, that is, the story of Yūsuf
and Zalikhā in prose, interspersed with ghazals, kaṣidas,
mathnawī baits (for the greater part extracts from other
Persian poets), verses of the Kurān, theological and
mystical explanations, nuktas, laṭīfas, traditions, and
other quotations, by Shaikh Mu'īn almiṣkin, that is,
Mu'tu bin Ḥājī Muḥammad alfarāhī of Harāt, the
author of the معراج النبوة, the معجزات موسی, and a
تفسیر قرآن, comp. Makhzan algharā'ib, Elliot 395, No.
2291, fol. 384a. He died A. H. 907 = A. D. 1501, 1502;
see Rieu i. p. 149.

Contents:

The author's preface on fol. 1b, beginning: رنای آتنا
من لدنک رحمت و همتی لنا من امرنا رشتا بسم الله
الرحمن الرحیم الحمد لله نعمه و نستعین و نستغفره
و نؤمن به و نتوکل علیه و نعوذ بالله الخ

Introduction, containing the following chapters:

۱. فصل در بیان فضائل ابن سور کرمه

۲. لادیت فی فصل التسمیة
۳. زمره الریاض فی الموعظة the famous work
دأود بن, by زمره الریاض فی الموعظة, according to H. Khalfa iii.
p. 551, No. 6918).

۴. فصل فی بیان فضائل القرآن
۵. خلاصة اللغات (here is quoted the work خلاصة اللغات).

۶. بیان احسنیت ابن قس

۷. Beginning of the story itself on fol. 51b
۸. بیان ابن قس شریفه وابتدا نمودن از انصاف ولادت
یوسف علیه السلام الخ

Ff. 397-402 are misplaced, the proper order is: 397,
400, 401, 398, 399, 402.

No date. On the first page the date A. H. 1043 =
A. D. 1633, 1634 appears, and on the last leaf two seals
dated A. H. 1082 = A. D. 1671-1672.

Ff. 418, ll. 16; distinct Nasta'liq; illuminated frontispiece;
eastern binding with flowers and birds; size, 10 in. by 5½ in.
[ELLIOT 409.]

454

Latā'if-alfawā'if (لطائف الطرائف).

A collection of tales, jokes, witticisms, etc., from
the different classes of society, composed by 'Alī bin
alhusain alwāk'iz alkāshifi, nicknamed alṣaf, a son
of the celebrated Wāk'iz Kāshifi (who died A. H. 910).
The author tells us in the preface, that after many
molestations and hardships (بلیات و ریاضات), and a
year's captivity at Harāt, he went, A. H. 939 = A. D.
1532, 1533, into the service of Shāh Muḥammad, Sultān
of Gharjistan, where he wrote this book and divided it
into fourteen chapters (باب); comp. Rieu ii. p. 757 sq.

۱. باب اول در استعجاب مزاج و ذکر بعضی از مطالبهای
۲. که پیغمبر باصحاب فرمودند

باب دوم در ذکر بعضی از نکات شریفه و حکایات لطیفه
معمومین on fol. 11^b, in twelve fasls.

باب سیم در ذکر لطائف ملوک و طوائف سلاطین
on fol. 23^b, in ten fasls.

باب چهارم در ذکر لطائف امرا و مقربان و طوائف وزرا
on fol. 30^b, in six fasls.

باب پنجم در لطائف ادیبان و منشیان و ندیمان و
سیاهان دلبران در مناظره پادشاهان on fol. 37^b, also in
six fasls.

باب ششم در لطائف اعراب و نکات فصحا و بلغا و
ذکر بعضی از حکم امثال ایشان on fol. 44^a, in five fasls.

باب هفتم در لطائف مشایخ و علما و فضا و فقها
on fol. 54^a, in eight fasls (not nine, as
written here by mistake).

باب هشتم در لطائف حکماء متقدمین و متأخرین و
ذکر بعضی از عجایب طبّا و معتبرین و منجمین
also in eight fasls.

باب نهم در لطائف شعرا و بدیهه گفتن ایشان در
ذکر بعضی از عجایب صنایع شعری و بدیع
محکمها on fol. 72^b, in nine fasls.

باب دهم در لطائف طریشان از مردان و زنان
on fol. 95^b, in eleven fasls.

باب یازدهم در حکایات و لطائف بغلیان و برخواران
on fol. 112^b, in five fasls.

باب دوازدهم در لطائف طامعان و دزدان و گدایان و
on fol. 117^b, in eight fasls.

باب سیزدهم در لطائف کودکان و غلامان و کنیزکان
on fol. 125^a, in seven fasls.

باب چهاردهم در حکایات ابلهان و کثابان و مدعیان
on fol. 131^b, also in seven fasls.

بعد از اداء لطائف تحمیدات الهی و
طوائف الخ.

Dated the 3rd of Muharram, A. H. 1114 = A. D. 1702,
May 30th.

Ff. 140, ll. 20; Naakhi: the original leaves put into another
margin; no ornaments; size, 9½ in. by 5½ in. [ELLIOT 234.]

455

The same.

Bab I on fol. 3^b; II on fol. 15^a; III on fol. 32^a; IV
on fol. 43^a; V on fol. 52^b; VI on fol. 61^b; VII on fol. 73^b;
VIII on fol. 88^b; IX on fol. 102^b; X on fol. 137^a; XI on
fol. 161^b; XII on fol. 169^a; XIII on fol. 180^b; XIV on
fol. 190^a. On fol. 101^a there is wrongly written فصل
فصل instead of فصل. Beginning the same as in
the preceding copy. No date.

On fol. 1^a a seal with the inscription: وحی اللہ و نعم
الزکریا الشیخ محمد نظی 1278

Ff. 201, ll. 17; distinct Nasta'lik; illuminated frontispiece;
size, 7½ in. by 5 in. [ELLIOT 235.]

456

The same.

Bab I on fol. 4^b; II on fol. 20^a; III on fol. 44^a;
IV on fol. 58^a; V on fol. 70^b; VI on fol. 83^a; VII
on fol. 102^b; VIII on fol. 118^a; IX on fol. 135^b; X
on fol. 174^b; XI on fol. 202^a; XII on fol. 210^b; XIII
on fol. 223^b; XIV on fol. 234^a. No date.

Ff. 247, ll. 13; Nasta'lik, written by different hands, as it
seems; size, 8½ in. by 4½ in. [FRASER 107.]

457

An incomplete copy of the same.

This copy, incomplete at the end, breaks off in the
fourth fasl of Bab IX with the words ملانا ساغری ریش
دراز داشت, corresponding to Fraser 107, fol. 147^b,
first line. A complete index on ff. 406^b-409^b. Begin-
ning of the work itself on fol. 410^a. Bab I on fol.
412^a; II on fol. 421^a; III on fol. 433^b; IV on fol.
441^b; V on fol. 448^b; VI on fol. 455^a; VII on fol.
465^a; VIII on fol. 473^b; IX on fol. 483^a.

Margin-column, ff. 406^a-489^a, very varying in the number of
lines; large and distinct Nasta'lik. [FRASER 124.]

458

Two short stories from Muhammad's time; the first
(styled قلعه غزای) begins on fol. 170^b thus: روایان
اخبار و ناطلان آثار قسّ احمد مختار از ولایت حیدر کران
چنین روایت میکنند که روزی مهتر عالم و بهترین اولاد
آدم الخ.

The second begins on fol. 177^a, last line, thus:
روایان اخبار و ناطلان آثار و مذکران شیرین گفتار چنین
روایت میکنند که روزی سید عالم علیه الصلوات والسلام
در مسجد نشسته بودند الخ.

It ends on fol. 183^b. Dated the 27th of Ramadan,
A. H. 911 = A. D. 1506, February 21st. The rest of fol.
183^b and fol. 184^a filled with traditions.

Ff. 170^a-184^a, ll. 19; Nasta'lik; size, 9½ in. by 5½ in.
[SALD. SP. 32.]

459

Kitāb-i-Dastān (کتاب داستان).

A collection of anonymous romances, or tales of love
and adventure, the titles of which are as follows:

1. داستان پیلن و پیلکن on fol. 4^b, beginning:
بنام آنکه تن را نور جان داد - خرد را سوی دانائی عنان
داد - یکی را شمع وصل آرد شب افروز - دگر را زاتش میران
دهد سوز... جوهریان رشته بازار معانی و مژگانان دار العیار

سخن دانی و چهره کشایان غرائب و حکایات و صورت آریان عجایب و روایات چنین روایت کرده اند که در زمین نوشیروان در اردبیل پادشاهی بود الخ

اول بنام : داستان فیروز شاه. 2. fol. 69^b, beginning: آنکه بکس نیست مشترک - آن خالق خلایق و آن مالک ملک ... دردم کشیده شغل ایوان نه فلک شهسواران میدان نکتہ پروری و مدر نشینان مجلس سخن وری و مشاطہ گان حجله سخن وزیر آریان اخبار نو و کهن نقاب از روی شامد معنی چنین بر داشته اند که در زمان ملک اشرف که بر سرتیمور رفته بود در هندوستان پادشاهی بود که اورا میرزوشاه گفتندی الخ

بنام : داستان رشک خسروانی. 3. fol. 84^b, beginning: خداوند جان آفرین - حکیم سخن در زبان آفرین - خداوند بخشنده دستگیر ... جوهریان بازار معانی و مزاربان دار العیار سخندانی و چهره کشایان غرائب حکایات و صورت آریان عجایب روایات عنوان جزائد اخبار را بدین گونه آرایش داده اند که در دهمین اقسام در اقصای مملکت مصر پادشاهی الخ

داستان دختر سلوک پادشاه رنگبار. 4. fol. 114^b, beginning: بسم الله الرحمن الرحيم - هست کلید در گنج حکیم ... اما روایت کند جابر انصاری رحمه الله از صد رو بدر کثائنات و خلاصه موجودات آن ماه روی و الفضا و آن خواجه الخ

This copy is dated the 25th of Sha'ban, A.H. 972 = A.D. 1565, March 28th.

Ff. 171, ll. 17; clear and distinct Nasta'lik; a vignette on fol. 3^a; ff. 3^a and 4^a beautifully ornamented; illuminated frontispiece at the beginning of each tale; pictures on ff. 1^a, 2^a, 6^a, 18^a, 52^a, 79^a, 91^a, 106^a, 124^a, 143^a, and 168^a; size, 12½ in. by 7½ in. [OUSELEY ADD. I.]

460

قصه بدیع (Kissa-i-Badi'-al-jamāl u Saif-almulūk) (الجمال و سيف الملوك)

The love story of prince Saif-almulūk (or, according to another reading, Saif-almulk) and the Badi'-al-jamāl, a tale from the Arabian Nights, see Rieu ii. p. 764; G. Flügel ii. p. 27.

The preface begins thus: نقتل آنکار این حکایت و طوطی شکر شکن این روایت و مهندس داستان سخن و خوشه چین خرمن کهن بیت چنین گفت آن سخندان الخ

The story itself begins on fol. 2^a: روایان اخبار و نقتل آنکار و مهندسان داستان روزگار و طوطیان شکرین منقار و بلبلان شیرین گفتار و عندلیبان بازار فصاحت

چنین روایت کرده اند که در عهد پیشین در مملکت ... (the name is effaced) پادشاهی بود بداد و عدل و دانا و خردمند الخ

No date.

Ff. 186, ll. 17; large Nasta'lik; illuminated frontispiece; miniature paintings on ff. 20^a, 54^a (full size), 62^a (nearly full size), 121^a, 147^a (full size), and 183^a; size, 12½ in. by 7½ in. [OUSELEY ADD. 99.]

461

The same.

Another much shorter redaction of the same story, differing from the preceding one.

The preface begins thus: سپاس و ستایش بی : قیاس مر صناعی را که بغلم صنع خود این همه مورثهای و نقشهای عجیب بر لوح وجود ممکنات هویا نموده ... اما بعد چنین گویند روایان اخبار و نقتل آنکار و حکما و بزرگان روزگار که در اقام سلطان محمود غازی رحمه الله علیه روزی شاعری نقشه آورد الخ

Dated the 26th of Rajab, A.H. 1019 = A.D. 1610, October 14th.

Ff. 1-64, ll. 17; careless Nasta'lik; small illumination at the beginning; pictures on ff. 9^a, 9^b, 10^a, 16^a, 16^b, 18^a, 18^b, 25^a, 25^b, 28^a, 28^b, 32^a, 32^b, 45^a, 45^b, 49^a, 49^b, 54^a, 54^b, 58^a, 58^b, 59^a, and 59^b; size, 8½ in. by 5½ in. [OUSELEY ADD. 95.]

462

The same.

A third still shorter redaction of the same, also differing from both the preceding ones.

قصه بدیع الجمال و سيف الملوك و احوال Beginning: ایشان را چنین آورده اند که اروایان اخبار و نقتل آنکار و خوانندهای تواریخ و قصص و متکلمان این بوستان چمن و طوطیان شکرستان سخن چنین روایت کرده اند که سلطان محمود پادشاه الخ

This copy was finished the 4th of Dhū-al-hijjah, A.H. 1082 = A.D. 1672, April 2nd, by an inhabitant of Ahmādābād.

Ff. 54, ll. 14-21; Nasta'lik; size, 9½ in. by 5½ in.

[WALKER 113.]

463

The same.

Another copy of the same third or shortest redaction, beginning like Walker 113.

No date.

Ff. 55, ll. 11-15; Nasta'lik, written by different hands. Ff. 4-33 and 35-38 belong to an old copy, the rest is supplied later; size, 8½ in. by 4½ in. [WALKER 57.]

464

Ma'dan-al-jawāhir (معادن الجواهر).

A collection of tales, composed A.H. 1025 = A.D. 1616 (see the chronogram at the end of the work, on fol. 135^b :

471

The same.

Another modern but slightly defective copy, dated the 2nd of Jumādā-alawwal, A. H. 1220 = Samvat, 1862 = A. D. 1805, 29th of July. Beginning the same as in all the preceding copies. There is a lacuna of 7-8 leaves after fol. 32, corresponding to Ouseley Add. 58, fol. 18^a, l. 10, to fol. 22^b, l. 9.

Ff. 1-344, ll. 13; Shikasta; size, 9½ in. by 6½ in. [BODL. 773.]

472

The same.

In this copy Muḥammad Ṣāliḥ's preface is wanting; it begins at once with the author's own introduction on fol. 1b: میرایه ده دیباجه سخن حمد حکیمی است الی.

Collated. The first leaves greatly injured. Dated the 1st of Ramaḍān, A. H. 1122, fourth year of Bahādurshāh's reign = A. D. 1710, October 24.

Ff. 349, ll. 15; Nasta'lik; size, 8½ in. by 5½ in. [BODL. 778.]

473

Kiṣṣa-i-Amir Ḥamzah (فتنه امیر حمزه).

The romance of Ḥamzah bin 'Abd-almuttalib, the uncle of Muḥammad, divided into seventy-two chapters. The present copy ends in the seventieth chapter هفتادم کشته شدن وشهادت یافتن امیر المؤمنین حمزه (رضی الله عنه). The beginning is also wanting, but supplied (by Sir W. Ouseley?) from another copy.

Beginning: کشور دریای سخاوت گنج گهر بهلوان روز مصاف الی.

Ous. 161 contains the chapters 1-29; Ous. 162 the chapters 30-70.

End: پس رسول صلی الله علیه وسلم با اصحاب کبار و امیر المؤمنین حمزه رضی الله عنه با یاران بیرون.

On other copies and the probable author of this romance, Mullā Jalāl Balkhi, see Rien ii. p. 760 sq., and J. Aumer, p. 55.

No date. It is in many places injured by the worms, but the text is completely preserved.

The first volume, ff. 1-125; the second, ff. 125-248; ll. 15; careless Nasta'lik; size, 8½ in. by 4½ in. [Ouseley 161, 162.]

474

Two Persian stories, with interlinear Danish and Latin paraphrases, viz.:

1. متزلزلها (Mitralāḥa, the acquisition of a friend), a Hindi version of which, probably translated from the Hitopadēya, was printed in Banāras, 1852; comp. Garcin de Tassy, iii. p. 443; and

2. جدائی کردن (the separation of friends, جدائی کردن), the latter beginning on fol. 111^b.

Beginning of the first: آورده اند کو داری . . .

نام لب آب بود در کزانه آن یک درخت سنبل بزرگ بود الی.

Ff. 48-180, ll. 11-12; European handwriting; size, 10½ in. by 5½ in. [MARB. 267.]

475

Tales.

1. Ff. 1-32. حکایت اشرف خان و سرگشتن سه درویش. The story is this: Ashraf Khān 'Adil, king of Khurāsān, is in the habit of riding around his capital in order to ascertain for himself the real state of his people. One day he finds in the bazaar of the bankers (مکاتب) three dervishes sitting in a corner, each reciting a verse. The king's curiosity is roused; he orders them to court, and all three tell him their stories. Finally he tells one of his own, treats them hospitably, and sends them home; comp. a similar story in Rien ii. p. 772.

2. Ff. 33-68^b. حکایت عیاری و طعزای دل و مختار و جستی. حکایتی که آن دو حیل جوی مکار در بغداد.

Dallāh (دل) is the daughter of a merchant of Baghdād by the name of Khwājāh Ja'far. Her parents die. In a dream she sees a beautiful youth, Mukhtār, whose occupation is swindling (عیاری). She falls in love with him, desires him for her husband, and begins herself to swindle. A caravan arrives in the town, amongst them one Mukhtār. The woman of the caravansarai tells him about Dallāh; he goes to her house, and is recognised by her as the man of her dream. She promises to marry him, if he will give sufficient proof of his capacity for swindling. Then follows a grand display of swindling, by which many people are brought into distress. Even the Khalif interferes, but Mukhtār always escapes. Finally he marries her, they go to Harāt, and send a letter to the Khalif, informing him of the true aspect of the matter. See also Rien ii. p. 760.

3. Ff. 68^b-101^a. حکایت در قصه پرغش و بختیار. پسندیده شعار ده وزیر نابکار آمدن و فتح سوار و نمراد رسیدن آن عالمقدار و بیان حالات وزیران و خصومت ایشان.

Āzād-bakht, king of Persia, marries the daughter of his Sipahsālār during the absence of the latter. The offended father-in-law gets up a rebellion; the king and his wife flee to the king of Kirmān, abandoning their child in their flight by the wayside (with twelve pearls and a costly robe). Robbers take the child, amongst them Farrukh-suwar. It grows up, and is called Khudādād. The robbers fight with a caravan, are taken prisoners, and brought before the king. He takes an interest in Khudādād, calls him Bakhtyār, and elevates him to the highest post. Bakhtyār one day gets intoxicated and offends the king. Now the ten wazīrs try to ruin him, persuading the queen according to their plans. Each wazīr urges the king to kill him, but then Bakhtyār tells a tale. Finally his identity is proved by Farrukh-suwar, by the pearls and the robe; the wazīrs are killed, etc.

This latter tale was edited by Sir W. Ouseley, text and translation, London, 1801.

No date; acquired by Sir W. Ouseley at Isfahān, October 11, 1811.

Ff. 101, ll. 14; Nasta'liq; size, 8½ in. by 5½ in. [Ouseley 389.]

476

Lam'at-al-sirāj (لمعة السراج).

1. Ff. 1-85^a. The Bakhtyār-nāma in an enlarged and artificial got up redaction, which the author himself calls *tarjūm* (on fol. 85^a, l. 9). The redactor's name is not stated; he wrote in Samarkand (fol. 3^a, l. 1), and dedicated his work to a nobleman or prince of Khurāsān and Transoxania, Muhammad bin 'Abd-alkarīm (fol. 3^a, last line). The title occurs on fol. 12^b, l. 6.

He divides the book into ten chapters (باب). By a mistake of the binder the leaves are misplaced; the proper order is this: ff. 1-3, 12-15, 4-11, 16 sq.

Beginning: حمد و سپاس و ستایش بی قیاس خالق
را که اساس از نقطه نطفه نقوش نفوس انسان را از صحنه
عدم رقم فرمود اله

2. Ff. 85^b-182. Collection of tales. The headings are the following:

a. Fol. 85^b. حکایت زن آرویه یارسا با برادر شوهر و با
غلام رنگی و جواره عمل دار و بازگران و پادشاه ساحل و آن
حکمتها

b. Fol. 112^a. حکایت بحیی ابن مکی که حقه گروهر
گم کرد و نابینا بدید آورد

c. Fol. 113^b. حکایت سلیم جوهری و سلمی.

d. Fol. 151^b. حکایت زین الاصنام.

e. Fol. 167^a. حکایت ابو الفوارس ملاخ و خواجه بازگران.

f. Fol. 174^b. حکایت خالد و مرمر حجام, imperfect at the end.

It must be noticed, that the character of these tales is entirely different from that of the Bakhtyār-nāma (No. 1). The style of the tales is simple and without artificial ornaments, whilst the latter is an elaborate work of a refined style (according to eastern notions).

The MS. is not dated; it may, however, be as much as two centuries old.

Ff. 182, ll. 17; Nasta'liq; size, 9½ in. by 4½ in. [Ouseley 231.]

477

Collection of tales.

1. story of Khākān Shāh.

Beginning: در بلاد مغرب بمصر شام چار جوان شیفته
حال دیدم که هر یکی پیرایه غم اندوز نواساز است اله
on ff. 4-52^a.

At the end the copyist (نویسنده) states his name, Khān-zād Mūhammad Jamāl; as date he mentions only the 26th Jumādā, without giving the year.

The following note on fol. 52^a:
بغیه کتاب و تنه
حکایات صابیر (1) که بر حاشیه آن کتاب مانده بود از پیش
ملا
این حاشیه شروع شده
حسن و غیره

The original of this copy was not completely preserved; the copyist transcribed the remaining part (imperfect at the beginning).

2. The story of Bakhtyār, from the midst of the sixth tale to the end; the same as No. 475, 3, but different in the wording. On ff. 52^a-79^b.

Beginning: شاید بسم پادشاه رسیده باشد اکنون از
نکاح شاه داد نیم و سهوی اله

3. Story of the prince, who sets out to perform the pilgrimage. The caravan, with which he travels, is attacked, he is wounded, but escapes to Baghdād. Here he goes to an acquaintance of his father's, نمر, and is gradually healed by him. One day he sees a beauty on the roof of the house, he falls in love with her, etc. On ff. 79^b-94^b.

حکایت آورده اند که پادشاهی بود پیری
داشت سخت عقل و مقبل و یارسا و خرمند اله

4. حکایت بیستم منصور و مشعر گم یافتن
94^b-117^b.

Beginning: رویان اخبار و نالان آثار چنین آورده اند
که معتمد خلیفه بشنیدن حکایات غریبه میل تمام
داشت.

حکایت دختر ملکه کشمیر و فتح شاه و فتح روز
Fragment consisting of only a few lines, on fol. 117^b.

6. حکایت بیست دوم, story of the hāfiz and the schoolmaster, on ff. 118^a-120^a.

Beginning: یونسد حافظی بدبھی رسید معلمی را دید
که کودکان را قرآن میخواند اله

7. حکایت بیست سوم فضل الله پسر رئیس موصی
on ff. 120^a-150^b.

Beginning: این داستان که حکایت آورده
اند که در شهر موصی رئیس بود اله

8. حکایت بیست چهارم شاه شمشیر بند
on ff. 151^a-186^b.

Beginning: رویان اخبار که و نبلان گلستان سخن
چنین آوردند که در شهر چین پادشاهی بود اله

9. حکایت بیست پنجم عزیز وزن
on ff. 186^b-198^a.

Beginning: روایت آورده اند که مردی بود عابد و زاهد
و شب زنده دار و خدا ترس اله

حکایت بیست ششم اصحاب کهف و دقایق
on ff. 198^a-256^a.

Beginning: آورده اند که در بنی اسرائیل مردی بود
بعادت زاهد و یارسا روزها اله

11. حکایت بیست هفتم حکایت دله و مختار
F f 2

ff. 256^a-304^b. Substantially the same as No. 475, 2, but different in the wording.

Beginning: ارويان اخبار و نالان آگار چنين آورده اند
که در اتيقار هارون الرشيد مردی بود آتق

Finally it remains to be noticed, that the tales Nos. 2-11 originally formed one collection. In this they were Nos. 18-27; these numbers are mentioned before Nos. 4 and 6-11, whilst they are wanting before Nos. 3, 5, and 2, the latter being imperfect at the beginning.

The copy is modern. There is a date at the end, mentioning the month Sha'bān, but not the year, when this was copied.

No. 187, ff. 1-103; No. 188, ff. 103-203; No. 189, ff. 204-305; margin-column, rude Nastā'liq. [Ouseley 157-189.]

478

Mikā-u-Manūhar (ميکاو و منوهر).

The love story of Mikā (in many places called Minkā) and the Rājā Manūhar, a Persian novel, the author of which we have not succeeded in finding out. No date of composition. On the various Hindūstāni versions of the nearly-related story of Manohar and Madhumāt see Garcin de Tassy, *Histoire de la Littér. Hind.*, etc., 2nd edit., i. p. 388, ii. p. 485 sq.

Beginning: سخن است که آدمی زادر از خفيف جوانی
آل

Copied A.H. 1116 = A.D. 1704, 1705.

Ff. 198, ll. 15-16; Shikasta; size, 7½ in. by 4½ in. [Walker 36.]

479

Nuh Manẓar (نوه منظر).

A Persian novel, entitled Nuh Manẓar, or the nine pavilions, containing the nine fairy tales of the princess Gulshād, which she told to her husband, the prince Shirzād of Darband, with a charming introductory story of the two wazirs, Farrukh Bihzād and Fārahbrām, copied like the *Singhāsān Battisāi* (comp. Caps. Or. D. 4) by Baron Lescallier, and accompanied with a French translation.

Beginning: ارويان اخبار و نالان اخبار (?) روايت ميکنند
که در شهر دريند پادشاهی بود آتق

Another copy in Rieu ii. p. 773.

Ff. 85; European handwriting; size, 11½ in. by 8½ in. [Cars. Or. A. 4.]

480

Bustān-i-Khayāl (بوستان خیال).

Bustān-i-Khayāl, the Garden of Imagination, one of the largest and most famous Persian romances, or rather a collection of different historical legends and fairy tales, contained in fifteen volumes or fourteen books, two of which are missing in this copy, by Mir Muhammad Takī al-Jafarī al-Busāini of Ahmādābād in Gujrat, with the takhalluṣ Khayāl, who lived under the reign of Muhammadshāh and his successors, and devoted

more than fourteen years to this work. The first volume was commenced A.H. 1155 = A.D. 1742, 1743, at Shāhjahānābād; the last at Murshidābād, A.H. 1169 = A.D. 1755, 1756; and completed in the month Dhū-al-hijjah of the same year; see No. 9, ff. 4^b, l. 1, 5^b, l. 25; No. 22, fol. 2^a, ll. 7 and 8, and the chronogram at the end of No. 23. It is dedicated to his noble patron Nawwāb Rashidkhān Bahādur, well known as Mirzā Muhammad 'Alī Rafī'-'allāh, at whose request it has been written, and his brothers Nawwāb Muhammad Ishākhkhān Bahādur and Nawwāb Mirzā 'Alīkhān Bahādur; it consists of three great Bahārs or Springs:

The first Bahār, comprising the first and second volumes (Nos. 9 and 10), is styled *Mahdīnāma* (مهدینامه), and forms the *mukaddimah* or preface to the whole work. It relates the history of Sultān Abū-'al-kāsim Muhammad Mahdī and of the other ancestors and predecessors of Sultān Mu'izz-al-din; see the conclusion of No. 10, fol. 249^b:

مهدی نماند که در اصل خروج سلطان ابو القاسم محمد
مهدی گرفتند تا آخر سلطنت قائم بامر الله هر مذکور
که هست تعلقی بمقدمه کتاب معزنامه دارد و همه را
مقدمه ابن کتاب توان گفت برای اینکه ذکر آبا واجداد
هر صاحبقرانی در مقدمه آن صاحبقراننامه می نویسند
افصح الکلام مولانا علی شرف الدین یزیدی در کتاب
ظفرنامه که مشتمل بر احوال صاحبقران گیتیستان امیر
تیمور علیه الرحمة و الغفران است بهمین دستور نوشته
احوال آبا و اجداد صاحبقران را در مقدمه کتاب مستطاب
یاد کرده.

The second Bahār or the first *Gulistan*, comprising the third, fourth, fifth, and sixth volumes (Nos. 11-14), is styled *Mu'izznāma* (معزنامہ) or *Khā'imnāma* (خایمنامه), and relates the history of the Khalif Mu'izz-al-din, that is, Khulif Alkā'im bi-amrillāh. It is subdivided into a *mukaddimah* (third volume, No. 11) or first book در ذکر سلطنت جد بزرگوار صاحبقران روزگار: (جلد اول) معز الدین یعنی سلطان عبد اقتدار قائم بامر الله قائم الملك و وفات آن بزرگوار و جلوس والد ماجد صاحبقران 'and two *gulehān*: 'بر تخت سلطنت':

گلشن اول مخبرست از: ابتدای نشو و نمای صاحبقران و بیان عاشق شدن او بر ملکه شمس تاجدار و عبد البیان و مرتض شدن آن جناب از خدمت پدر والا گهر خود سلطان اسمعیل المنصور بغزت الله بهانۀ ملکه گیری بتلاش محبوبه و ملاقات کردن او با حکیم قسطاس و سیر فرمودن عجایبات 'in two *gulezār*: 'ارسطورا آتق

First *gulezār* (fourth volume, No. 12); second *gulezār* (fifth volume, No. 13).

Second *gulehān* or third book (see the colophon at the end of No. 15: تمام شد جلد ثالث معز نامه:

گلشن دویم مشتمل است بر احوالی که صاحب‌قران را بعد از بر آمدن از عجایب اوسط رو داد تا رسیدن بمنزل مشهور، also in two *guldārs* :

First guldār (sixth volume, No. 14); *second guldār* (seventh volume, No. 15).

The third *Eshār* or the second *Gulistan*, comprising the eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, and fifteenth volumes (Nos. 16-23), is styled *Khurshidnāma* (خورشیدنامه), and relates the stories of the two sovereigns, the major and the minor, the *Shāhib-kirān-i-a'zam* *Sultān al-baiḍā Shāh-zāda Khurshid-i-tāj-bakhsh* صاحب‌قران اعظم سلطان البیضا شاهزاده خورشید (تاج بخش) and the *Shāhib-kirān-i-asghar* *Badr-i-munir* (صاحب‌قران اصغر بدر منیر) subdivided into seven books (جلد)، viz.:

First book (eighth volume, No. 16).

Second book (ninth volume, No. 17) with a large supplement, comprising two *Daftars* or *Shāṭrs* (which form together, as it seems, the tenth volume, Nos. 18 and 19), and bearing the special title *Shāh-nāma-i-buzury* (شاهنامه بزرگ)، according to the colophon in No. 19: *این اوراق رنگین سیاق مناسب چنان* دانست که شعر دوم از جلد دوم از بهار سیم کتاب بوستان خیال که خورشید نامه نام دارد درین مقام باتمام رساند و جلد سیم معدر باحوال صاحب‌قران اکبر نموده بفتح طلسم حکیم اشراق الّٰه.

آغاز دفتر No. 19، دفتر. Compare with this the beginning of No. 19، quite the same colophon and the same beginning occur in the India Office MS. of this book, No. 1769. However, at the end of No. 17 we find the following colophon: *این جلد را درین جا باتمام رسانیده شروع در جلد سیم کتاب بوستان خیال که خورشید نامه نام دارد درین مقام باتمام رساند و جلد سیم معدر باحوال صاحب‌قران اکبر نموده بفتح طلسم حکیم اشراق الّٰه.* i.e. the second book is finished and we now begin the third book. The difficulty which arises from these contradictory statements can only be solved, it seems, in this way, that originally this supplement in two *Shāṭrs* or *Daftars*, called the *Shāh-nāma-i-buzury*, was destined to form the third book, and was afterwards attached to the second as a mere appendix.

The third book (eleventh volume) is therefore entirely missing in our copy, as the immediately following No. 20 contains, according to the colophon on fol. 317^b, the fourth book (twelfth volume, No. 20).

Fifth book (thirteenth volume, No. 21), see the introduction on fol. 1^b, l. 5: *چون جلد چهارم بهار سیم بوستان خیال که تمام و کمال مشتمل بر احوال صاحب‌قران اصغر شاهزاده بدر منیر بود باتمام رسید شروع در جلد*

تمام شد: and the colophon on fol. 239^a: *جلد سیزدهم بوستان خیال*.

Sixth book (fourteenth volume) is again missing in our copy.

Seventh book (fifteenth volume, Nos. 22 and 23) comprises two *fasls* and a *khātimah*, the latter styled in the colophon the sixteenth volume, although in fact it is nothing but the second half of the fifteenth (No. 22, containing the two *fasls*, and No. 23 the *khātimah* of the same book); see No. 22, fol. 2^a, ll. 5, 6, 11, and 12: *بتوفیق ایزد بنده نواز و ایمانت طالع کار ساز چاره جلد از هر سه بهار کتاب بوستان خیال . . . باتمام رسید و اینک شروع در تحریر جلد پانزدهم که مشتمل بر دو فصل و خاتمه کتابست، باتمام رسید فصل دوم از جلد پانزدهم از کتاب بوستان خیال اکنون شروع به تحریر خاتمه کل کتاب می شود.*

The second *fasl* of the fifteenth volume begins in No. 22 on fol. 59^a, the *khātimah* in No. 23 on fol. 1^b: *خاتمه الکتاب بوستان خیال در ذکر کنه خدائی صاحب‌قران الّٰه.*

تبارک الذی جعل فی : Beginning of the first volume: *الّٰه بروج و فعل فیها سرلجا و تمزّا منیرا الّٰه.*

This volume was written by Haidar 'Ali Ghulām (یکی از اهل بیت الطیّین الطاهرین) for the Nawwāb Sayyid Muhammad Rīdākhān Nawwāb Muẓaffarjāng Bahādur at ur hībt pur in Nawwāb Mubārak-al-daulat's vice-royalty, and finished the 13th of Jumādā-al-thāni, in the twenty-ninth year of Shāh 'Ālam's reign, A. H. 1201 = A. D. 1787, April 2.

Beginning of the second volume: *دگر رفتن سلطان ابو القاسم محمد مهدی و پادشاهزادگان و بعضی از امرا بزیارت هرمین شریف و عتبات عالیات و بیان وقایع که در آن سفر بابیان رو داد، نقله این اخبار از تشابه تحقیق چنین آورده اند الّٰه.*

Dated the 22nd of Shawwāl, in the twenty-eighth year of Shāh 'Ālam's reign, A. H. 1200 = A. D. 1786, August 18, by Shaikh Lutf-allāh.

Beginning of the third volume: *هرگونه ستایشی که در دل هر ستایش کننده بگذرد و بر زبان او جاری گردد الّٰه.*

Copied by the same Lutf-allāh, and finished in the same year, 1200, the 27th of Jumādā-al-thāni, A. D. 1786, April 27.

Beginning of the fourth volume: *ابتدای سخن بنام خداست که کریم و رحیم راه ناست، خالق عقل و عرش و لوح و قلم، در وجود آوری (آور) جهان زعدم.*

Dated by the same the 14th of Shawwāl, in the thirteenth year of Shāh 'Ālam's reign, A. H. 1185=A. D. 1772, January 20.

Beginning of the *fifth* volume: بعد از حمد و ثنای حضرت رب العالمین و نعت دلکشای سید المرسلین خاتم النبیین الخ

Not dated.

Beginning of the *sixth* volume: حمدید اگر تمام دریاهای روی زمین مرکب شود جمیع شاخهای درختان ربع مسکون قلمها گردد به تحریر وفا نکند سزوار جناب قادرست الخ

Not dated.

Beginning of the *seventh* volume: بنام خدای که از مشخت خاله پدید آورد گهر تابناک، بآن گهر از لطف جی انتها، فروغ خردا نماید عفا الخ

Dated by the same Lutf-Allah the 19th of Jumādā-alawwal, in the seventeenth year of Shāh 'Ālam's reign, A. H. 1189=A. D. 1775, July 18th.

Beginning of the *eighth* volume: انا ربان (اربابان) اخبار و نالان آگار و معذنان این حدیث شیرین بهمان و مخبران داستان رنگین تراز بوستان و بلملان گلزار فصاحت و طوطیان الخ

Dated by 'Aziz-Allah the 5th of Shawwāl, A. H. 1185=A. D. 1772, January 11th.

Beginning of the *ninth* volume: بعد از سپاس و ستایش خداوند غفور رحیم و الصلوات نامیات بر رسول واجب التعظیم و آل و اصحاب او الخ

Written for Nawwāb Ghulām Ḥasan Khān ibn Nawwāb A'zam Khān Bahādur, in the beginning of Dhū-alka'dah, in the first year of the reign of 'Ālamgir ('Ālamgir II) A. H. 1167, or Shāh 'Ālam I A. H. 1173; the first date would be an earlier one than this work's or at least the last volume's completion by the author himself. Collated A. H. 1185=A. D. 1771-1772.

Beginning of the *tenth* volume (first Daftar or Shaṭr): نیکوترین محامد و عالی ترین ائمه سزوار جناب حضرت خالق البریه است که مخلوقات ارض و سما و مانیها بدگر حمد و ثنای او خود را مشغول می نمایند الخ

Copied and collated A. H. 1186=A. D. 1772-1773.

Beginning of the *tenth* volume (second Daftar or Shaṭr): آغاز دفتر دوم از کتاب شاهنامه بزرگ که مشتمل است بر احوال طغر مال صاحبقران اعظم شاهزاده خورشید تاج بخش الخ

Dated by Lutf-Allah the 24th of Dhū-ahjijah, A. H. 1185=A. D. 1772, March 29th. Collated A. H. 1186.

Beginning of the *twelfth* volume: زبان انسان شمع انجمن وقتی تواند شد که بقدر مقدر حمد خداوند غفور شکر او نماید الحمد لله رب العالمین الخ

Dated by 'Aziz-Allah the 14th of Dhū-ahjijah, A. H. 1185=A. D. 1772, March 19th. Collated.

Beginning of the *thirteenth* volume: بعد از حمد و ثنای حضرت کریم کار ساز بندد نواز خداوند جهان آفرین و نعت دلکشای پادشاه تختگاه حقیقت و مجاز الخ

Dated the 4th of Safar (the year omitted) by Lutf-Allah. Collated A. H. 1186=A. D. 1772.

Beginning of the *fifteenth* volume: الحمد لله الاول بلا و الآخر بلا آخره ما فی السموات و ما فی الارض فی الباطن و الظاهر الخ

Dated the 24th of Dhū-ahjijah, A. H. 1199=A. D. 1785, October 28th (the handwriting is quite different here from that in all the preceding volumes).

The *Kādimah* (No. 23) is dated by the same hand, the 16th of Dhū-alka'dah, A. H. 1199=A. D. 1785, September 21st.

Still more incomplete copies of this large romance are found in the India Office Library, in the British Museum (see Rieu ii. p. 770 sq.), and in Munich (see J. Anmer, p. 57). An abridged translation of it in Urdu, by 'Ālam 'All of Karāya, styled Zublat-alkhayāl, was edited at Calcutta, 1834, in one volume, comp. Garcin de Tassy, *Histoire de la Littérature Hindouie*, etc. i. p. 186.

No. 9 and 10, ff. 168 and 250, ll. 32; No. 11, ff. 155, ll. 19; No. 12, 13, 14, 16, and 17, ff. 155, 164, 164, 158, and 179, ll. 21; No. 15, ff. 304, ll. 10; No. 18, 19, 20, and 21, ff. 232, 246, 237, and 239, ll. 19; No. 22 and 23, ff. 143 and 82, ll. 21. Written by different hands (sometimes even in the same volume) in Nastaliq, both small and large, careful and careless, in the last two volumes almost equal to Shikasta, no ornaments anywhere. Sizes: No. 9, 12½ in. by 8½ in.; No. 10, 12½ in. by 8½ in.; No. 11, 12½ in. by 8½ in.; No. 12, 12½ in. by 8½ in.; No. 13, 12½ in. by 8½ in.; No. 14, 12½ in. by 8½ in.; No. 15, 10½ in. by 7½ in.; No. 16, 13½ in. by 8½ in.; No. 17, 12½ in. by 8½ in.; No. 18, 11½ in. by 6½ in.; No. 19, 11½ in. by 6½ in.; No. 20, 11½ in. by 7 in.; No. 21, 11½ in. by 7 in.; No. 22, 9½ in. by 6½ in.; No. 23, 9½ in. by 6½ in. [Cass. Or. D. 9-23.]

481

Nafā'is-alakhbār (نفائس الاخبار).

A collection of tales, the author of which is not mentioned. It is excerpted from the Diwān of one Mir Hidāyat-Allah; cf. the following passage in the preface

این نسخہ مسجد متقی تواریخ نفائس: 5: اخبار را تصفہ معجل سامی و هدیه مجلس کرامی آن منتخب دیوان اہلیت و آگاہی شناسی حسنات هزار الہی معدن شرافت و جلال حکم عبرنا متنامی میر ہدایت اللہ کہ نطق تا بابد نام او کند تقریر رفع اللہ شانہ وعظم برہانہ الخ گردانید کہ تواند بدین وسیلہ گاہی بر خاطر الخ

حمد بجد و ثناء بیعت نثار بارگاہ سلطنت: وعظمت ذو الجلالی کہ برید جلد کام عقل را در الخ

The title occurs on fol. 3^a, l. 1, and on fol. 4^a, l. 5 (here تواریخ نفائس اخبار) (here). The book is incomplete, containing only the first and the fourth chapters (باب) of a larger work:

باب اول در حکایات افضل المرسلین و خاتم النبیین

مسعود نامه, on fol. 4^b.
 أحمد مجتبى محمد الخ

باب چهارم در بدائع عجایب (!) و عجایب رموز کتابیان

و درین باب دو فصل است فصل اول در بدائع حکایات

و درین باب دو فصل دوم در عجایب رموز

Of this fourth book the present volume does not contain more than the first faṣl, a collection of anecdotes.

Dated A. H. 1197, the 21st Muḥarram=A. D. 1782, December 27. On fol. 22^b a blank; European paper.

FF. 117, II. 15; Nasta'liq; size, 8½ in. by 7½ in.

[Ouseley 215.]

482

Shu'la-i-āh (شعله آه).

The romance of the prince Malik Muḥammad and

Shamsha Bānū (فتنه شاهزاده ملک محمد و شمشه بانو),

called Shu'la-i-āh, on fol. 3^b, l. 6, translated from the

Hindūstānī by Munshi Ghayūrī (fol. 2^b, l. 12, منشی

غفری), by order of the emperor Shāh 'Ālam,

on fol. 3^b, l. 5.

Garcin de Tassy does not mention a Shu'la-i-āh, but

a mathnawī, Shu'la-i-īshk, by Mir Taqī (Histoire de la

Littérature, etc., i. p. 344).

Beginning: شگفتگی گلشن قمره درباری و تاریخی چمن

افسانه طرابی

Preface on fol. 1^b.

The tale itself on ff. 4^a-98^a.

Conclusion on ff. 98^a-99^b.

It was edited at Lucknow, 1846, according to Zenker

ii. p. 50.

Copied by Muḥammad 'Azīm, and finished on the

3rd of the second Jumādā, A. H. 1198=A. D. 1784, April

24, in the twenty-sixth year of Shāh 'Ālam; see the

colophon on fol. 99^b.

FF. 99, II. 15; Nasta'liq; size, 8½ in. by 7½ in.

[Ouseley 167.]

483

Hikāyat-i-Malik Muḥammad u pādīshāh-i-Kashmir

(حکایت ملک محمد و پادشاه کشمیر).

Another tale of Malik Muḥammad and the king of

Kashmir, beginning without an introduction immediately

thus: نقلان حکایت عری (اغری) و گذارندگان

داستان شوقی چنین گفت آن سخیندان سخن سیم که

در گنجینه بودن از سخن گنج که در روزگار سلف و اقام

ماتقدم در مملکت ایران پادشاهی بود دین دار الخ

The Arabic paging is wrong from fol. 32 down to

the end. There are lacunas after ff. 16, 39, and 44,

but not after fol. 32, as it might seem. Dated the 5th

of Rajab, which was a Thursday; the year is not mentioned.

FF. 81, II. 19; careless Nasta'liq; size, 8½ in. by 5 in.

[ELLIOT 150.]

484

Mas'ūd-nāma (مسعود نامه).

A Persian romance, celebrating the wonderful exploits

and loves of Mas'ūdshāh, by an anonymous author,

defective at the beginning. It opens abruptly thus:

روزگار ثبت کرد و آن دو بریزاد گفتند که ای برادر

حصول این مقصود بزر خواهد شد الخ

No date. The title given to this story appears only

in the colophon: نسخه مسعود نامه comp. the

نسخه مسعود شاه و معمود شاه

FF. 242, II. 17; Nasta'liq; size, 9½ in. by 6½ in.

[Ouseley Add. 71.]

485

Āthār-i-īsmat (آثار عصمت).

A romance, entitled the vestiges of chastity, by an

anonymous author.

Beginning: بعد از حمد و ثنای آفریدگار که مهوشان

زمره جبین را الخ

The tale itself begins on fol. 6^b: آغاز داستان آثار

عصمت, with two mathnawī baits. The title occurs

also at the end of the preface on fol. 6^b, l. 6.

No date.

FF. 1-57, II. 11; large and clear Nasta'liq; illuminated front-

ispiece; size, 8½ in. by 5 in.

486

Tale.

A tale, the name of which does not occur. A king

has a son (Bahram) after having desired one for many

years. At his birth it is prophesied that he will rule

over all seven climates as soon as he is twelve years

old. A short time before he reaches this age he

goes out hunting, pursues a gazelle, captures it, and

rides on its back in the struggle. The gazelle, being

really the Diw-i-safid, carries him off to his abode.

Here he finds another prince, Hilāl, whom he frees

from his chains. The Diw makes him the servant of

Bahram; he allows them to pay a visit to the world.

Before starting Bahram takes a bath, which gives him

Pari-like beauty, etc. etc.

Beginning: الحمد لله رب العالمین الخ اما بعد راویان

اخبار چنین روایت میکنند که پادشاهی بود فرزند

و همیشه در آرزوی فرزند بود بعد از مدت بسیار

حق تعالی او را فرزندی داد که در حسن و جمال الخ

Though there is a تمام شد at the end, it does not

seem to be complete.

No date.

FF. 46, II. 14; Nasta'liq.

[Ouseley 72.]

487

Tales.

A collection of anonymous tales, some of which are

taken from 'Auli's المکاببات جامع.

Beginning of the first tale, containing the love

story of Bahram and Ashub, on fol. 88^b: پادشاهی بود

پادشاهی بود

پادشاهی بود

پادشاهی بود

پادشاهی بود

پادشاهی بود

یزدجرد نام پسرى داشت شاه بهرام نام پادشاه هفت اعليم بود کنيزى داشت آشوب نام نازينى رعنائى زيبائى منقذ دهر التّح

حکایت در: 91^b fol. Beginning of the second tale, on fol. 91^b: ولایت شام پادشاه زاده بود روشن رای نام روزی با نازنینان بر جانب شکار برآمد التّح

آورده اند که: 98^a fol. Beginning of the third tale, on fol. 98^a: پادشاهى بود در ولایت بصره که اورا جمشید شاه گفتندى بولى این پادشاه فرزندی نداشت التّح

Beginning of the fourth tale, on fol. 113^b, last line: در جامع للمکایات (!) آورده اند که هرچه گوئی بهتر و خوشتر نخواهد حسن همراه کرده بجانب غزنی روان ساختند التّح

Incomplete, breaking off on fol. 114^b. Beginning of the fifth tale, on fol. 115^b: در جامع

للمکایات (!) آورده اند که در زمان سلطان محمود غازی روزی امرای سلطان گفتند ای پادشاه عالم پناه التّح

Beginning of the sixth tale, on fol. 122^b: در جامع للمکایات (!) آورده اند که پادشاهى: 122^b fol. بود در یونان که اورا قمر زاده یونانی میگفتند و اورا چهل حرم بود. التّح

Incomplete at the end.

FF. 88-134, ll. 17; Nasta'liq; small illuminated frontispieces on ff. 88^b, 115^b, and 122^b; miniature paintings on ff. 90^b, 92^b, 95^b, 96^a, 104^a, 109^a, 120^a, 121^b, 122^a, 126^a, and 134^b; size, 8½ in. by 5½ in. [OUSELEY ADD. 95.]

488

Tales.

1. Fol. 1^b. حکایات شاهزاده توران وسؤال وجواب و حکایات وی با دختر نفغور چین و طغر یافتن

روایان اخبار التّح روایت کرده اند که در: Beginning: روزگار قدیم پادشاهى بود که بقدر جواد و خزانه وسپاه و ایل و حشم و غلام و خدم هیچ پادشاهى با وی برابری نتوانست کردن و هیچ التّح

2. Fol. 30^b. حکایات نفغور و رضوان شاه و روح افزا. آورده که در ولایت چین پادشاهى بود رعیت: پرور و عادل و در جمیع امور کامل و این پادشاه را نام نفغور بود خدای تبارک و تعالی فرزندی باو کرامت فرمود. اورا نام رضوان شاه گذاشت التّح

3. Fol. 49^a. حکایت خواجه سعید جوهری و پسر او. ملکه معتمد و مقدمه ملکه احمد پسر وزیر

روایان اخبار التّح در جامع للمکایات روایت: Beginning:

کرده است که در مملکت مصر خواجه بود و مال و اسباب چندان داشت که مال او حساب نبود التّح

This story is said to be taken from the جامع للمکایات (fol. 49^a, l. 12). See No. 487 above.

4. Fol. 89^a. حکایت بتای نیکوکار صنعت آثار و داستان زن بتا با وزیران نابکار و آمدن پادشاه معدلت دثار بخانه بتا. بتا بتقص حال وزیران از شهر و دیار

روایان اخبار و نقلان آثار چنین روایت کرده: Beginning: اند که در شهر سیستان مردی بتا بود بغایت مهندس و زنا و این بتا را زنی زوب منظر و لطیف بیکر بود که التّح

No date. FF. 107, ll. 14; Nasta'liq, written by the same hand as No. 475; size, 8½ in. by 5½ in. [OUSELEY 55.]

489

Fragment of a collection of short tales in the manner of the Jāmi' al-hikāyāt, etc. It begins immediately with a story: مردی با دو گانه زن خود که میان هر دو چون

نماز التّح

Many marginal glosses and explanations. Copied probably A.H. 1229 = A.D. 1814.

FF. 307-320, ll. 23; Nasta'liq; size, 14½ in. by 8½ in. [ELLIOT 413.]

490

قیسه دزد و قاضی. Kisse-i-Duzd u Qādi.

The story of the thief and the judge.

Beginning: روایان اخبار و نقلان آثار و مهندسان داستان کهن و خوشه چندان خرمن سخن چنین روایت کنند که در شهر بغداد قاضی بود التّح

Edited at Taharān, 1845; comp. Trübner's Record, Nos. 66, 67, p. 100; see also Rieu ii. p. 773, and Zenker ii. p. 51.

No date. FF. 28, ll. 11; small Nasta'liq; illuminated frontispiece; size, 6½ in. by 4½ in. [FRASER 103.]

491

1. FF. 1-8. حکایت دزد و قاضی. The same story as in the preceding copy, but much shorter and abridged. Dated 1798.

Two other stories follow on fol. 9^a sq., the second of which is told by 'Uḡaid Zakānī according to a note of Sir W. Ouseley.

2. FF. 12^a-101^a. Story of Bakhtiyār. From this MS. Sir W. Ouseley published his edition. It does not seem to be a copy either of Ous. 389, 3, or Ous. 187-189, 2 (see Nos. 475 and 477 above), as the wording is different in both.

Dated 1797. On fol. 101^b, 101^v. ولیم اوزلی. FF. 1-101; Sir W. Ouseley's writing; size, 7½ in. by 5½ in. [OUSELEY 57.]

B. POETRY.

I. EPIC, LYRIC, AND DIDACTIC POETRY.

492

Poetical extracts, consisting of some anonymous *kasidas*, on ff. 1^b-12^b, the first of which begins:

خوشا نواهی بغداد جای فصل و هنر
کدکس نشان دهد در جهان چنان کشر

and very valuable specimens of the poetry of the old Sāmānide poet *Rūdāqī*, the father of the Persian literature (on ff. 13^a-23^a), with a short account of his life, beginning: اسم امش عبد اللہ الذی; comp. H. Ethé's essay, 'Rūdāqī der Sāmāniden-dichter' in 'Göttinger Nachrichten', 1873, pp. 663-742, where all the contents of this MS. together with extracts from at least twenty other *tadhkiras* and anthologies are given in text and metrical German translation. It is very curious that the same extracts from Rūdāqī's poetry appear here twice, viz. on ff. 13^a-19^b with a commentary, and on ff. 20^a-23^a exactly in the same order without the commentary. No date.

Ff. 23, 2 coll., each ll. 13; Nasta'lik; size, 9½ in. by 6½ in. [OUSELEY ADD. 127.]

Firdausi and Imitators (Nos. 493-520).

493

Shāhnāma (شاهنامه فردوسی).

A complete copy of the Shāhnāma of Firdausi, who died A. H. 411 = A. D. 1020; prefixed to it the دیباجه (dated A. H. 829 = A. D. 1426), on ff. 3^a-9^b, together with an index of all the Persian kings, quoted in this inimitable epic poem. For information regarding Firdausi and his work, we refer to the editions of Turner Macan, Calcutta, 1829; J. Mohl, Paris, 1838-1878; and J. A. Vullers (commenced 1876); to Sir Gore Ouseley, Biographical Notices, pp. 54-99; A. Sprenger, Catal., p. 405; Rieu ii. pp. 533-541; Gürrer, Heldenbuch von Iran, 1820; Schack, Heldensagen, 3rd ed., 1877, 3 vols., etc.

The first half of the Shāhnāma begins on fol. 9^b:
بنام خداوند جان و خرد - کزین برتر اندیش بر نگذرد
The second half opens here with Luhrāsp's reign, on fol. 305^b:

چو لهراسپی بنشست بر تخت داد
بشامشهی تاج بر سر نهاد

This copy was finished on Wednesday, the 14th of Ramadān, A. H. 899 = A. D. 1494, June 18, by Sultān Ḥusain bin Sultān 'Alī bin Aslānshāh.

Ff. 627, 4 coll., each ll. 23; distinct Nasta'lik; two vignettes on ff. 1^a and 2^a; illuminated frontispieces on ff. 3^a, 9^b, and 305^b; ff. 3^a and 4^a richly adorned; miniature paintings on ff. 3^a, 3^a, 7^a, 12^a, 17^a, 23^a, 29^a, 33^a, 47^a, 60^a, 77^a, 86^a, 90^a, 99^a, 106^a, 115^a, 125^a, 146^a, 160^a, 180^a, 198^a, 208^a, 218^a, 224^a, 234^a, 260^a, 274^a, 290^a, 294^a, 302^a, 328^a, 337^a, 348^a, 360^a, 379^a, 388^a, 396^a, 411^a, 428^a, 434^a, 446^a, 463^a, 471^a, 497^a, 501^a, 515^a, 525^a, 540^a, 562^a, 575^a, 582^a, 599^a, 606^a, 612^a, and 626^a; large water-spots throughout the whole copy; size, 12½ in. by 8½ in. [ELLIOT 325.]

494

Another complete copy of the same.

Dated A. H. 959, Rabi' II = A. D. 1552, March, by احمد بن حسن بن احمد كاتب.

On the first page is a seal with the inscription معبد آصف الدوله 1117, and a second which we read آصف الدوله 1117; besides two dates, Ramadān, 1186, and Safar, 1187; and this note: 'Bought at Sir Elijah Impey's sale in London, May 21, 1810.' The Bāisunghari preface, on ff. 1^b-14^a.

Ff. 601, 4 coll., each ll. 23, written in small, clear Nasta'lik; the first two pages are richly illuminated, but a little effaced; all the headings are nicely ornamented and written in blue ink; it contains a considerable number of pictures; size, 13½ in. by 7½ in. [OUSELEY 369.]

495

Another copy.

In this copy—an admirable masterpiece of eastern ornamentation, which we recommend to the attention of the students of the history of art—the preface added by command of Bāisungharkhān is wanting. Towards the end some half verses and also several entire verses are missing, where the copyist probably could not read his original.

The MS. is not dated, but it seems to have been copied in the tenth century of the Hijrah. A small part of the leaves at the beginning has suffered from wet. The last leaf seems to be added by a more recent hand.

Ff. 496, 4 coll., each ll. 25; small Nasta'lik; the margins of the first forty-eight leaves are painted in different colours and many of them are ornamented with flowers and animals in a most beautiful and exquisite style; size, 15½ in. by 11 in. [OUSELEY 345.]

496

Another copy.

With the Bāisunghari preface on ff. 1^a-13^a. The copyist محمد الفارسی has added several verses at the end, where he gives the date of this transcript, A. H. 1010 = A. D. 1601.

Ff. 579, 4 coll., each ll. 26; small Nasta'lik; the first two pages are most splendidly illuminated, and all the headings are written on a gold ground and adorned with flowers; besides many pictures of a not very high perfection; size, 15½ in. by 9½ in. [OUSELEY 344.]

497

Another copy.

This copy contains:

The list of the different dynasties and kings, on fol. 1^a.

A preface, beginning on fol. 3^a: سپاس مر خدايار که
خداوند در جهانست و آفرينگار زمين و زمانست
This preface contains Firdausi's well-known satire, on fol. 5^a.

The same older preface which is noticed in Mohl and Rieu as being anterior to Bāisunghar's, on fol. 5^b, G g

سیاسی آفرین خدایا که این جهان و آن جهان
 beginning: الف

Succinct account of the duration of the several reigns, on fol. 8^b.

A short vocabulary of ancient and obsolete Persian words occurring in the poem, styled لغت الفریسی; comp. Gore Ouseley, Biographical Notices, p. 97; Rieu ii. p. 534 seq.

Beginning of the poem itself on fol. 11^b.

Copied A.H. 1022 = A.D. 1613. The proper order of ff. 17-29 is this: 17, 27, 19-26, 18, 28, 29.

Ff. 632, 4 coll., each ll. 25; careful Nasta'liq; size, 14½ in. by 9½ in. [HYDE 49.]

498

Another copy.

It contains the text without the Baisunghari preface. There is no date, but on the last page we have a note dated 22nd Bahman-mah 49, A.H. 1049 = A.D. 1639. The text, however, may be somewhat older than this note.

Ff. 495, 4 coll., each ll. 25; small Nasta'liq; except the illumination of the first two pages and of ff. 138^b, 274^a, and 388^b, the MS. has no ornaments; size, 13 in. by 8 in. [OUSELEY 370.]

499

Another copy.

Contents:

Baisunghar's preface, on fol. 1^b.

List of kings and heroes, on fol. 8^a.

Beginning of the poem on fol. 10^b. It consists here of two unequal parts, the first of which goes down to the end of Kubād's reign (ff. 10^b-531^a); the second opens with Nūshirwān's accession. Beginning of the second part on fol. 531^b:

بنام خداوند خورشید و ماه - که دلترا برافش خرد داد را

The text differs in many places from that in Turner Macan's and Mohl's editions; comp. the last two parts of this copy—

سر آمد کنون قصه یزگرد - بهما سفیدار (!) آورد زرد
 ز هجرت سه (!) صد سال و هفتاد و چار - بنام جهاندار کردگار
 with Macan, vol. iv. fol. r. 10.

No date; the Arabic paging is wrong from fol. 211 down to the end. This copy was presented to the Bodleian by C. A. Reside, Esq., C.B., of Ipsden Court, 1868.

Ff. 653, 4 coll., each ll. 25; small, very regular Nasta'liq; illuminated frontispieces on ff. 1^a, 10^a, and 531^a; ff. 10^a and 11^a luxuriously ornamented; all the headings written on a gold ground; brilliant, but not very tasteful pictures on ff. 14^a, 18^a, 25^b, 27^b, 33^a, 41^a, 44^a, 50^a, 60^a, 71^a, 76^a, 79^a, 80^a, 83^a, 94^a, 100^a, 105^a, 107^a, 109^a, 113^a, 117^a, 122^a, 129^a, 135^a, 137^a, 139^a, 146^a, 148^a, 149^a, 155^a, 159^a, 164^a, 170^a, 177^a, 182^a, 185^a, 187^a, 191^a, 194^a, 197^a, 200^a, 203^a, 208^a, 213^a, 215^a, 221^a, 231^a, 235^a, 240^a, 241^a, 249^a, 250^a, 255^a, 256^a, 256^b, 267^a, 268^a, 275^a, 279^a, 282^a, 292^a, 295^a, 298^a, 311^a, 321^a, 328^a, 334^a, 341^a, 349^a, 354^a, 358^a, 367^a, 373^a, 378^a, 383^a, 390^a, 393^a, 398^a, 400^a, 411^a, 413^a, 419^a, 421^a, 428^a, 431^a, 440^a, 456^a, 472^a, 488^a, 490^a, 496^a, 504^a, 516^a, 526^a, 531^a, 541^a, 546^a, 549^a, 556^a, 560^a, 578^a, 581^a, 583^a, 593^a, 598^a, 609^a, 612^a, 616^a, 628^a, 630^a, and 633^a; eastern binding; size, 12½ in. by 7½ in. [BODL. 716.]

500

Another copy.

Baisunghar's preface, on fol. 1^b; genealogical account, on fol. 11^a; glossary of old Persian words, much larger than that in Hyde 49, on ff. 12^a-17^b.

Beginning of the Shāhnāma on fol. 18^b. The poem is divided here into four books, the first of which (ff. 18^b-215^a) goes down to Rustam's slaying the diw Akwān (Macan, vol. ii. p. ver); the second (ff. 216^b-339^a) to Kaikhosr's mysterious disappearance (Macan, vol. ii. p. 1. r.); the third (ff. 340^b-491^a) to the end of Bahrām-gūr's reign (Macan, vol. iii. p. 100^a); the fourth (ff. 492^b-628^a) comprises the rest, beginning with the reign of Yazdajird ibn Bahrām-gūr. No date.

Ff. 628, 4 coll., each ll. 25; Nasta'liq; illuminated frontispieces on ff. 18^b, 216^b, 340^b, and 492^a; ff. 18^b, 19^a, 216^a, 217^a, 340^a, 341^a, 492^a, and 493^a richly ornamented; a picture on fol. 359^a; size, 14½ in. by 8½ in. [FRASER 60.]

501

Another copy.

Genealogical table, on fol. 8^b; explanation of ancient words, on fol. 11^a; Baisunghar's preface, on fol. 12^b.

The first half of the Shāhnāma begins on fol. 17^b, بنام خداوند الف

The second half begins on fol. 237^b with Gushtāsp's reign:

خدایا بطلب که بی انتهاست

چو لطف تو باشد چه حاجت بخواست

No date. The proper order of ff. 44-49 is as follows: 44, 46, 45, 48, 47, 49.

Ff. 668, 4 coll., each ll. 31; small but distinct Nasta'liq, fol. 185 supplied later; a large and brilliant vignette on fol. 12^a; illuminated frontispiece on fol. 12^b; ff. 16^b, 18^a, 237^a, and 238^a sumptuously ornamented in gold, ultra-marine, and other colours; full-sized pictures on ff. 1^a, 2^a, 3^a, 3^b, 4^a, 6^a, 6^b, 7^a, 7^b, 22^a, 53^a, 63^a, 239^a, 240^a, and 311^a; half-sized pictures on ff. 20^a, 24^a, 28^a, 30^a, 32^a, 35^a, 40^a, 62^a, 68^a, 69^a, 70^a, 71^a, 73^a, 81^a, 82^a, 84^a, 89^a, 94^a, 99^a, 107^a, 116^a, 125^a, 167^a, 169^a, 170^a, 172^a, 175^a, 186^a (twice), 216^a, 232^a, 265^a, 272^a (twice), 280^a, 282^a, 309^a, 337^a, and 342^a; illuminated headings throughout; gilt binding; size, 11½ in. by 7½ in. [OUSELEY ADD. 176.]

502

A defective copy of the same.

This copy is defective at the beginning, and opens in the midst of the preface with these words: افزودند تا هر کسی را خوش آمد الف

At the end of the preface the usual genealogical tables.

The copy is (like Fraser 60) divided into four parts, but these parts are here of very unequal length; the first begins on fol. 7^b; the second with Gushtāsp's reign, on fol. 349^b; the third, still in Gushtāsp's reign, on fol. 381^b; the fourth with Nūshirwān's accession, on fol. 523^b. No date.

Ff. 677, 4 coll., each ll. 24; Nasta'liq; richly illuminated frontispiece at the beginning of each part; size, 11½ in. by 8½ in. [HYDE 50.]

503

Another more defective copy of the same.

This copy originally consisted of *four* volumes, the *third* of which is lost.

No. 247 goes from the beginning to p. ۲۱۸, l. 8 of the first volume of Macan's edition; No. 248 from that point to p. ۱۱۱, l. 5 ab infra of the second volume; No. 249 from p. ۱۴۴, l. 9 of the third volume, to the end.

Prefixed to it on ff. 1-9 is Baisunghar's preface, and the short account of the heroes of the Shāhnāma. No date.

No. 247, ff. 71; No. 248, ff. 253; No. 249, ff. 216; 2 coll., each ll. 19 and margin; Nasta'lik; without ornaments, except a frontispiece to the first volume; size, 10½ in. by 5½ in. [Ouseley 247-249.]

504

Muntakhab-i-Shāhnāma (منتخب شاهنامه).

An extract of the Shāhnāma, made by Tawakkul-Beg, an officer of prince Dārā Shukūh, the then viceroy of Kābul, at the request of Shamsalirikhān, governor of Ghazni, A. H. 1063 = A. D. 1653. See J. Mohl, Le Livre des Rois, vol. i. pref. p. lxxix, and Rieu ii. p. 539. It was translated by J. Atkinson in 'The Shahnamah of Firdausi,' London, 1832.

Beginning: حمد بی غایت و ثنای بی نهایت مرحضرت: حمد کبریا واجب الوجود را که حیات موهبت جلالت از ادراک افهام مقدس و کند حمدت دانان از احاط اوعام منزه است الی.

This copy was made by Muhammad Hasan, and finished A. H. 1144 (the fourteenth year of Muhammad-shāh), the 9th of Dhū-al-hijjah = A. D. 1732, June 3rd, in Pūrāna بورنه.

Ff. 173, ll. 19; Nasta'lik; size, 9½ in. by 5½ in.

[Ouseley 222.]

505

Yūsuf and Zalikhā (یوسف و زلیخا).

Firdausi's very rare and valuable mathnawī Yūsuf and Zalikhā, which he composed after the completion of the Shāhnāma; comp. Rieu ii. p. 545; A. Sprenger, Catal., p. 407, etc. It is wrongly styled here کتاب یعقوب یوسف.

Beginning as in Rieu's copy:

بنام خداوند مردو سرائی - که جاوید باشد بهر دو سرائی

The mathnawī ends on fol. 196b. On ff. 197^a-199^a are found several رباعیات. This copy is dated the 9th of Jumādā-alākhar, A. H. 1140 (the ninth year of Muhammad-shāh's reign) = A. D. 1728, the 22nd of January.

Ff. 199, 2 coll., each ll. 17; ff. 1-48 written in pure and sometimes quite illegible Shikasta; the rest by another hand in very careless Nasta'lik, also very often near to Shikasta; a little worm-eaten; size, 9½ in. by 5½ in. [Walker 64.]

508

The same.

Another quite modern, but very good and exact copy of the same mathnawī, styled in the colophon یوسف و زلیخا.

Beginning:

بنام خداوند مردو سرائی - که جاوید باشد همیشه خدای

Dated at Lucknow the 19th of Jumādā-alawwal, A. H. 1232 = A. D. 1817, April 6, by Mirzā Muhammad ibn Aghā Mahmūd ibn Aghā Ahmad of Isfahan. Other copies of the same in the Asiatic Society, No. 214, and in the British Museum, Add. 24,093.

Ff. 208, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in. [Elliot 414.]

507

Garshāspnāma (گرشاسب نامه).

The Garshāspnāma or the exploits of Garshāsp, prince of Sistan and one of the ancestors of Rustam, a mathnawī in imitation of Firdausi, which was completed A. H. 458 = A. D. 1066, see fol. 234^b:

زحیرت بدور سپهر که گشت
شد چارم سال پنجاه و هشت

(comp. Elliot 141, fol. 190b, l. 3; India Office 276; and the Paris copy; all of which exhibit the same date). It is generally ascribed to Asadi, the old master of Firdausi, but both the date of composition (since Asadi died in the reign of Sultān Mas'ūd bin Mahmūd, A. H. 421-432 = A. D. 1030-1040) and other internal evidences refute this supposition; the author was probably Asadi's son, 'Alī bin Ahmad al-Asadi, with the two Kunyas, Abū-alhasan and Abū-almanṣūr: comp. on this question Dr. Erbe's paper, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, 1881, Zweiter Theil, erste Hälfte, p. 64 sq. For an account of the poem we refer to Mohl's preface to the 'Livre des Rois.' The Persian text of a portion of it was published by Turner in the appendix to his edition of the Shāhnāma, tom. iv. pp. 2109-2133 (corresponding to ff. 10^a, l. 2-26^b in this copy). According to fol. 234^b, line penult., the mathnawī contains 10,000 baits, and the author was engaged in its composition for two years; Elliot 141 gives 9000 baits and three years.

Beginning:

سپاس از خدا ایزد رهنمای
که از کاب و نون کرد گیتی بنای

No date.

Ff. 236, 2 coll., each ll. 19; Nasta'lik; pictures on ff. 12^a, 13^b, 17^a, 21^a, 24^a, 31^a, 39^a, 43^a, 45^a, 49^a, 50^a, 52^a, 64^a, 67^a, 69^a, 71^a, 74^a, 76^a, 81^a, 84^a, 87^a, 89^a, 91^a, 93^a, 95^a, 101^a, 108^a, 114^a, 116^a, 117^a, 120^a, 129^a, 135^a, 143^a, 150^a, 152^a, 157^a, 158^a, 161^a, 165^a, 169^a, 176^a, 179^a, 183^a, 186^a, 190^a, 205^a, 208^a, 213^a, 215^a, 220^a, 224^a, 231^a, 233^a, and 236^a; size, 10½ in. by 6½ in. [Elliot 140.]

508

The same.

An incomplete copy of the same rare mathnawī, beginning:

چو شاه فرزندگان سپهر
زینروز گون بخت بنمود چهر

Neither this nor any of the following verses of the first two leaves of the present copy can be traced in Elliot 140; the first bait of the third leaf, however, corresponds to Elliot 140, fol. 13^a, l. 11. At the end there are also missing fourteen baits. The last, which is found here,

G g 2

agrees with Elliot 140, fol. 235^b, l. 5. Several pages are rather effaced.

Ff. 191, 2 coll., each ll. 21; Naṣṭ'īk; size, 9½ in. by 5½ in. [ELLIOT 141.]

509

Kiṣṣa-i-Bānū Gushasp (قصه بانو گشاسب).

A post-Firdausian epic or collection of ballads, relating to the daughter of Rustam, called Bānū Gushasp. A brief account of its contents is given by J. Mohl, *Le Livre des Rois*, vol. i. préf. p. lxiv; the same scholar assigns it to the fifth century of the Hijrah. The author is not known.

The Paris MS. (Fonds Anquetil, No. 86) is said to have about 900 distichs; the present copy has upwards of 800. It begins without a preface:

یکی روزاد آنگهی تخت شاه - که دیدار او آرزو کرد ماه
بیاورد نزدیک رستم چو باد - تهنیت فرامرز نامی نهاد

It is imperfect at the end, the last verse being—

سر اندر سر آورد شمشاد رسو
خروشان زمر سو خرامان تذرو

The MS. seems to have been copied in the tenth century of the Hijrah. The pages are marked with Sanskrit numerals, which might be considered as to some extent a proof that the copyist was an Indian Pārsi (comp. J. Mohl, préf. p. lviii, note 3). This, however, is not certain, since the ink of the numerals seems to indicate a more recent date than that of the text.

Ff. 44-66; each page consists of 3 coll., each col. of 5-8 verses, written in a square line under each other; Naṣṭ'īk; size, 8½ in. by 4½ in. [OUSELEY 28.]

510

The same.

A portion of the same poem; here six introductory verses are prefixed to it. Beginning:

بنام جهاندار پروردگار - یکی قصه گویم شنو هوشدار

This portion corresponds to Ouseley 28, ff. 44^a-50^a, col. i, ver. 4 (the beginning), several parts of which are repeated twice and thrice. We divide the leaves into two parts:

1. Ff. 21-29 and ff. 32-38.

The tale runs in complete connection through ff. 21, 22, 23-28^a, 38^{a+b}. All the other leaves of this first part are repetitions.

Fol. 22 repeats most of fol. 21, beginning with fol. 21^a, lin. penult.

Fol. 22^b, l. 3, to fol. 24^a, last line, are repeated on ff. 33 and 34.

Fol. 24^b and fol. 25^a are repeated on fol. 32 and on fol. 35.

Fol. 26^b and fol. 27^a are repeated on fol. 37^{a+b}.

Fol. 25^a, l. 2, to fol. 26^a, l. 6 (first half) are repeated on fol. 29^{a+b} and on fol. 36^{a+b}, where (fol. 36^b, l. 5, second half) the continuation follows.

Fol. 27^b is repeated on fol. 28^b.

2. Ff. 30 and 31, and ff. 39 and 40.

a. Ff. 30-31 is a piece containing a general praise of God, which begins—

چنان دایم ای داور کارساز - کزین با نیاز آن شوم بی نیاز

Fol. 31^b is a repetition (with two verses more) of fol. 31^a.

b. Ff. 39 and 40. A piece containing an admonition against avarice (بخل), an exhortation to humility (تواضع), and again an admonition against overbearing (تکبر). Beginning:

اگر چرخ گردد بکام بخیل - وراقب ما شد غلام بخیل

These two pieces, though composed in the same metre as the Bānū Gushasp Nāma, betray by their language, as well as by their contents, that they did not originally belong to this poem.

This copy seems to have been made in India in the last century; the copyist indicates that he is a Zoroastrian by the formula *مهردان بخشاید*, which occurs at the beginning.

Ff. 21-40, each page 2 coll., each col. 11 or 12 ll.; careless Shikasta; size, 8½ in. by 4½ in. [OUSELEY 30.]

511

Barzūnāma (برزنامه).

The Barzūnāma, another of the imitations of the Shāhnāma, composed, according to Mohl, *Le Livre des Rois*, vol. i. préf. pp. lxvi and lxvii, in the fifth or sixth century of the Hijrah. This copy contains only a very small portion of the whole poem, as the Paris copy of the same work consists of 65,000 baits and is itself incomplete. This MS. begins without a preface immediately thus:

بنام خداوند گردان سپهر - خداوند ماه و خداوند مهر
کنون بشنواز من توای راد مرد - یکی داستانی برآزارد

Copied A. H. 1012 = A. D. 1603-1604.

Ff. 63, 3 coll., each ll. 17; Naṣṭ'īk; size, 8½ in. by 5½ in. [FRASER 55.]

512

Khāwarnāma (خاورنامه).

A mathnawī in imitation of the Shāhnāma, celebrating 'Alī, by Muhammad bin Husām-al-dīn, a native of Khūṣaf in Kūhistan, who died A. H. 892 = A. D. 1487, according to H. Khalfa iii. p. 129; and A. H. 875 = A. D. 1470, according to Taki-al-dīn Kāshī. See Rieu ii. p. 642; A. Sprenger, *Catal.*, p. 432; C. Stewart, p. 68; G. Flügel iii. p. 450 ii a. It was composed A. H. 830 = A. D. 1427.

Beginning of the introduction:

الهی باعزاز آن بنیچین - که مستند فقر زمین وزمن
بعن (!) توئی داور آب و خاک - بدان چارده نام معصوم پاک

Beginning of the work itself:

نخستین برین نامه دل کشائی
سخن نقش بستم بنام خدائی
خداوند موش خداوند جان
خداوند بخشنده مهردان

یگانه خوارند بلا و بست
گراست بر مشتش هر چه هست

Not dated; tenth or eleventh century. It seems to have belonged to the emperor Ahmad Shāh, as the first page bears the following seal:

احمد شاه بهادر
مدر دناشاه غازی
عمیدو خان بهادر

The * means probably the fourth year of his reign, A. H. 1164.

Ff. 193, 4 coll., each ll. 31; Naakhi; the first four and the last three leaves have been added by a more modern hand; an illuminated frontispiece; size, 14 in. by 7 in.

[Ouseley 306.]

513

Shāhnāma-i-Kāsimi (شاهنامه کاسمی).

The Shāhnāma of Mirzā Muhammad Kāsim Kāsimi Gūnābādi, being an imitation of Firdausi, celebrating the exploits of Shāh Ismā'il, the founder of the Safawi dynasty; dedicated to his son, Shāh Tahmāsp, A. H. 930-984 = A. D. 1524-1576. See Rieu ii. p. 660 sq.; A. Sprenger, Catal., p. 534; G. Flügel i. p. 602; J. Mohl, Le Livre des Rois, vol. i. préf. p. lxxvii note; Catalogue des MSS. et Xylographes, p. 388; Khulāṣat-alkalām, No. 58.

خوارند بچون خدائی تر است
بر اقلیم جان پادشاهی تر است
تعالی الله ای از تو بود همه
وجود تو اسل وجود همه

This copy was finished A. H. 956, the 15th of Dhū-al-hijjah = A. D. 1550, January 5, during the author's lifetime, as he was still alive in A. H. 979 = A. D. 1571, according to the statement of the Nafā'is-alma'āthir, see Rieu, loc. cit.

This MS. seems to have had illustrious owners, as several seals on the first page show. On one we read, 'Sultān Muhammad bin Sultān Mahmūd, 1005.'

Another contains the name of Shāhjahān, and of Ṣafarkhān, 1038; a third, besides the name of the same emperor, that of 'In'iyat-allāh bin Ṣafarkhān, 1049.

A fourth seal has the name Muhammad Kāzim. Besides these there are four other seals.

On the last page there is a note in the handwriting of 'In'iyatkhān, stating that he, when accompanying Shāhjahān on his tour to Lahūr, A. H. 1061 = A. D. 1651, made an extract from this Shāhnāma, and ordered it to be copied out for him. His notes occur throughout the whole book, crosses or numerals added to single verses, and on the margin of many pages also notes in his handwriting. We transcribe the note:
هشتم ربیع الثانی سنه ۲۴ مطابق سنه ۱۰۱۱ بر کنار دریای ساه در حسی که متعاقب اردوی کهان نوی صاحبقران ثانی از دار لاله شاهجهاناباد متوجه دار السلطنه لاهور بود در عرض نکمته از انتخاب واستکتاب

این کتاب مستطاب فرای داشت داد حرره عنایتخان بن
طفرخان بن خواجه ابو الحسن.

Ff. 146, ll. 15; Nasta'liq; without any ornament; size, 9½ in. by 5½ in. [Ouseley 218.]

514

Another copy of the same.

Beginning identical with that in the preceding copy. Copied A. H. 1105 = A. D. 1693-1694, by Muhammad Kāsim of Shirāz. In the frontispiece on fol. 1^b it is incorrectly styled شاهنامه.

Margin-column, ff. 223, ll. 24; Nasta'liq; illuminated corners; size, 11½ in. by 6½ in. [FRASER 57.]

515

The same.

No date. On the back of the binding this mathnawi is styled شاهنامه اسمعیل شاه.

Ff. 137, 2 coll., each ll. 15; Nasta'liq; a vignette on fol. 1^a; illuminated frontispiece on fol. 1^b; richly adorned headings throughout; miniature paintings on ff. 35^a, 53^a, 60^a, 73^a, 80^a, 85^a, 88^a, 91^a, 103^a, 115^a, and 121^a; eastern binding with flowers; size, 9½ in. by 5½ in. [ELLIOT 328.]

516

The same.

No date. Al. Leith Ross bought it in 1817. Fol. 82^b is left blank. On the fly-leaves at the end some scattered Persian verses.

Ff. 177, 2 coll., each ll. 12; Nasta'liq; size, 6½ in. by 4½ in. [CARA. OR. F. 1.]

517

The same.

This copy is rather worm-eaten. No date. The half of fol. 123^a and the whole of fol. 123^b are left blank, but the text is uninterrupted.

Ff. 154, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in. [CARA. OR. C. 4.]

518

Hamla-i-Haidari (حملة حیدری).

Hamla-i-Haidari, a mathnawi by Muhammad Rafi-khān, with the takhallus Bādih, a native of Dihli, who died A. H. 1123 = A. D. 1711. It is a rhymed version of the Ma'ārij-al-nubuwwah (comp. No. 128-130, p. 73 sq.), a biography of Muhammad and 'Alī, composed in imitation of Firdausi, Hāfi, Kāsimi, and others (see fol. 7^b, last lines). It was completed A. H. 1135 = A. D. 1723, by Najaf, who added an older poem of similar contents by Abū Tālib, see Khulāṣat-alkalām, No. 9.

Beginning:

بنام خوارند بسیار بخشی - خرد بخش دین بخش دینار بخش
همه کام دنیا و دین کردگار - ازین هر سه نعمت نمود آشکار

This copy seems to be only a first part (probably half) of the whole, the last chapter being—

رفتن جناب بن مبذر وسعد بن عباده وسانیدن خبر
بکذب بیعت عذیرخس (۱) واز عقب او رفتن خلافت طلبان
جهت انفعال آن مہم.

See Rieu ii. p. 704; A. Sprenger, Catalogue, p. 368; C. Stewart, p. 68; J. Mohl, *Le Livre des Rois*, vol. i. pref., p. lxxvii note. Lithographed in Lucknow, A.H. 1267. Not dated; copied in the last century.

FF. 287, 4 coll., each ll. 20; Nasta'lik, on brown Indian paper; size, 1 1/2 in. by 7 1/2 in. [Ouseley 357.]

519

Another incomplete copy of the same.

Beginning the same as in the preceding copy. It contains only a little more than a half of Ouseley 357, and concludes with the chapter entitled *آوردن غازیان*, and concludes with the chapter entitled *آوردن غازیان*, which is found there on fol. 171b.

The last bait is here—

نېستم بفرمود سالار دین - بر آن دست دواز نوید آفرین
See Ouseley 357, fol. 172a, l. 4. From fol. 442 to fol. 448 the right order of the leaves is (in exact accordance with the Arabic paging): 442, 444, 443, 446, 445, 447, 448. Dated the 25th of Rajab, A.H. 1152 = A.D. 1739, October 28.

FF. 510, 2 coll., each ll. 13; large Nasta'lik; splendid eastern binding; size, 9 1/2 in. by 6 in. [Elliott 228.]

520

Shāhshāhnāma (شاهنشاهنامه).

The history of the king of kings, a heroic poem in imitation of Firdausi's Shāhnāma, celebrating the exploits of Fath 'Alī Shāh, who ascended the Persian throne A.D. 1797, by the ملك الشعرا, the poet laureate Fath 'Alī Khān; comp. G. Flügel i. p. 603; Fundgraben des Orients, vi. Heft iv. pp. 341-348; and Hammer's analysis of its whole contents in Anzeigebibl. of the Wiener Jahrbücher, vol. 6, pp. 29-44; vol. 7, pp. 273 and 281; vol. 9, p. 1 sq.; vol. 17, p. 32 sq.; vol. 18, p. 44 sq.; vol. 70, p. 71. According to a note on fol. 1a this superb MS. was presented to His Excellency the Right Honourable Sir Gore Ouseley, Baronet, when Ambassador Extraordinary from His Majesty George III to the court of Teheran, by His Majesty Fath 'Alī Shāh Kājār, king of Persia, Teheran, July, 1812. The same prose preface, which is quoted by Flügel and Hammer, is found here on ff. 1b-9a, beginning: نخست چنین بگویی.

Beginning of the poem on fol. 9b:

بنام خداوند آموزگار - نگارنده نام زوکار

FF. 449, 4 coll., each ll. 20; Nasta'lik, sometimes very near to Shikasta; illuminated frontispiece on fol. 9b; very fine pictures on ff. 26v, 30v, 54v, 57v, 61v, 69v, 85v, 96v, 100v, 105v, 108v, 109v, 110v, 111v, 112v, 113v, 114v, 129v, 144v, 146v, 150v, 153v, 156v, 159v, 163v, 169v, 170v, 186v, 220v, 241v, 246v, 253v, 265v, 281v, 318v, 342v, 355v, 361v, 386v, 395v, and 428v; eastern binding with flowers; size, 1 1/2 in. by 10 1/2 in. [Elliott 327.]

521

Diwān-i-'Unsurī (دیوان عنصری).

The poetical works of Abū-alkāsim Hasan bin Ahmad 'Unsurī of Balkh, the king of poets at Sultān Maḥmūd's court, who died A.H. 431 or 441 = A.D. 1039, 1040, or

1049, 1050; comp. A. Sprenger, Catalogue, p. 528; Rieu iii. p. 1031b; Butkhāna, No. 2.

This copy contains:

Kāshidas, on fol. 1b. Beginning the same as in Sprenger: *توتنگری و بزگی اله*.

One kit'ah, on fol. 37b.

Kit'as and rubā'is, on ff. 80a-90a. Beginning: *بگرد بادل تو ایمیل وایمیت. بگرد باسیریاک توهرت ایمان*

Not dated. Quite modern handwriting.

FF. 1-90, ll. 15; Nasta'lik, without ornaments, except gilt edges and a splendid binding in red and gold; size, 9 1/2 in. by 7 1/2 in. [Elliott 114.]

522

Wis u Rāmīn (ویس و رامین).

The love-adventures of Wis (or Wisa) and Rāmīn (or Rām), an ancient Persian romance, translated from the Pahlawī and rendered into verse by Fakhr-al-din As'ad alastarābādī al-fakhrī al-Jurjānī, who lived at the court of the Saljūkhshāh Tughhrubeg, and completed this work between A.H. 434-447 = A.D. 1042-1055, comp. Zeitschrift der D. Morgenl. Ges. xxiii. pp. 375-433, where a great portion of this poem is translated into German verse; A. Sprenger, Catalogue, p. 338; Rieu ii. p. 822. Edited in the Bibl. Indica, new series, Nos. 48, 49, 52, 53, and 76.

Beginning:

سپاس و شکر را زبیا مراست
که در ملکتن سرای جاودانست

At the end two baits are missing.

FF. 229, 2 coll., each ll. 19; Nasta'lik; much worm-eaten; some leaves considerably injured; ff. 1-8 and 221-229 put into a modern margin; size, 8 1/2 in. by 4 1/2 in. [Elliott 273.]

523

Diwān-i-Abū-alfaraj Rūnī (دیوان ابو الفرج رونی).

Lyrical poems, by Abū-alfaraj bin Maḥmūd Rūnī, a native of Lāhūr and panegyrist of Sultān Ibrāhīm of Ghazna (reigned A.H. 451-492 = A.D. 1059-1099), and of his son, Sultān Maḥmūd (A.H. 492-508 = A.D. 1099-1114), comp. Rieu ii. p. 547; A. Sprenger, Catalogue, p. 308. The usual date of his death, viz. A.H. 482 (and even 489, as others state), must needs be incorrect.

This diwān, which is incomplete at the end, contains chiefly kāshidas, mixed with kit'as and rubā'is.

Beginning:

سهر دولت و دین آفتاب هفت اقلیم
ابوالمظفر شاه مظفر ابراهیم

Other copies of this diwān are preserved in the British Museum (Add. 27,318) and in the India Office Library (No. 328, ff. 378-432).

FF. 62, 2 coll., each ll. 15; Nasta'lik; size, 7 1/2 in. by 4 1/2 in. [Mansh. 55.]

524

Rubā'iyyāt-i-'Umar Khayyām (رباعیات عمر خیام).

A collection of the famous rubā'is by 'Umar Khayyām of Nishāpūr, who died A.H. 517 = A.D. 1123, see

Rieu ii. p. 546; A. Sprenger, Catal., p. 464; Garcin de Tassy in Journal As., 1857, No. 9; W. Pertsch, p. 25; G. Flügel i. p. 496; with a short introduction on the author's life on fol. 1^b, beginning: (در ۱) و... للمجد
تا یخ قدا مذكور و مسطور است كه وفات ملك للملكا
سلطان العلماء الخ

The rubā'is are in alphabetical order, except the first, which begins thus on fol. 2^a, last line:

ای سوخته سوخته سوختنی - وی آتش دوزخ از تو افروختنی
This copy contains 405 complete rubā'is, and breaks off in the last letter, ی, with the first bait of the 406th.

'Umar Khayyām's rubā'is were edited and translated into French by J. B. Nicolas, Les Quatrains de Khayyām, Paris, 1867; Rubā'iyyāt of Omar Khayyām, the astronomer-poet of Persia, rendered into English verse, 2nd ed., London, 1868; the Quatrains of Omar Khayyām, edited and translated by E. H. Whinfield, 1883; edited at Taharān, 1857 (see Trübner's Record, Nos. 66, 67, p. 99). German translations by F. von Schack, Stuttgart, 1878, and Bodenstedt, Breslau, 1881.

Ff. 42, 2 coll., each ll. 10 (ll. 15 in the preface); Nasta'liq; size, 5½ in. by 3½ in. [BODL. 367.]

525

The same.

A shorter collection of the same rubā'is, arranged alphabetically, except the first two and the last.

Beginning:

گر گوهر طاعتت نسفتم مرگز
گرد گف از چهره زلفتم مرگز

It contains 158 rubā'is, and was finished 'in the residence Shirāz,' by Shaikh 'Ibrāhīmī, A.H. 865, end of Šafar=A.D. 1460, December.

Ff. 42, ll. 10; Nasta'liq; two illuminated frontispieces, the paper sprinkled with gold; size, 6½ in. by 3 in. [ORIENTAL 140.]

526

Diwān-i-Mas'ūd (دیوان مسعود).

The diwān of Khwājāh Mas'ūd bin Sa'd bin Salmān, who died probably A.H. 525=A.D. 1131, and left three diwāns, one in the Persian, another in the Arabic, and a third in the Hindūstānī language; comp. Rieu ii. p. 548; A. Sprenger, Catal., pp. 467 and 485; the same author's paper in the Journal of the Asiatic Society of Bengal, vol. xxii. p. 442 sq.; Riland, Mas'ūd Poète Persan et Hindou, in the Journal Asiatique, 1853, p. 356 sq.; and Butkhāna, No. 4. The takhlūs, he usually made use of, besides his full name (see this, for instance, on fol. 208^a, l. 1: (مسعود سعد سلمانار), was یدد.

Contents:

Kāsidās, on fol. 1^b, intermixed with kit'as (for instance, on ff. 3^a, 7^a, 31^b, 36^b, 37^b, 41^a, 52^b, 123^b, and 136^b), both alphabetically arranged. Beginning the same as in Sprenger: الدوش بر روی گنبد خضر الخ

The right order of the leaves from fol. 15 to fol. 22 is as follows: 15, 19, 20, 16, 17, 18, 21, 22.

Ghazals, on fol. 223^b, intermixed with some masnūdāsāt and kit'as (for instance, on ff. 238^a, 264^a-268^a). From fol. 238^a down to fol. 269^b the order is alphabetical. Beginning:

نوبهار عروس کردارست - سو بلا ولاد رخسارست

Rubā'is, on fol. 275^b. Beginning:

گفتم کین دل بلغ نام تو کنم
گوئی که دو دید، جای کلم تو کنم

This copy was finished at the time of the forenoon prayer, the 27th of Muharram, A.H. 1018; see the colophon: تم شد بوقت چاشت فی التاریخ بیست وهفتم
۱۰۱۸ شهر محرم للرام سنة = A.D. 1609, May 2.

Ff. 289, ll. 17; Nasta'liq; small, illuminated, but a little effaced frontispiece; all the leaves are gnawed by worms; size, 8½ in. by 4½ in. [ELLIST. 109.]

527

Diwān-i-Mukhtārī (دیوان مختاری).

The diwān of 'Uthmān bin Muhammad (or, according to others, Sirāj-al-dīn) Mukhtārī of Ghazna, who died, according to the Atashkade, A.H. 544=A.D. 1149, 1150. The date of his death is otherwise given as A.H. 534=A.D. 1039, 1040, and A.H. 554=A.D. 1159; comp. Butkhāna, No. 6; A. Sprenger, Catal., p. 16, No. 15; Rieu ii. p. 543.

Contents:

Kāsidās without any order and defective at the beginning, opening on fol. 1^a in the middle of a poem rhyming in ان:

چو ریح شاه جهانرا عمای موسی دید
بدست هارون گنج و خزانه کرد روان

They are intermixed with tarjībānds, on ff. 118^b-121^b, the first of which begins thus:

جهانرا بنروز روی برآمد - بهشتی داری بهشت اندر آمد

Another series of tarjībānds, on fol. 157^b, followed by kit'as and ghazals, on fol. 161^b. Beginning of the first tarjībānd:

نوبهار آمد و جهان خوش گشت
سبزه در زیر پای مفرش گشت

Mathnawīs, on fol. 172^b, beginning:

گنبد لاجورد دائره کرد - سال خورده سپهر سال نورد

Rubā'is, on fol. 190^b, beginning:

ملك ملكا نفس بغا جان شد الخ

Fol. 192 is turned upside down. Fol. 186 is not in its proper place, being unconnected with both the preceding and the following page. As we cannot discover a lacuna anywhere, and as this leaf contains baits of a kāsidāh, it probably belongs to that missing portion at the beginning of the copy. No date. The same Mukhtārī seems, according to Rieu ii. p. 542 sq., to have written the Shahriyār-nāma, an imitation of Firdausi's Shāhnāma.

Ff. 195, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5½ in. [LAUD. 295.]

Sanā'i (Nos. 528-537).

528

Ḥadīkah al-ḥakīkah u Shar'at-al-ḥarīkah حديقۀ للحقيقۀ و شرعۀ للطريقۀ).

The Ḥadīkah of Abū-al-majd Majdūd bin 'Ādam Sanā'i, known as Ḥakīm Sanā'i, a native of Ghazna, who died probably A. H. 545 = A. D. 1150, as Taqī Kāshī and the author of the Ātashkada state. This seems to be confirmed by another statement in the Ātashkada (Ouseley Add. 183, fol. 196^a), that Sanā'i wrote an elegy on the death of Amir Mu'izzī, who died under Sultān Sanjar, A. H. 542. A strong objection to this date is raised, no doubt, by the preface of 'Alī al-Raffā, alias Muḥammad bin 'Alī Rakkām, who fixes (as Jāmī in the Nafahāt also does) Sanā'i's death in the same year in which the Ḥadīkah was completed, and it seems almost impossible to reconcile these conflicting statements. One point, however, is clear; A. H. 525 cannot be the correct date of the poet's demise, since another mathnawī of his, the *طريقہ التحقيق*, was composed A. H. 528 (see India Office Library, No. 1430, fol. 188^b):

پانصد و بیست و هشت و آخر سال
بود کین نظم نغز یامت کمال

Compare on all these important questions, Rieu ii. p. 549 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 184; H. Khalfā iii. p. 40; A. Sprenger, Catal., p. 557; G. Flügel i. p. 498; Cat. des MSS. et Xyll., p. 326; J. Aumer, p. 9, etc. etc. This mathnawī was finished, according to most copies, A. H. 525 = A. D. 1131, according to some others, A. H. 534 or even 535 = A. D. 1139-1141, and dedicated to the Ghaznawide Sultān 'Alā-aldīn Bahramshāh (A. H. 512-547). Another name for it is *Alkitāb alfakhrī*.

This copy contains:

Muḥammad bin 'Alī al-Raffā's preface, on fol. 1^b, beginning: *للمد لئله للخير تخفیات الممارت الیه*, and concluding with an index of the ten chapters, into which this poem is divided. On fol. 11^a, ll. 12 and 13, Sanā'i's death is fixed in A. H. 525, the 11th of Sha'bān, which was a Sunday! That is undoubtedly a mistake, as the 11th of Sha'bān in that year proves to have been a Thursday, whereas in A. H. 545—a strange coincidence—it was really a Sunday!

Chapter I of the Ḥadīkah (و التوحيد والتعجيد) (و التوحيد والتعجيد), on fol. 12^b, beginning:

ای دیون برز برز آری - وی خرد بخش بخشد

Chapter II (و ذکر کلام باری تعالی), on fol. 60^b, beginning:

مخشن را زبس لطافت و طرف الیه

Chapter III (و نعت النبی المصطفی), on fol. 83^b, beginning:

چون تزوید گفت شد طرفی الیه

Chapter IV (و فی صفت العقل), on fol. 133^a, beginning:

هرچه در زهر چرخ لبیک و بد اند الیه

Chapter V (و فی فصیلت العلم), on fol. 144^a, beginning:

علم سوی در اله بود الیه

Chapter VI (و ذکر نفس الکتی و مراتبہ و کمال عقل), on fol. 172^a, beginning:

اندر آمد چو ماه در شبگیر الیه

Chapter VII (و الفلاح و البروج و درجات الفلاح), on fol. 209^a, beginning:

چند گونی زجر و مکروفتن الیه

Chapter VIII (و فی مدح بهرامشاه و اعیان ملکہ), on fol. 240^b, beginning:

شاه بهرام شاه بن مسعود الیه

Chapter IX (و فی للمکمة و الامثال الیه), on fol. 311^a, beginning:

چون تو بر درت حساب کنی الیه

Chapter X (و فی صفت تصنيف الكتاب و السلام), on fol. 350^a, beginning:

بندہ در پیش شاه دین برور الیه

The last verses, containing the date, run here thus:

شد تمام این کتاب در مہ دی

کہ در آذر فکندم اورا بی

پانصد و بیست و چار رفت زحام

پانصد و بیست و پنج گفت تمام

that is, A. H. 525.

On ff. 363^a-365^b there follows the *fatwah* of the Khalīf's court at Baghdād, vindicating Sanā'i's orthodoxy against his calumniators (comp. Danlatabāh and Hammer, p. 103). It is entitled *بر رای* سلطان عرض کند.

The preface begins: *این فعلی است کہ بر سلطان* (و التوحيد والتعجيد), and the *fatwah* itself: *للمد لئله*, *اعظم بادشاہ اعظم* الیه. *رب العالمین و ملى الله على خير خلقه الیه*.

No date.

Ff. 365, 2 coll., each ll. 15; Nasta'lik; two illuminated frontispieces on ff. 1^b and 12^a; a little worm-eaten; size, 9½ in. by 5½ in. [ELLIS 151.]

529

The same.

Raffā's preface, on fol. 1^b. The same beginning and the same date of Sanā'i's death as in Elliot 151.

Chapter I on fol. 13^b; II on fol. 61^b; III on fol. 84^b; IV on fol. 134^a; V on fol. 145^a; VI on fol. 173^a; VII on fol. 210^a; VIII on fol. 242^a; IX on fol. 312^b; X on fol. 351^b. The *fatwah* on ff. 365^a-367^a.

The date of the composition again A. H. 525. No date.

Ff. 367, 2 coll., each ll. 15; Nasta'lik; two illuminated frontispieces on ff. 1^b and 13^b; good old MS.; the original leaves put into a modern margin; some corners of the first pages injured; size, 7½ in. by 4½ in. [ELLIS 152.]

530

The same.

Raffa's preface on fol. 1^b, with some modifications at the end; for instance, the index is here in a metrical form, and the date of Sanā'i's death is wanting.

Another preface by Sanā'i himself (see fol. 8^b, l. 3: *سپاس شایسته میباید است که* comp. Rieu ii. p. 550), on fol. 7^b, beginning: *بعضی پاک سخن دان و سخن گوی را ابداع کرد آید*. The *Hadikah* itself varies considerably in this copy, not only in the text, but also in the chapter-division, from the two preceding copies:

Chapter I begins here on fol. 14^b thus:

بغورش کسی شناخت نتوانست
ذات او هم بدو توان دانست

corresponding to the twenty-eighth bait of the first chapter in the other copies, comp. Elliot 151, fol. 13^b, l. 9. The first twenty-seven baits seem to have been regarded here as introduction.

Chapter II (في نعت السادات) on fol. 52^b, beginning:

چون بخندید بر سپهر چلی آید

corresponding to the fourth bait of the *third* chapter in Elliot 151.

Chapter III (ذكر العقل) on fol. 84^b, agreeing with the *fourth* chapter in Elliot 151. Beginning the same.

Chapter IV (ذكر العلم) on fol. 98^b, agreeing with the *fifth* in Elliot 151.

Chapter V (في العشق) on fol. 116^b, agreeing with Elliot 151, fol. 149^b.

Chapter VI (في الغفلة و الشهود) on fol. 122^b.

Chapter VII (ذكر الأحبا و الأعدا) on fol. 128^b.

Chapter VIII (از اطلاق) seems to begin on fol. 141^b with the verse *چند گوئی آید* (corresponding to the beginning of the *seventh* chapter in Elliot 151), but there is no chapter-number.

Chapter IX (في حسب حال آید) on fol. 146^b, beginning: *حسب حال آنکه آید*, comp. Elliot 151, fol. 351^a, l. 4, where it forms a part of the *tenth* chapter.

Chapter X (في مدح سلطان الزمان) on fol. 155^a. Beginning the same as in the *tenth* chapter of Elliot 151.

The fatwah on ff. 202^a-203^b. The date of composition on fol. 202^a margin, l. 13, is again A. H. 525. No date.

Ff. 203, 2 coll., each ll. 15, and a third on the margin, ll. 24; Nasta'lik; small illuminated frontispiece on fol. 14^b; the first two pages richly adorned; the headings throughout the MS. written in red and blue, sometimes also in green or black; gilt edges; binding in green and gold; size, 8½ in. by 4½ in. [ELLIOT 153.]

531

The same.

Preface, fatwah, and chapter-division wanting in this copy. Beginning the usual one:

ای درون پرور برون آری

The date of composition again A. H. 525.

This copy was finished at Baghdād the 20th of Shawwāl, A. H. 1002 = A. D. 1594, July 9.

Ff. 90, 4 coll., each ll. 21; Nasta'lik; illuminated frontispiece; size, 13 in. by 8½ in. [FRASER 93.]

532

The same.

Preface and fatwah likewise wanting. Beginning as usual. Date of composition A. H. 525.

Ff. 236, 2 coll., each ll. 11, and a third on the margin, ll. 20; Nasta'lik; illuminated frontispiece, the first two pages adorned; both centre-columns and margin surrounded with gold stripes; gilt edges; binding in green and gold; size, 9 in. by 5 in. [ELLIOT 154.]

533

The same.

Preface and fatwah wanting. The last verses, which run here thus:

شد تمام این کتاب در مه دی
که در آذر فکندم این را بی
پانصد و بیست و چار رفت زعام
پانصد و سی و چار گشت تمام
باد بر مصطفی درود و سلام
ابد الدهر مرد هزاران عام
مد هزاران ثنا چو آب زلال
از ری باد بر محمد و آل

give the date A. H. 534.

Chapter I on fol. 1^b; II on fol. 44^a; III on fol. 53^a; IV on fol. 83^a; V on fol. 90^b; VI on fol. 114^a; VII on fol. 136^a; VIII on fol. 166^a; IX on fol. 183^a; X on fol. 210^a. In the older part of this copy the margin is covered with explanations, many of them very copious.

At the end there is an *appendix*, containing some verses (with a commentary), which do not occur in Indian copies, see the title: شرح ابیات حدیقه الخفیفة که در: نسخ (نسخه) or انتخاب این ابیات نبود.

انتخاب means India (Gujarāt), as the subscription proves: در احمد آباد گجرات که در بندگی صاحب عالم و علمیان طرازیده تاج و دامیم سلطان محمد مراد بخش غازی خلد اللہ ملکہ ہو (!) تحریر یافت.

Written in Ahmedābād in Gujarāt during the reign of Sultān Muḥammad Murād-baksh (who was the son of Shāh-jahān, viceroy of Gujarāt during his father's reign, and killed by order of his brother 'Alamgir, A. H. 1071 = A. D. 1661). This subscription, however, it must be noticed, seems to have been written at a later time than the text.

Ff. 224, 2 coll., each ll. 22; careless Nasta'lik; size, 11 in. by 6 in.; this copy is incomplete at the beginning; ff. 1-39 have been added by a more modern hand. [OUSELEY 315.]

534

The same.

Beginning as usual. No preface, no fatwah. Occasional short glosses on the margin. The date of composition is here (and only here) A. H. 535. Chapter I on fol. 1^b; II on fol. 47^a; III on fol. 121^b; IV on fol. H h.

133^b; V on fol. 140^a; VI on fol. 152^b; VII on fol. 189^b; VIII on fol. 201^a; IX on fol. 206^b; X on fol. 241^a.

This copy was finished at Ahmādābād the 12th of Dhū-alka'dah, A. H. 1056 = A. D. 1646, December 20th, by Muhammad Sharif, the son of Chād Muhammad Karāshī alhāshimī. It came into the library of Sir Gore Ouseley (whose account of the Ḥadīkah is written on the fly-leaves), A. D. 1811 = A. H. 1226, at Isfahān.

Ff. 374, 2 coll., each ll. 15; Nasta'liq; illuminated front-piece, the first two pages embellished with gold; binding with flowers; size, 7½ in. by 3½ in. [OUSELEY ADD. 37.]

535

The same.

This copy begins as usual, but is rather defective at the end; there are missing one or two pages; the last leaf of this copy, من زهر خود این آینه, corresponds to fol. 373^a, first line of the preceding copy (Ouseley Add. 37). Besides, there seems to be a lacuna after fol. 296. Chapter I on fol. 1b; II on fol. 52^a; III and IV not marked (the initial bāts of both in the preceding copy, Ouseley Add. 37, which are different from those in the Elliot MSS., are found here on fol. 102^b, last line, and fol. 107^b, last line but two); V on fol. 112^b; VI on fol. 122^b; VII on fol. 152^a; VIII on fol. 161^a; IX on fol. 165^b; X on fol. 192^b. Various readings and glosses on the margin. No date.

Ff. 302, 2 coll., each ll. 19; Nasta'liq; a little worm-eaten; the first page injured; size, 9½ in. by 5½ in. [OUSELEY ADD. 68.]

536

Intikhab-i-Ḥadīkah (انتخاب حدیقه شیخ سنائی).

An extract from Sanā'i's Ḥadīkah, composed by Farīd-aldīn 'Aṭṭār (died A. H. 627 = A. D. 1230). Beginning:

حمد بی حد صفات یزدانرا - مدح بی قدح ذات سبحانرا
After this follows the beginning:
سرور انبیا رسول امین - مهر عزت نهاده بر در دین

The next part Intikhab-i-Ḥadīkah, beginning:
پیش ازین داعی از بی سببی - کرده بود از حدیقه منتخبی
دوستی در کمال سیرت فرد - روزی آن منتخب مطالعه کرد

The following headings are in the text:
فی المعرفة فی الوجود، فی الاستیجار فی التعلی، فی التزبد، حکایت، فی الوجد، فی الاستیجار فی التعلی، فی التزبد، فی التقدیر.

The last verses give the date of the Ḥadīkah:

بانمده و بیست و چهار روزه زمام
سال بر مبعث و پنج گشته تمام
باد بر محیطی درود و سلام
اید الدهر صد هزاران عام

just as in most of the preceding copies, viz. A. H. 525. The present MS. is copied by one یشکوری, A. H. 930 = A. D. 1524.

From this description it will appear that the extract

is the same as that described by A. Sprenger, Catal., p. 353; G. Flügel i. p. 501.

Ff. 46, 2 coll., each ll. 12; Nasta'liq; size, 7½ in. by 4½ in. [OUSELEY 109.]

537

Diwān-i-Ḥakīm Sanā'i (دیوان حکیم سنائی).

The minor poems of the same Ḥakīm Sanā'i, containing:

A prose preface, on fol. 1^b, the first page of which is the beginning of Muhammad bin 'Alī al-Raffa's well-known introduction, usually prefixed to Sanā'i's Ḥadīkah; but from fol. 2^a to fol. 7^a it does not agree with the other copies of Raffā's preface. There is undoubtedly a large lacuna between ff. 1 and 2, and the remainder probably belongs to quite a different introduction.

Another prose preface, on fol. 7^a, containing, as it seems, some letters by Sanā'i, but it is very difficult to read and understand both this and the first preface, as there are endless omissions and blanks.

Beginning: الْحَمْدُ لِلَّهِ عَلَى رَسُولِ اللَّهِ وَالسَّلَامُ عَلَى آئَةِ الْإِمْلِجِ السَّيِّدِ وَرَحْمَةِ اللَّهِ بَرَكَاتُهَا

Kāsidās on fol. 10^b, introduced with mukatta'at (on ff. 4^a, 6^a, 65^a-67^a, 68^a, 69^a, 103^a, 135^a, 153^a, 187^b, 189^a, 189^b, 190^a, etc.), two tarkibbands (on ff. 154^a and 174^b), and several poetical curiosities (on fol. 114^b, etc.; comp. the Daḳā'ik-alash'ar, Elliot 37, fol. 85^a), without any order. Beginning:

ای منزّه ذات تو عظمای بقولوا الظالمون
گفته علمت جمله ما لم تكونوا تعلمون

Ghazals on fol. 192^b, without alphabetical order. At the beginning one tarjī', one rubā'i, one kī'ah, and one or two kāsidās. The initial tarjī' commences:

از مکتب زمانه و حال محال او
The right order of ff. 268-280 is ff. 268, 278, 270, 271-277, 269, 279, 280.

Rubā'is on fol. 278^b; the heading is written in gold. Beginning:

فتحی که زآمدنت منصور شوم
غمری که زرفتن تو رجور شوم

Short mathnawīs on fol. 282^b, the first nine of which are parts of one mathnawī, or mystical treatise in verse, entitled *Sīr al'ebād*, as we learn from No. 825 in the India Office Library, where this mathnawī, beginning in the same manner, *مرحبا می آید برید سلطان و ش آینه*, is found on ff. 12-29^b.

On fol. 312 the MS. breaks off. Other copies of Sanā'i's diwān are found in the British Museum (Rieu ii. p. 551) and the India Office (Nos. 2722, 609, etc.).

Ff. 312, ll. 20; Nasta'liq; three illuminated headings on ff. 1^a, 192^a, and 282^a; the original leaves of this old MS. are put into another margin; incomplete at the end; many small blanks; a great number, especially of the last hundred leaves, are injured; size, 9 in. by 6 in. [ELLIOT 108.]

538

Diwān-i-'Abd-alwāsi-aljabālī (دیوان عبد الواسع الجبلی).

The *diwān* of 'Abd-alwāsī' bin 'Abd-alhāmī aljabali al-sultān al-Gharjīstān, who lived at Harāt and Ghazna at the courts of Bahram Shāh and Sultān Sanjar; he died A. H. 555 or 543=A. D. 1160 or 1148. Comp. Sir G. Ouseley, *Notices of Persian Poets*, p. 108; A. Sprenger, *Catal.*, p. 443; Butkhāna, No. 12.

This *diwān* contains—

Kasidas on fol. 1^a, mostly panegyrics on different princes; not arranged alphabetically. Beginning:

بطبع خوش بصدق دل بطوع تن بهر جان
بزرگ وزد و خاش و عام و خوش و طبر و انی و جان

On fol. 55^b the famous *kasidah*, beginning:

که دارد چون تو معشوقی نکاری چایک و دلبر
بنفشه زلف ترکس جسم و لاله روی و نرسین بر

Mukatta'at on fol. 104^b, beginning:

ای بنای لشکر ایران و توران خاسمک
ملک سلطانرا مدتر دین یزدانرا ملک

Marāthi on fol. 131^b, beginning:

صدی که بود عاتلہ دین کردگار
بدی که بود واسطه عقد افتخار

Ghazal on fol. 135^a, beginning:

ایا ساقی المدام مرا باده ده تمام
سمن بوی لاله نام که تا من درین مقام

Kiṭ'ah on fol. 139^a, beginning:

شعرت ای طالعی رسید بمن - در مری زان فتاد آرا

Marāthi on fol. 143^a, beginning:

اگر ببارم خوابانه و نازم آه - برین مصیبت ناکام ووقعه ناکام

Ghazaliyyāt on fol. 144^b, beginning:

بسمای بی گناه شتیدم عتاب تو
هرگز زشمر باز ندادم جواب تو

Rubā'iyyāt on fol. 172^b, beginning:

ای راحت روح جنگ بردار - هنگام صبح جنگ بردار

Comp. Trübner's Record, No. 2, p. 42, 'Abd-alwāsī', edited at Lahore (lithograph), 1862.

Not dated. On the first page there is the seal of a former possessor, لاج مصطفی مدنی, with the number 179, viz. A. H. 1179=A. D. 1765. It seems to have been copied at the end of the tenth century.

Ff. 185, ll. 19; *Nasta'liq*; size, 8½ in. by 5½ in. [OUSELEY 23.]

539

Another copy of the same *diwān*.

This collection of 'Abd-alwāsī' aljabali's poems (in the colophon on fol. 204^a the author is called نجم الدین عبد الواسع الخلیلی) contains:

Kasidas, *ghazals*, and *rubā'is*, unseparated from each other and not alphabetically arranged. Beginning of the first *kasidah* on fol. 2^b: بطبع خوش الخ; comp. the preceding copy.

Beginning of the first *ghazal* on fol. 128^a:

ای طلعت تو داعیه رحمت خدای
دیدار تو خجستهتر از سایه های

Beginning of the first *rubā'i* on fol. 193^b:

آنکه که نهی نبود پیرایه ما
از خالک دریغت آمدی سایه ما

A long *mukhammas* begins on fol. 21^b. No date. On fol. 1^a the years 1127, 1151, etc. marked by former possessors.

On the fly-leaves Sir Gore Ouseley's account of the poetical compositions of 'Abd-alwāsī' aljabali.

Ff. 205, 2 coll., each ll. 14; very clear and beautiful *Nasta'liq*; illuminated frontispiece on fol. 21^a; four pictures on the first and last two pages; ff. 21^a and 3^a embellished; illuminated corners throughout; eastern binding with flowers; size, 8½ in. by 5 in. [OUSELEY Add. 19.]

540

The same.

Another, but smaller copy of the same *diwān*, containing *kasidas* without alphabetical order, intermixed with one *musaddas* (ff. 13^a–16^b, comp. Ouseley 23, fol. 16^b), one *tarkīb-bānd* (ff. 32^a–34^b, comp. Ouseley 23, fol. 42^a), some *mukatta'āt* (for instance, on ff. 100^b and 126^a–129^a), and a few *ghazals*.

The initial poem is the famous *kasidah*, which is found in Ouseley 23, on fol. 55^b: که دارد چون تو الخ.

Not dated.

Ff. 129, ll. 19; *Nasta'liq*; quite without ornaments; the original leaves are put into a modern margin; size, 9½ in. by 6½ in. [ELLIOT 116.]

541

Diwān-i-Sūzant (دیوان سوزنی).

The *diwān* of Shams-aldin Muhammad bin 'Alli Sūzant of Samarkand, who died A. H. 569=A. D. 1173–1174, comp. A. Sprenger, *Catal.*, pp. 16 and 573; *Dakā'ik-alashār*, Elliot 37. That this copy does not contain the author's complete poetical or lyrical works, we learn from Sprenger's *Catal.*, where the *kitāb* fill 294 ff. of 20 lines. Some of the *kasidas* by Ḥakīm Sūzant, quoted in the *Dakā'ik*, are found here, for instance, *Dakā'ik*, on fol. 146^b (rhyming in *al-mān*), agrees with fol. 120^b in this *diwān*. This copy is evidently divided into two parts, like Sprenger's MS., as we learn from the double Arabic paging, the first of which goes down to fol. 120, the second to fol. 93. But the first part is incomplete at the end, breaking off in the midst of the above-mentioned *kasidah*, rhyming in *al-mān*, and the second incomplete at the beginning, since it commences with fol. 49 and the rhyme-letter *م*. Besides, the order of the leaves is wrong according to the Arabic paging, for ff. 49–56 are followed by ff. 161–168, and these again by ff. 81–94. There are also large lacunas after ff. 128 (۵۱), 136 (۱۱۰), and 144 (۸۸).

Contents:

Kasidas on fol. 1^b, alphabetically arranged, containing

H h 2

1-a and a part of ن (the beginning of the کاشداه).
Beginning the same as in Sprenger:

سیاس و ملت از مولی تعالی وحده بر ما الیه
Another series of kashidas on fol. 121^a (41), beginning with the last verse but two of a kashida rhyming in م (مقیم، عظیم، علم)، and breaking off in the midst of the second kashida, rhyming in ا.

The last part of a kashida on fol. 129^a (111), rhyming in ی—as it appears—and some kit'as in alphabetical order from ا to ز. Beginning of the first kit'ah:

سیف دین سیف قاطعت یلی
قانع دست چور، دست بلا

Ghazals on fol. 137^a (from د to ی)، and three rubā'is at the end. The initial poem is a ghazal, with the radif: کیر پسر عبد.

Not dated.

Ff. 149, ll. 12; small Nasta'liq; occasional various readings and additions on the margin; binding red with gold; gilt edges; size, 7½ in. by 4 in. [EUSLEY 110.]

542

The same.

This copy contains kashidas, ghazals, mukhammasāt, kit'as, etc., all mixed together confusedly. Beginning: عاشقی شد رسم و سان و سیرت آکین مرا
هر که بینه بند این را با من و با این مرا
corresponding to fol. 8^b in the preceding copy.

Not dated. A little worm-eaten. A lacuna after fol. 133.

Ff. 150, 2 coll., each ll. 15; large Nasta'liq; size, 9 in. by 6 in. [OSERLEY ADD. 69.]

Anwarī (Nos. 543-558).

543

Diwān-i-Anwarī (دیوان انوری).

Diwān of Anwar-al-dīn 'Alī Anwarī, who lived at the court of Sanjar, and died probably A. H. 585 or 587 = A. D. 1189 or 1191, comp. Rieu ii. p. 554 sq.; Butkhāna, No. 17. Other dates given are 592 and even 540 or 547, the latter two being altogether impossible, as Rieu has proved. See also A. Sprenger, Catal., p. 331; G. Flügel i. p. 502; J. Aumer, p. 10; Catal. des MSS. et Xyll., p. 319; Kraft, p. 62; W. Pertsch, p. 83, etc. Of his poems there does not seem to exist any edition or collection of generally recognised authority; the arrangement of the following diwāns is totally different. Lithographed edition, Tabriz, A. H. 1266.

Contents:

Kashidas without any order, on fol. 1^b, beginning:

مقبری نه بآلت بقدرت مطلق
کند بشکل بخاری چو گنبد ازرق

This is the same poem which occurs in Rieu, Sprenger, and H. Khalifa iii. p. 264.

Mukatta'at on fol. 133^b, intermixed with four mathnawis or hazliyyāt, a great number of kashidas, some ghazals and rubā'is, beginning:

ای برادر نسل آدم را خدای از روی لطف
نامها دادست پیش از تر و خشک و گرم و سرد
Ghazals without any order, on fol. 238^a, beginning:
عشقت اندر میان جان دارم - جان زهر تو بر میان دارم
agrees with Ouseley 123, fol. 37^a (see No. 549).
Rubā'is on fol. 280^a; the beginning agrees with Ouseley 123, fol. 51^a.
This copy came from the library of the Khalifah Sulaimān into that of Burhān Niẓāmshāh (that is, Burhānshāh ibn Ahmad Niẓāmshāh), the king of Ahmadnagar in the Dakhan, A. D. 1534 = A. H. 941 (see the Persian notice on fol. 1^a), and afterwards into that of Archbishop Laud, A. D. 1640. Burhān Niẓāmshāh I reigned from A. H. 914 to 961.

Ff. 288, ll. 19; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [LAUD 133.]

544

The same.

Contents of this copy:

A short biography of the poet on fol. 1^b, which gives A. H. 547 = A. D. 1152-1153 as the year of his death. Beginning: اوصاف سخنوری و فصیلت او اظهر من الشمس است و از شعرای روزگار مگر کسی بدانشمندی و انواع فاعل الیه.

Kashidas, arranged alphabetically according to the rhyme-letters, on fol. 3^b, beginning:

صبا به سبزه بیاراست وادی را (دار دینی را)
نمود گشت زمین مرغزار عقی را

Mukatta'at on fol. 124^b, beginning:

ای خدایت بهادشاهی خلق - در ازل تا ابد پسندیده
Ghazals in alphabetical order, on fol. 189^b, beginning:
از دور دیدیم آن پری را - آن رشک نشان آری را
Rubā'is on fol. 220^b, beginning:

کسری که کمان عدل میکرد بزو
حاتم که رجود خویش بکشاد گرد

The margin bears occasional additions, various readings, and explanatory notes. This copy is dated A. H. 1015, the 1st of Dhū-al-hijjah = A. D. 1607, March 30th. On the last page some poetry is written in a very bad and scrawling manner, some of it by Khākāni.

Ff. 234, ll. 18 and margin; small Nasta'liq; richly illuminated on fol. 1^a, etc.; size, 8½ in. by 4½ in. [OSERLEY 13.]

545

The same.

Contents:

Kashidas on fol. 1^b. Beginning the same as in No. 543, but after this first ode all the others (from fol. 2^a down to the end) follow in alphabetical order. The initial kashida of Ouseley 13 is found here on fol. 3^b, l. 79.

Mukatta'at on fol. 185^b, beginning:

نگر تا حلقه اتیال نامکین نجیبانی
سلیما ایله لابل که محروم و مسکینا

corresponding to Ouseley 123, fol. 230^a, l. 7 (there is written instead of مرحوماً—محمداً).

Hazliyyât on fol. 292^a, without the prose preface (comp. W. Pertsch, p. 83), beginning: **هَذَا كِتَابِي كَبِيرُكَ الْ**

Ghazals in alphabetical order, on fol. 296^b, beginning:

چربی نداری پیش ازین کز جان وفا دارم ترا
در قصد آزارم کنی هرگز نیازم ترا

(comp. Ouseley 13, fol. 190^a, l. 15, and Elliot 39, fol. 322^a, l. 13.)

Rubâ's on fol. 354^a, likewise alphabetically arranged, beginning: **ای مهر مگر نهایی نیست ترا الی**

There are lacunas between ff. 186 and 187, and probably between ff. 262 and 263. From fol. 322 to 327 the right order of the leaves is as follows: 322, 326, 324, 325, 323, 327.

Occasionally various readings and short explanations on the margin. Eight seals on fol. 1^a and 1^b, containing the names of the former possessors; that on fol. 1^b bears the name محمد عسکری مفتون درکت محمد, and the date A.H. 1235, the largest of all on fol. 1^a, the name محمد شاه and the date A.H. 1138; the last on fol. 1^a, the name شاه جهان... ظفر خان... a small one, based, etc.

This copy was transcribed in the space of two years, three months, and twenty days, and was finished on a Friday, the 16th of the month Dhû-al-hijjah, A.H. 1018 = A.D. 1610, March 12, in the residence of Āgra. According to a notice on fol. 1^a this MS. came into the library of Āstarābād, in the fifth year of Shāhjahān's reign, A.H. 1042 = A.D. 1632.

Ff. 382, 2 coll., each bordered by two small gold stripes, and containing ll. 19, written on paper of different colours; very small frontispiece. Ff. 239^b and 240^a are ornamented with large gold-coloured points; splendid binding in red and gold; gilt edges; Nasta'lik, very near to Shikasta; size, 9½ in. by 4½ in. [ELLIOT 40]

546

The same.

Contents:

Kasidas on fol. 1^b, not alphabetically arranged. Beginning the same as in No. 543. Two kit'as on ff. 170^a and 179^a. Mukatta'at on fol. 214^a, intermixed with ghazals (on ff. 242^b, 252^b, 262^b, 263^b, 264^b, 265^b, 266^b, and 286^b), and six mathnawis, on ff. 268–273^b, beginning **هَذَا كِتَابِي كَبِيرُكَ الْ**, and quite agreeing with the hazliyyât in the preceding copy (only the division of the various pieces is a little different).

Beginning:

ای جوانمخت و پیر ملت و ملک
صدر دنیا امین دولت و دین

corresponding to Elliot 40, fol. 261^a.

Ghazals on fol. 287^a, beginning:

زلفت چو بلبلی برآمد - بس کی که زخان و مان برآمد
agreeing with Elliot 39, fol. 342^a.

A great number of kit'as are found in this part, principally on ff. 316^a–321^a, 321^b–328^a, and 341^a.

Rubâ's on fol. 341^a, beginning:

عدل تو چو سایه بر ممالک پوشد الی

Copied A.H. 1019 = A.D. 1610, 1611.

Ff. 349, 2 coll., each ll. 15, and a third on the margin from ff. 324–349, ll. 32; Nasta'lik; large watermarks: the original leaves put into another margin of white paper; size, 10½ in. by 6½ in. [ELLIOT 113.]

547

The same.

Another copy of this famous diwān, containing:

Kasidas on fol. 1^b, without alphabetical order, beginning the same as in No. 543.

Mukatta'at on fol. 218^a, beginning:

ای خسروی که کوکبه کبریات را الی
agreeing with Ouseley 13, fol. 128^b, l. 4:

ای سروری که کوکبه کبریات را الی

Ghazals, alphabetically arranged, on fol. 321^b, beginning:

ای کرد در جهان غم عشقت سمر مرا
وای کرده دست عشق تو زهر و زهر مرا

This poem agrees with Ouseley 123, fol. 3^a, l. 13; the following **هَذَا كِتَابِي كَبِيرُكَ الْ** is the initial ghazal in Ouseley 13.

Hazliyyât on fol. 395^a, with the prose preface mentioned in W. Pertsch, p. 83.

Beginning of the preface: **حکیم اوحد الدین انوری در**
آئینه هنوز الی

The first mathnawî begins as in Elliot 40: **هَذَا كِتَابِي كَبِيرُكَ الْ**

Rubâ's on fol. 400^b, beginning:

با گل گفتم این چرا می گرد
مانم زده نیست از کجا می گرد

agreeing with Ouseley 36, fol. 29^a, and Ouseley 123, fol. 62^b, l. 9.

There are lacunas after ff. 70 and 282.

Not dated, probably the eleventh century. On the fly-leaf there is written a short account of Anwari by S. W. J. (Sir William Jones l)

Ff. 427, 2 coll., each ll. 15; very small frontispiece; Nasta'lik; size, 9 in. by 5½ in. [ELLIOT 39.]

548

The same.

This copy is without both beginning and end.

Kasidas on fol. 364^b, beginning abruptly:

آن روز که گنج حسن کردی - در کف و ثاق بی نوا را
Arranged alphabetically.

According to the original paging three leaves are missing at the beginning.

Mukatta'at on fol. 190^a, beginning:

چون برگها طوبی طبعم بنام تو
به روی بر ثنا و دیگر روی در دعاست

Ghazals on fol. 92^b, beginning:

ز عهد تو بوی وفا می نیاید
که از چون توئی جز جفا می نیاید

Rubā'is on fol. 29^a, beginning the same as in Elliot 39:

با گل گفتن ابر چرا می گردد آتش

Not dated; eleventh century.

Ff. 364, ll. 19; small Nasta'lik; the leaves of this MS. are wrongly bound in European manner from the left to the right; throughout the binder has made the grossest mistakes; in many places he can be corrected by the Arabic numbers of the original pages, but many of them have disappeared; size, 8½ in. by 4½ in. [Ouseley 36.]

549

The same.

The first and second part of this diwān are marked by frontispieces, the other parts are not distinguished by anything. Each part is arranged alphabetically.

Ghazals on fol. 1^b, beginning the same as in Ouseley 13:

از دور بدیدم آن بری را آتش

Rubā'is on fol. 50^b, beginning the same as in Elliot 40:

ای هجر مگر بهایتی نیست ترا آتش

Ḳaṣidas on fol. 73^a, beginning abruptly:

دربای کرم نمای عالی - خورشید شرف فزای صائب

There is a lacuna after fol. 72, containing the ḳaṣidas ending in l, and some ending in b.

Muḳaṭṭa'āt on fol. 230^a, beginning:

نزد طبیب عقل مبارک قدم شدم

حال مزاج خوشی بگفتم کما چرا

After the muḳaṭṭa'āt, ending in ى, there follow on fol. 303^a the hazliyyāt, beginning as in Elliot 39, 40, etc.

The prose preface is wanting in this copy.

Not dated; eleventh and twelfth centuries.

Ff. 307, ll. 19; cursive Nasta'lik; size, 7½ in. by 3½ in. [Ouseley 123.]

550

The same.

Contents:

Ḳaṣidas on fol. 1^b, in alphabetical order, except the first ode, مغذی نه آتش. In the ḳaṣidah on ff. 67^a-68^a, there is wanting the last bait but one, comp. Elliot 40, fol. 45^a, l. 16.

Muḳaṭṭa'āt on fol. 228^a, likewise alphabetically arranged, beginning:

ای فلك پیش طالع نیکت - کرد برادر اختر بدر

comp. Elliot 40, fol. 186^b, l. 9, and Ouseley 123, fol. 230^b, l. 12.

Rubā'is in the same manner, on fol. 302^a, beginning:

نه صبر بگوشه رساند مارا - نه عقل بکام دل رساند مارا corresponding to Elliot 40, fol. 354^a, last line, and Ouseley 123, fol. 50^b, l. 3; but there is more correctly written instead of رساند, نشان, in the first hemistich.

Hazliyyāt on fol. 327^a, agreeing upon the whole with those in Elliot 39, 40, etc., but the second mathnawi is wanting here, and the last breaks off with this verse:

تا نشتند هر دو بر سر پای

در درون شد وکیل گفت وری

comp. Elliot 40, fol. 296^a, l. 16; the arrangement besides is a little different from that in the other MSS.

This copy does not contain the ghazala, except the few occurring in most MSS. among the ḳaṣidas, for instance, on ff. 46^a, 68^a, 70^a, 162^b, 164^b, 180^b, 181^b, 185^a, 226^b, and 227^b.

Not dated.

Ff. 331, ll. 15; Nasta'lik; large waterpots throughout; ff. 169^a, 178^a, and 179^a sprinkled with gold; various readings and short notes on the margin; size, 10½ in. by 7 in. [ELLIOT 41.]

551

The same.

Ḳaṣidas on fol. 1^b, beginning: مغذی نه آتش.

Muḳaṭṭa'āt on fol. 170^b, beginning as in Elliot 40.

One mathnawi, entitled حکایت قاضی کرکک, quite agreeing with the hazliyyāt in the other copies.

As in the previous copy, there is wanting here the second mathnawi (Elliot 40, fol. 293^a) and two or three baits before that.

Ghazals on fol. 264^b, beginning:

روی تو آرام دلها می برد - زلف تو زهار جانها می برد' corresponding to Ouseley 123, fol. 169^a, l. 2.

Rubā'is on fol. 311^b, beginning:

شاهد بخدای که ترا بگزیدست

کز ملک جزو خدا یگانی دیدست

agreeing with Ouseley 123, fol. 53^a, l. 11; Elliot 40, fol. 354^b, l. 5, and Elliot 41, fol. 303^a, l. 13.

There is no alphabetical order throughout the whole MS. and no date.

Ff. 328, ll. 19, without any ornaments, occasionally various readings and notes on the margin; many leaves a little worm-eaten; Nasta'lik; size, 10 in. by 5½ in. [ELLIOT 42.]

552

The same.

There is no alphabetical arrangement, except in the ghazals.

Ḳaṣidas on fol. 1^b, beginning: مغذی نه آتش.

Muḳaṭṭa'āt on fol. 171^a, beginning: ای خسروی که آتش; comp. Elliot 39 and Ouseley 13, fol. 128^b, l. 4.

Ghazals in alphabetical order on fol. 256^a, beginning in the same manner as Elliot 39: ای کرده در آتش.

The complete hazliyyāt, with the prose preface, on fol. 319^b.

Rubā'is on fol. 324^b, beginning as in Elliot 39: با گل گفتن آتش.

The last rubā'ī, beginning:

عشقی که همه عمر بماند اینست آتش

corresponds to Elliot 39, fol. 411^b, l. 7. There are accordingly wanting 155 rubā'is.

No date.

Ff. 333, 2 coll., each ll. 17; illuminated frontispiece, gilt edges, splendid binding in green and gold; the original leaves are put into a margin of more modern paper; Nasta'lik; size, 8½ in. by 5½ in. [ELLIOT 43.]

553

The same.

Ḳaṣidas without any order on fol. 1^b, beginning:

گردل و دست بحر و کان باشد
دل و دست خدایگان باشد

agreeing with Ouseley 123, fol. 109^a.

Mukatta'at, intermixed with the hazliyyāt (on ff. 252^a-255^b, quite agreeing with those in the other copies).

Beginning of the ḳiṭ'as on fol. 171^b:

بهر بیام که آورده ام تصدیق آت
Ghazals on fol. 267^a, beginning as in Elliot 39:
ای کرده در جهان آت

Rubā'is on fol. 317^a, beginning:

تا رای تو از قدح بشمشیر آمد آت

comp. Ouseley 123, fol. 59^a.

There are many marginal and interlinear glosses, especially on the first pages. No date.

Ff. 340, 2 coll., each ll. 19; distinct Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [FRASER 64.]

554

The same.

This copy contains only ḳaṣidas and ḳiṭ'as in alphabetical order, except the first and a longer series at the end on ff. 193^a-206^b.

Beginning of the initial ḳaṣidah on fol. 1^b: مقدری
نه آت

Beginning of the first alphabetical poem on fol. 2^b:
سپهر رفعت و کوک و تار و بحر سخا آت

No date.

Ff. 206, 2 and sometimes 3 coll., ll. 15-18; many interlinear glosses and marginal additions on ff. 1-24; irregular Nasta'liq; size, 10½ in. by 6½ in. [OUSELEY ADD. 135.]

555

The same.

This copy contains only the ḳaṣidas, without alphabetical order, beginning: مدّی نه آت

In a few places the margin is covered with explanations.

Dated A. H. 1082 = A. D. 1671; evidently copied in India.

No. 1, ff. 117; No. 2, ff. 115; ll. 14; cursive Nasta'liq; brown, throughout worm-eaten paper; size, 8½ in. by 5½ in. [OUSELEY 1, 2.]

556

The same.

This copy, incomplete at the end, contains only a part of the ḳaṣidas, intermixed with a few ḳiṭ'as. It breaks off in the midst of a ḳaṣidah, rhyming in ʾir. Beginning as usual: مدّی نه آت. No date.

Ff. 156, 2 coll., each ll. 19; Nasta'liq; all the margin throughout covered with notes; there are also many interlinear glosses; size, 10½ in. by 5½ in. [WALKER 98.]

557

Sharh-i-Diwan-i-Anwari (شرح دیوان انوری).

1. Ff. 72-161. A commentary on Anwari's ḳaṣidas, by Mir Abū-al-ḥasan Farāhānī. See A. Sprenger, Catal., pp. 332 and 93, and fol. 73^b, l. 3. Nasrābādī (who composed his tadhkirah in A. H. 1089) calls the author Mir Abū-al-ḥasan al-ḥusaynī Sayyid of Farāhān, and states that he was put to death at Shirāz, comp. also Rieu ii. p. 556 sq.

Beginning: سهیلی که از روی گرامی خرد بدمت
خانواده امکان لازم است آنست آت

At the end the author calls his work *sharḥ* ʾaiyāt
شرع ʾaiyāt امکان لازم است آنست آت

2. Ff. 162^a-199. A commentary on Anwari's mukatta'at, by the same. See A. Sprenger, Catal., p. 333. l. 12. Beginning:

ای نام تو قالب عبارت را رخ
در راه تو پای عقل و دانش مجروح

The author's name occurs on fol. 162^a, l. 13: ابو
الحسن للحسن القرطانی (! sic)

Not dated; eleventh century.

Ff. 71-199, ll. 17; Nasta'liq; size, 9 in. by 4½ in. [OUSELEY 43.]

558

A fragment of the same commentary on Anwari's mukatta'at.

Beginning the same as in the preceding copy.

Ff. 19, ll. 19; Nasta'liq, sometimes very near to Shikasta; size, 6½ in. by 3½ in. [RODL. 371.]

559

Diwān-i-Bailākānī (دیوان بیلکانی).

The lyrical works of Abū-almakārim Muḥit-aldin of Bailākān (in the province of Arrān in Adharbaijān), who died probably A. H. 594 = A. D. 1197-1198. Another, undoubtedly wrong, date of his death is A. H. 568; comp. Rieu ii. p. 562; A. Sprenger, Catal., p. 503; Butkhāna, No. 19, etc. His diwān is very rare; see Khanykov, *Mémoire sur Khacani* in *Journal Asiatique*, 1864, 6me série, vol. iv. p. 144. This copy contains:

Ḳaṣidas on fol. 1^b, Tarji'āt (on ff. 50^a, 56^a, 60^b, and 63^a), and ḳiṭ'as (on ff. 56^a, 60^b, 68^b, and 77^b). Beginning:

مساز حجره وحدت درین مصیق خراب
که روی صبح سلامت نماند زیر نقاب

A large lacuna after fol. 49.

Ghazals and rubā'is on fol. 77^b, beginning:

آنچم بی بد الصاتی انکسار آت

Bailākānī's ḳaṣidah in homage of Kizil Arslan, quoted by Daulatshāh, is found here on fol. 36^b; the last rubā'ī of this copy is the same which the author wrote against Isfahān, as Daulatshāh likewise states.

Copied A. H. 1005 = A. D. 1596-1597.

Ff. 1-87, 2 coll., each ll. 17; Nasta'liq; small illuminated frontispiece; gilt edges; binding red and gold; size, 6½ in. by 4½ in. [ELLIOT 86.]

Khākāni (Nos. 560-581).

560

Kullīyāt-i-Khākāni (کلیات خاکنی).

The complete poetical works of Afḡal-aldin Ibrāhīm bin 'Alī Najār Khākāni, a native of Shirwān. His original takhallus was Ḥakā'ikī, which he changed in honour of the Klākāns of Shirwān, Minūšihir and his son Jalāl-aldin Abū-almuẓaffar Akhsatān, the same Shālī at whose request Nizāmi wrote his epoeie Lailā and Majnūn. He died at Tabriz, about seventy years old, probably in A. H. 595 = A. D. 1199, and is buried at Surkhāb. Comp. Sir Gore Ouseley, Biographical Notices of Persian Poets, p. 157; A. Sprenger, Catal., p. 461; Rien ii. p. 558; G. Flügel i. p. 508; Catal. des MSS. et Xylographes, p. 329; Butkhāna, No. 18; Khanykov, Mémoire sur Khacani in Journal Asiatique, 6me série, vol. iv. p. 137 sq., and vol. v. p. 296 sq. etc.

Contents:

Ḳasidas, arranged alphabetically and all with distinct headings, on fol. 1^b, beginning:

عروس عافیت آنگه قبول کرد مرا
که عمر پیش بها دادمش بشیر بها

Among these ḳasidas there are also found the poet's well-known *marḡthī* and *tarjībānds*, on ff. 38^a, 84^a, 101^b, 117^a, 127^a, 160^a, 194^a, 201^a, 224^b, and 244^a. Beginning of the first: برقم زر نگار بندد صبح آتج

Ghazals in alphabetical order, on fol. 251^b, beginning:

رفتم بزم صفت (!) دیدم بکوی صفا آتج
Muḳaṭṭa'at on fol. 358^b, beginning:

خاقانیا بجای مشو شره غمورار
گر خرد بجای بهمن و جمشید ازرقما

This initial *ḳiṭ'as* is published in Spiegel's Chrestomathia Persica, p. 114.

Rubā'is on fol. 427^b, beginning:

شهری زبئی عشق تو بدگوست مرا آتج

A collection of letters in prose, defective at the beginning (two pages are left blank), on fol. 451^a; it opens abruptly thus: کک ملکه هندی فرستاد آتج

Tuḥfat-al-irḡkain, the famous mathnawī, composed by the poet during his pilgrimage to Makkah and Muddnah, and giving a description of Irāk-i-'ajam and Irāk-i-'arab, with the preface in prose, on fol. 474^b.

Beginning of the preface: خیر ما اعتمم المرنجباله
کلمه العجز مع قصور باله آتج

Beginning of the mathnawī on fol. 477^b:

ماتیم نظرکاران غشاک - زین حقه سبز و مهره خاک
comp. Sprenger, Catal., p. 463, and Rien ii. p. 560.

Another mathnawī, without a heading, on fol. 532^b, beginning:

برکوة خاک تنگ میدان - هم باش چو گوی اسیر چوگان

The ḳasidas were finished the 10th of Jumādā-alawwal, A. H. 1015 = A. D. 1606, September 13; the

whole MS. the 7th of Sha'bān, in the same year = A. D. 1606, December 8, by Muḥammad bin almahmūd Ḥamzah.

Ff. 543, 1 coll., each ll. 21, and a third on the margin of ff. 447^b-543, ll. 18; Naṣṭ'īk; illuminated frontispieces on ff. 1^a, 251^a, 358^a, 427^a, 474^a, 477^a, and 532^a; size, 10½ in. by 6½ in. [FRASER 61.]

561

Diwān-i-Khākāni (دیوان خاکنی).

The lyrical poems of Khākāni, containing:

Ḳasidas on fol. 1^b, in alphabetical order, except the initial one. Beginning:

دل من پیر تعلیمست و من طفل زبان دانش
دم تسلیم شرعش و سر زانو دبستانش

Tarjībāt on fol. 154^a, beginning:

ولا از جان چه بر خیزد یکی جوئی جانان شو
Marāṭhi (elegies) on fol. 197^a, intermixed with ḳasidas (on ff. 209^b-213^a), and one tarjībāt (on ff. 207^a-209^b). Beginning:

آن مصر میلکت که تو دیدی خراب شد
وان نیل مکرمت که شنیدی سراب شد

Ghazaliyyāt on fol. 217^a, beginning:

اهل بایستی که جان افشاندی
دل من از اهل جهان افشاندی

Muḳaṭṭa'at on fol. 230^b, beginning:

پاکا ملک قد فلک را - جز بهر پیچدم نکردی
Almarāṭhi min almuḳaṭṭa'at (elegies in the form of ḳiṭ'as), on fol. 271^b. Beginning:

آه دردا که شیخون اجل آتج

Alghazaliyyāt alḥakikah wa almahjaziyyah (the real and figurative odes), the real ones on ff. 279^b-282^b, the figurative ones on ff. 282^b-332^b. Beginning:

آنها که محققان راهند - در مسند فقر پادشاند

A new series of elegies on fol. 332^b, concluded by ḳasidas, ghazals, and ḳiṭ'as, all mixed together. Beginning:

بی باغ رخت جهان مینباد آتج

Rubā'iyāt on fol. 374^b, beginning:

ساقی رخ من رنگ نی گرداند
ناله زدل آهنگ نی گرداند

There is a lacuna after fol. 318.

Copied A. H. 999 = A. D. 1590-1591.

Ff. 388, ll. 23; Naṣṭ'īk; without ornaments; the last pages are put in a margin of modern white paper; all the margin, particularly in the first half, is filled with notes and explanations; bound in linen, with flowers of various colours; headings are prefixed to all the poems, except ff. 4^a, 36^a-44^a, 106^a-107^a, 111^a, 358^a-365^a, 366^a, 367^a-371^a. On fol. 45^a the first two lines are repeated by mistake; size, 12½ in. by 7 in. [ELLIOT 74.]

562

The same.

This copy consists of ḳasidas and ḳiṭ'as, mixed with ghazals and tarjībānds (two series, on ff. 117^b-136^a and 186^b-211^a, partly agreeing with Elliot 74, partly not). Beginning, on fol. 1^b, the same as in Elliot 74. This copy was finished the 12th of the second Jumādā,

A. H. 1006 = A. D. 1598, January 20. On the last page there are several rub'ās by Khāḡānī. On the first page is a seal with the following inscription: **احمد شاه بهادر فخر بادشاہ**. Accordingly it belonged to the library of the emperor Altmashāh (A. H. 1161-1167 = A. D. 1748-1754).

Ff. 312, 2 coll., each ll. 18; small Nasta'lik; size, 9¹/₂ in. by 5 in. [Ouseley 192.]

563

The same.

Contents:

Kaśidas on fol. 1^b; tarj'āt (on ff. 8^b, 12^b, 49^a, 53^a, 63^b, 67^b, 70^b, 80^a, 106^a, 110^b, 119^a, 121^b, 127^b, and 130^a, for the greater part agreeing with Elliot 74, ff. 154^b, 185^b, 162^b, 170^b, 166^a, 156^b, 174^b, 177^b, 159^b, 189^a, and 193^b, beginning **دل از ارجان آید**, ki'ās, and ghazals, put together without any order, and arranged in a manner quite different from that in Ouseley 192, except the first **دل من بپر تعلیست آید** on fol. 1^b. Headings are found only on ff. 4^b, 88^a, 88^b, 92^b, and 93^a.

Another series of poems on fol. 201^b, beginning:

منکوب طبعم آوخ منکوب طالع
بر عالم سکه سرازان من کران بوم

The second series corresponds to Ouseley 192, fol. 303^a, last line.

There is a lacuna after fol. 187.

Copied by Abū-allatīf Ḥabīb-allāh, dated the 27th of Jumādā-alawwal, A. H. 1011 = A. D. 1602, November 12.

Ff. 309, 2 coll., each ll. 21, and a third on the margin, ll. 32; very small but distinct Nasta'lik; illuminated frontispiece and some other ornaments on ff. 1^b and 2^a; large waterspots throughout; the first pages a little injured and effaced; size, 9¹/₂ in. by 5¹/₂ in. [Elliot 73.]

564

The same.

This copy contains kaśidas, ki'ās, etc. etc., like the preceding copies, but again in an entirely different arrangement. Its chief advantage is, that in many cases it has headings prefixed to the poems. Beginning the same. Dated by Jamāl-al-din of Jaunpūr the 17th of Jumādā-alākhar, A. H. 1011 = A. D. 1602, December 2.

Ff. 294, 2 coll., each ll. 23; Nasta'lik; size, 11¹/₂ in. by 6¹/₂ in. [Ouseley 352.]

565

The same.

Contents:

Kaśidas on fol. 1^b (beginning as in the other copies), without any order, intermixed with tarj'āt (on ff. 91^b **دل از ارجان**, comp. Elliot 74, fol. 154^b; 96^a, comp. 74, fol. 193^b; 108^a, comp. 74, fol. 207^a; 161^b; 179^a; 182^b, comp. 74, fol. 174^b; 186^b, comp. 74, fol. 177^b; 192^a, comp. 74, fol. 159^b; 196^a, comp. 74, fol. 182^b; 232^a, comp. 74, fol. 189^a; 234^b, comp. 74, fol. 185^b; 238^a; 242^b; 250^a, comp. 74, fol. 162^b; 253^b, comp. 74, fol.

166^a; 259^a, comp. 74, fol. 170^b; 264^a), and one elegy (on fol. 111^a).

Ghazaliyyāt and marāthi on fol. 268^a, beginning:

عشق و عهدی (!) نیکوان بدرد باد
وصل و هجر دوان بدرد باد

After fol. 333 there is a large lacuna, and on fol. 334 two and a half ki'ās are found.

A few leaves appear to be wanting after fol. 139.

Copied in the month Sha'bān, A. H. 1040 = A. D. 1631, March.

Ff. 334, ll. 19; careless Nasta'lik, written on paper of different colours; without ornaments; a great number of leaves gnawed by worms; many marginal notes; the headings written in red ink throughout; size, 9¹/₂ in. by 6¹/₂ in. [Elliot 75.]

566

The same.

This copy contains kaśidas, tarj'ābands, ghazals, ki'ās, and rub'ās, all mixed together without any order. Beginning the same as in the preceding copies. Finished the 5th of Rabi'ul-awwal, A. H. 1109 = A. D. 1697, September 21.

Ff. 476, 2 coll., each ll. 15-17; Nasta'lik; greatly damaged by worms; size, 9¹/₂ in. by 4¹/₂ in. [Ouseley Add. 133.]

567

The same.

This copy, much worm-eaten and injured, contains kaśidas, ghazals, ki'ās, and rub'ās, mixed together without any order. Beginning, on fol. 1^b, different from that in the other copies:

کار من بالا نیکمگرد دین شب بلا
در مضمیق حادثاتم بست بند عنا

Another series of rub'ās on fol. 353^b, beginning:

خانای اگر ز راحت رنگی نیست آید

corresponding to Fraser 61, fol. 428^b, and Salemann's edition of Khāḡānī's rub'ās, St. Petersburg, 1875, No. 46. The greater part of the margin is covered with additions and explanations. There is also a great number of interlinear glosses.

The proper order of ff. 226-235 is: 226, 228-230, 227, 234, 231-233, 235. No date.

Ff. 369, 2 coll., each ll. 21; Nasta'lik; size, 10¹/₂ in. by 5¹/₂ in. [Walker 99.]

568

The same.

This copy contains kaśidas, ghazals, and a great number of tarj'āt and tarkilbands, mixed together (a longer series of tarj'āt bands on ff. 37-84, almost completely agreeing with those in Elliot 75 and 74, but in a different order). Beginning the same as in the other copies. Lacunas after ff. 93 and 101. The ki'ās and rub'ās are wanting, only one ki'āh (consisting of two baits) is found on fol. 34^b.

Various readings and occasional notes on the margin. Most of the headings are found in.

Ff. 311, ll. 17; Nasta'lik; small illuminated frontispiece, the first two pages ornamented; gilt edges, binding dark blue with gold arabesque; incomplete at the end; size, 6¹/₂ in. by 3¹/₂ in. [Elliot 76.]

569

The same.

This copy, like Elliot 76, contains only *kašidas*, *tarji'at* (on ff. 42^a-49^b), and a longer series resembling that in Elliot 74, 75, 76 on ff. 140^b-172^b), and *ghazals* (principally from fol. 172^b to the end).

This copy is, no doubt, defective, as there are wanting the *kit'as*, *rub'ais*, and the date.

Ff. 184, ll. 25; *Nasta'lik*; without ornaments; some marginal notes; headings (in red ink) are found only as far as fol. 18; size, 12½ in. by 6½ in. [ELLIOT 77.]

570

The same.

This copy contains only *kašidas* in alphabetical order, and is therefore styled, in a notice on fol. 1^a, *الجزء الاول*, *من كتاب خاتانی*, the *first part* of Khākāni's *diwān*. Beginning as usual.

On fol. 1^a it is stated that this MS. was bought the 26th of Jumādā-althāni, A. H. 1129 = A. D. 1717, June 7.

About one half of the copy is accompanied with marginal and interlinear glosses.

Ff. 225, 2 coll., each ll. 17; *Nasta'lik*; size, 9½ in. by 5½ in. [WALKER 74.]

571

The same.

In spite of several large lacunae, for instance, after ff. 101, 117, 121, and 169, and the worm-eaten state of the whole MS., it is of especial value on account of its rich and most interesting marginal glosses, which throw a very desirable light on the great intricacies and obscurities of the poet's style. Beginning as usual:

دل من پیر تعلیمست *البحر*

No date.

Ff. 296, 2 coll., each ll. 17; *Nasta'lik*; size, 9½ in. by 6½ in. [BODL. 748.]

572

Sharh-i-Diwan-i-Khākāni (شرح دیوان خاتانی).

Muhammad bin Dā'ūd 'Alawī Shādiyābādī's commentary on Khākāni's *kašidas*, beginning: *جواهر زواهر*. *سیاس بقیاس* و *نزهت حضرت* صمدیت را *جلّ الی*

Only the difficult verses are explained, comp. Rieu ii, p. 561, and A. Sprenger, Catal., p. 462. Ff. 158-208 are misplaced and must be read in this order: 158, 165-207, 159-164, 208.

This copy was finished by Maulānā Nīmat-allāh ibn Jamāl-ad-dīn Maḥmūd (living in the village of Akbarpur, in the district of Faridābād belonging to Lāhūr and commonly called Jūyān) in the month Shawwāl, A. H. 1042 = A. D. 1633, April-May.

Ff. 217, ll. 19; clear and distinct *Nasta'lik*; size, 9½ in. by 5½ in. [FRASER 63.]

573

Another copy of the same commentary.

The text of this copy begins at once with the initial bait of Khākāni's well-known *kašidāh*:

دل من پیر تعلیمست *البحر*

First words of the commentary: *دل نفس*، *نافذ*، *ارگوندد* *روح انسانی* *وآن لطیف* *رثانی* *است* *البحر* corresponding to Fraser 63, fol. 2^a, ll. 7 and 8. The proper order of ff. 1-41 is: 1-24, 33-40, 25-32, 41.

No date. This MS. belonged formerly to M. Garcin de Tassy's library, but the statement in the 'Catalogue des livres orientaux, etc., composant la bibliothèque de feu M. Garcin de Tassy,' Paris, 1879, p. 262, No. 2926, that the commentator's name was 'Moulauī Mohammed Naṣir Sahib,' is not at all confirmed by the colophon, which simply runs thus: *تمام شد نسخه شرح قصائد خاتانی* *بوت عمر بدر دولت مولوی محمد ناصر صاحب بمختص (مختص) بمهر (نصر) صاحب مقدم* *البحر*.

The copyist was Khudrat-allāh of Murahidābād.

Ff. 349, ll. 15; careless *Nasta'lik*, mixed with *Shikasta*; size, 7½ in. by 4½ in. [QUELLEY ADD. 181.]

574

Another copy of the *Tuhfat-al-Firākāni*.

Beginning of the prose preface: *خير ما اعتمد المرء بحاله كلمة العجز* *البحر*.

Beginning of the mathnawī: *ماتيم نظارگان غمناك* *البحر*.

On the margin many explanations are added. Edited with a commentary at Āgra (lithographed), 1855; see Trübner's Record, No. 22, p. 390; a selection from the same has been printed at Lahore, 1867.

This copy was finished in the Muharram of A. H. 1063 = A. D. 1652, December, in Shāhjahān's reign, by Sayyid Naṣir; the owner was Shāh Ja'far in Katak (كتاك).

Ff. 118, 2 coll., each ll. 15; *Nasta'lik*; size, 9 in. by 4½ in. [QUELLEY 69.]

575

The same.

The first leaf of this MS. was wanting; it has been completed by Sir W. Ouseley.

No prose preface. It begins at once with the initial bait of the mathnawī.

The margin is covered, and the lines are interspersed with explanatory notes, particularly from fol. 39 to the end.

This copy was made by Habib-allāh, and finished the 16th of the second Jumādā of the third year of Aḥmad Shāh, viz. A. H. 1163 = A. D. 1750, May 23.

Ff. 111, 2 coll., each ll. 15; large, clear *Nasta'lik*; size, 10½ in. by 6½ in. [QUELLEY 383.]

576

The same.

The prose preface is found here on ff. 1^b-7^b, the mathnawī begins on fol. 9^b. Many glosses and additions on the margin. No date.

Ff. 124, 2 coll., each ll. 14; *Nasta'lik*; illuminated frontispiece on fol. 9^a; ff. 9^b and 10^a splendidly adorned; size, 6½ in. by 3½ in. [FRASER 62.]

577

The same.
Numerous interlinear and marginal glosses. No preface. The mathnawī concludes on fol. 110^a; on fol. 110^b there follows a *الم* *مرتب اعداد تمام كلام الله*; and on fol. 111^a the fragment of a treatise on twenty-five peculiarities of *سورة اخلاص*, beginning: *بأنك أمير المؤمنين امام المتقين على ابن ابي طالب استخرج سورة اخلاص الله*.

Ff. 111, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 3½ in. [USLEET ADD. 91.]

578

The same.
A quite modern copy of the same. Finished A. H. 1201 = A. D. 1786-1787.

Ff. 1-69^a, 2 coll., each ll. 15, and a third on the margin, ll. 12; small Nasta'liq; the original leaves are put into another margin; fol. 41 supplied by another hand; size, 7½ in. by 4½ in. [USLEET ADD. 107.]

579

The same.
Another copy without preface, dated in a modern hand the 16th of Rabi'-althani, A. H. 1209 = A. D. 1794, November 10.

Ff. 109, 2 coll., each ll. 15; Nasta'liq; a great number of leaves are supplied by a modern European hand; size, 8½ in. by 4½ in. [ELLIOT 384.]

580

Sharh-i-Tuhfat-al-'irākain (شرح تحفة العراقيين).
A commentary on Khāḳāni's *Tuhfat-al-'irākain*, the author of which is called in the subscription *غلام محمد نحوي* (Ghulām Muḥammad). It begins, without an introduction, with the explanation of the first verse: *ماقيم نظارگان الخ کلمه زين تعلق بغمناک*.
دارد. یعنی غمناکي ما ازین حقّه وسهر است.

This copy was finished the 5th of Safar, A. H. 1224 = A. D. 1712, March 14. From the *کری* (i.e. *کهنی*) occurring in the subscription, we conclude that it was copied in India: تمام شد شرح تحفة العراقيين من تصنيف غلام محمد نحوي (مغوشی) دارن نعم مفر المطهر سه 1124 هجری روز دوشنبه چهارکری اخر ماند.

Ff. 141, ll. 17; cursive Nasta'liq; size, 8½ in. by 4½ in. [USLEET 61.]

581

Sharh-i-Tuhfat-al-'irākain.
Another commentary on the same work, very badly written and consequently very difficult to read. It is probably identical with the commentary of 'Abd-alsalām (composed A. H. 1057 = A. D. 1647, see A. Sprenger, Catal., p. 463, No. 322, and the copy in the India Office, No. 642), but is unfortunately defective at the beginning. Ff. 1-5 appear to form the introduction; on fol. 6^b the commentary opens with the first bait of the mathnawī: *ماقيم نظارگان الخ*.

Another part begins on fol. 20^a. The text of the poem is not marked, being unseparated from the commentary. Many additions on the margin.

Copied A. H. 1076 = A. D. 1665-1666, at Shāhjahānābād.

Ff. 93, ll. 20-23; Shikasta; size, 10½ in. by 5½ in. [WALKER 90.]

582

Diwān-i-Zāhir Fāryābi (دیوان ظهیر فاریابی).
The Diwān of Zāhir-aldin Tābir bin Muḥammad of Fāryāb, who died in Tabriz A. H. 598 = A. D. 1202, comp. Rieu ii. p. 563; A. Sprenger, Catal., p. 579; Ouseley, Biogr. Notices, p. 154; and Butkhāna, No. 20.
Contents:

The same preface, which is quoted by Sprenger, on fol. 1^a, written by a contemporary of Majd-i-Hamgar, who collected Fāryābi's poems and dedicated them to Majd-aulaḥ wa aldin Ahmad bin Muḥammad (comp. ff. 5^a, ll. 8-12, and 5^b, ll. 1-2). The beginning is wanting; it opens with the words: *خلقت الافلاك وجمال جلال او الخ*.

Kāshidas on fol. 7^b, intermixed with a great number of *kiṭ'as* (for instance, on ff. 75^b, 76^b, and towards the end, some ghazals, and one short mathnawī (on fol. 81^a). Beginning:

جو زمرو وقت صبح از افق بسازد جنگ
زمانه تیر کند ناله مرا آهنگ

The initial verse quoted in Sprenger is found here on fol. 128^b.

Rubā'is, on fol. 149^a, defective at the end. Beginning:

ای خیل ستارگان سپاه و حشمت
دوران فلک مطیع تیغ و قلمت

There is a lacuna after fol. 24. Printed, Calcutta, A. H. 1245.

Ff. 157, ll. 12; Nasta'liq; incomplete both at the beginning and the end; illuminated frontispiece on fol. 7^a; ff. 1^a, 7^a, and 8^a are sumptuously adorned; ornamented headings or corners throughout; size, 7½ in. by 4½ in. [ELLIOT 119.]

583

Another copy of the same.
This copy contains:
A short fragment of the same preface as in Elliot 119 on fol. 1^a, without beginning or end. The first words are *نفل معلوم خود هر يك الخ* (Elliot 119, fol. 4^b, l. 10), and the last *چو مشک فاشم* (Elliot 119, fol. 6^b, l. 2).

Kāshidas, *kiṭ'as*, etc., on fol. 2^b, introduced by a rubā'i, beginning: *ای سر تو رو سینۀ هر صاحب راز*, and concluded by a short mathnawī, which is different from that in Elliot 119. The initial kāshidah is the same as in the preceding copy: *جو زمرو الخ*. The order is neither alphabetical nor agreeing with that in Elliot 119.

Rubā'is on fol. 116^a. Beginning the same as in Elliot 119.

This copy was finished the 26th of Rajab, A. H. 1015 = A. D. 1606, November 27. There is added a full notice

of *Zahīr Fāryābī*, extracted from *Daulatshāh's* *tadhkirah*, by Sir Gore Ouseley.

Ff. 118, ll. 15 (on fol. 79 only ll. 8); *Nasta'liq*, written on paper of various colour; many blanks and omissions (for instance, on ff. 9^a, 26^a, 64^a, 60^b, 117^b, etc.); illuminated front-piece on fol. 2^b; ff. 2^b and 4^a adorned; some leaves (ff. 25, 26, 60, and 79) supplied by another hand; size, 9 in. by 4½ in. [ELLIOT 120.]

584

A third copy of the same *diwān*.

Contents:

Kāshidās, without any order, on fol. 1^b, beginning:

سجده دم که شدم مرم سرای سرور آتج
corresponding to Elliot 119, fol. 128^a last line but one.

Two *tarjīh*s on ff. 13^a and 42^b; the first begins:

دوش چون زلف بشانه زدند آتج
the second:

خیز ای نگار حسن آتج

Mukatta'at on fol. 78^b, beginning:

زمانه دار کشور گشای نصرت و دین
ایا عبیر تو از راز آسمان آگاه

Ghazals and *rubā'is* on fol. 105^a, beginning:

گر گل رخسار عزم گلستان کند
گل بتماشای او روی به بستان کند

No date. On the fly-leaf the same account of the poet as in Elliot 120.

Ff. 114, ll. 15; *Nasta'liq*; illuminated front-piece, the first two pages richly embellished; size, 8½ in. by 5 in.

[ELLIOT 421.]

Nizāmi (Nos. 585-619).

585

Khamsa-i-Nizāmi (نظمی). (خمسه نظامی).

'The five treasures' (پنج گنج) of Jamāl-aldin Abū

Muhammad Ilyās bin Yūsuf bin Mu'ayyad Nizām aldin of Ganja, who probably died about A. H. 598 or 599 = A. D. 1201-1202; compare Rieu ii. p. 564 sq.; W. Bacher, *Nizāmi's Leben und Werke*, Leipzig, 1871, English translation, London, 1873 (reprinted in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 103-244); Sir Gore Ouseley, *Notices of Persian Poets*, p. 43; A. Sprenger, *Catal.*, p. 519; G. Flügel i. p. 503; A. F. Mehren, p. 34; Cat. Codd. Orient. Lugd. ii. p. 109; J. Tornberg, p. 94; J. Aumer, p. 10; Zenker ii. pp. 39, 40, etc. Lithographed in Bombay, 1834 and 1838; in Teheran, A. H. 1261. Edited at Tabriz, 1845; vide Trübner's Record, Nos. 66, 67, p. 99.

Contents:

1. مخزن الاسرار, No. 274, fol. 1^b, dedicated to Sultān Bahā'ushāh, and composed, according to the last verse, A. H. 552:

(از گهی!) هجرت شده تا این زمان
یانس و بنیاد و دو افزون برکن

but the correct date is most likely A. H. 572 or 573. Beginning:

بسم الله الرحمن الرحيم - هست کلید در گنج حکیم

Edited by N. Bland, London, 1844, to which edition

the author's biographies of *Daulatshāh* and *Luft-'All Beg* are prefixed; lithographed in Cawnpore, 1869.

2. *خبر و شیرین*, on fol. 27^b, composed A. H. 576, and dedicated to Sultān Sa'id Tughhrul bin Arslan (who ascended the throne A. H. 573), the Atābeg Abū Ja'far Muḥammad, and Kizil Arslan, the brother and afterwards successor of the Atābeg. Beginning:

خواندا در توفیق بکشی - نظامی را ره تعقیب بنمای

Lithographed at Lahore, A. H. 1288; comp. also Hammer's *Schirin*, Leipzig, 1869.

It is dated by the copyist the 25th of Ramadān, A. H. 766 = A. D. 1365, June 15.

3. *لیلی و مجنون*, on fol. 93^b, composed A. H. 584, and dedicated to Sultān Abū-almuẓaffar Shirwānshāh. Beginning:

ای نام تو بهترین سر آگاه - بی نام تو نامه کی کنم باز

Translated into English by J. Atkinson, Laili and Majnun, 1836; edited at Lucknow, 1870. See Trübner's Record, No. 65, p. 81.

Dated by the transcriber the 12th of Shawwāl, A. H. 766.

4. *تمه بهرام پیکر*, No. 275, fol. 1^b, also called *تمه بهرام پیکر*, composed A. H. 593 and dedicated probably to the Atābeg Nūr-aldin Arslan (who ascended the throne of Masul in A. H. 589). Beginning:

ای جهان دیده بود خویش از تو
هیچ بودی نبوده پیش از تو

Lithographed Bombay, 1849; Lucknow, 1873; comp. also F. v. Erdmann's 'Behrangur und die russische Fürstentochter,' Kasan, 1844.

Dated the beginning of Shawwāl, A. H. 766.

5^a. The first part of the *akskand-nāmeh*, on fol. 52^b, called *akskand-nāmeh* or *shab-nāmeh*, dedicated to Nusrat-aldin, who succeeded the Atābeg Kizil Arslan in Tabriz, A. H. 587, and beginning:

خدایا جهان پادشاهی تراست
زما خدمت آید خدائی تراست

Comp. F. v. Erdmann, *De Expeditione Russorum Berdasm versus Kasan*, 1826; Clarmoy, *Expédition d'Alexandre contre les Russes*, St. Petersburg, 1829; and F. Spiegel, *Die Alexandersage bei den Orientalen*, Leipzig, 1851, pp. 33-50. Edited Calcutta, 1812, reprinted 1825.

'The Secunder Nama of Nizami; with a selection from the works of the most celebrated commentators, by Beder Ali and Mir Hosain Ali.' Before this the first part (the text alone) was printed in 1810, Calcutta: 'Selections for the use of the Students of the Persian Class; vol. iv.' English translation by H. Wilberforce Clarke, London, 1881. Also lithographed at Bombay and Lucknow. Dated Muharram, A. H. 767.

5^b. The second part of the *akskand-nāmeh*, on fol. 123^b, called *akskand-nāmeh* or *shab-nāmeh*, dedicated to Malik 'Izz-aldin Mas'ud. About the conflicting statements concerning the date of both parts compare Rieu ii. p. 568 sq. The present copy contains on fol. 151^a, last line sq., the same rhymed epilogue, containing the record of Nizami's death, which is noticed by Rieu ii. p. 564. It is headed: *انجامش*

روزگار نظامی علیه الرحمة

خرد هر کجا گنجی آرد دیدید - ز نام خدا سازد آنرا کلید

Edited by A. Sprenger, Calcutta, 1852 and 1869.

The usage of the names *شرفنامه* and *اقبالنامه*, which are of post-Nizāmīn origin, has never been definitely settled in the East, as in different MSS. *شرفنامه* is applied to the first part, *اقبالنامه* to the second, and vice versa. See A. F. Mehren, p. 35, note. Compare also W. Bacher, pp. 101-171, and Dr. Ekhé, *Alexanders Zug zum Lebensquell, Sitzungsberichte der bayerischen Academie*, 1871, pp. 343-405.

Dated the beginning of the first Rabi', A. H. 767 = A. D. 1365, November. The name of the copyist is Ahmad bin Alḥusain bin Sāna (أحمد بن الحسين بن سانة).

No. 274, ff. 141; No. 275, ff. 152; each page 4 coll., each col. 14 ll.; the frontispieces of the single poems are illuminated, but some of them are injured; the titles are written in Kufi; of the first two leaves two columns were torn away, but they have been completed by Sir W. Ouseley; ff. 21-37 in No. 274 are written by a more modern hand in Nasta'liq, all the rest in Naṣḥī; size, 10½ in. by 6½ in. [Ouseley 274, 276.]

588

The same.

1. *مغز الاسرار*, on fol. 1^b.
2. *هفت پیکر*, on fol. 52^b.
- 3^a. *اسکندر نامه*, first part on fol. 113^b.
- 3^b. *اسکندر نامه*, second part on fol. 193^b.
4. *مغز الاسرار*, on fol. 224^b.
5. *خسرو و شیرین*, on fol. 253^a.

At the end of the second part of the *Iskandarnāma*, the copyist has given his name, *حسین التونی*, and the date, the 14th of Dhū-alḥijjah, A. H. 841 = A. D. 1438, June 8.

The MS. was originally bound in this order: 4, 5, 1, 2, 3.

Ff. 324, 4 coll., each ll. 23; Nasta'liq; illuminated frontispieces; size, 12½ in. by 8½ in. [Ouseley 304.]

587

The same.

1. *مغز الاسرار*, on fol. 2^b. Dated the 8th of Jumādā-thānī, A. H. 906 = A. D. 1500, 30th of December.

2. *خسرو و شیرین*, on fol. 32^b.
3. *لیلی و مجنون*, on fol. 101^b.
4. *هفت پیکر*, on fol. 158^b.

5^a. *کتاب شرفنامه اسکندری* (the first part of the *Iskandarnāma*), on fol. 221^b. Dated the 5th of Dhū-alḥijjah, A. H. 906 = A. D. 1501, 22nd of June.

5^b. *کتاب اقبالنامه اسکندری* (the second part of the *Iskandarnāma*), on fol. 300^b.

The whole copy is dated Saturday, the 22nd of Muḥarram, A. H. 907 = A. D. 1501, August 7, by Na'im-aldu, the Kātib of Shirāz.

Ff. 346, 4 coll., each ll. 21; small Nasta'liq; illuminated frontispieces on ff. 2^a, 3^a, 52^a, 101^a, 158^a, 221^a, and 300^a; ff. 2^b and 3^a sumptuously adorned; small ornaments throughout the whole MS.; large pictures on ff. 1^b, 15^b, 25^b, 345^b, and 346^b; smaller ones on ff. 17^a, 22^a, 43^a, 55^a, 60^a, 63^a, 68^a, 73^a, 81^a, 92^a, 97^a, 111^a, 115^a, 119^a, 123^a, 127^a, 134^a, 142^a, 150^a, 169^a, 174^a, 178^a, 183^a, 190^a, 193^a, 196^a, 200^a, 206^a, 210^a, 236^a, 242^a, 251^a, 258^a, 264^a, 270^a, 271^a, 297^a, 300^a, 310^a, and 332^a; gilt edges; binding red and gold; size, 11½ in. by 6½ in. [Elliot 192.]

588

The same.

1. *مغز الاسرار*, on fol. 1^b.
2. *خسرو و شیرین*, on fol. 28^b.
3. *لیلی و مجنون*, on fol. 107^b.
4. *هفت پیکر*, on fol. 159^b.
- 5^a. *اقبالنامه*, first part (here styled *اسکندری*), on fol. 218^b.
- 5^b. *شرفنامه*, second part (here styled *اسکندری*), on fol. 293^b.

Copied A. H. 956 = A. D. 1549.

Ff. 350, 4 coll., each ll. 23; small but clear Nasta'liq; illuminated frontispiece at the beginning of each *mathnawī*; the first two pages sumptuously adorned; pictures on ff. 13^a, 41^a, 72^a, 90^a, 117^a, 131^a, 132^a, 176^a, 181^a, 190^a, 197^a, 202^a, 207^a, 232^a, 245^a, and 274^a; size, 12½ in. by 7½ in. [Māsner 579.]

589

The same.

1. *مغز الاسرار*, on fol. 1^b.
2. *خسرو و شیرین*, on fol. 33^b.
3. *لیلی و مجنون*, on fol. 119^b.
4. *هفت پیکر*, on fol. 178^b.
- 5^a. *اسکندر نامه*, first part, on fol. 246^b.
- 5^b. *اسکندر نامه*, second part, on fol. 336^b.

At the end the copyist states his name to be Mir 'Ali *کاتب الفکر لفقیر الذنب میر علی غفر الله ذنوبه* (ستر) *بسی فقیر باباشاه* (Bābāshāh), and on fol. 32^b, *Bābāshāh* (تحریر یافت); the handwriting is the same throughout. Perhaps this is the same Bābāshāh who wrote to Jāmi's commentary of the *Kāfiyyah*; see H. Khalfā v. p. 114. No date. The writing seems to indicate the tenth century of the Hijrah.

Ff. 384, 4 coll., each ll. 19; Nasta'liq; illuminated frontispiece at the beginning of each *mathnawī*, all brilliantly executed; pictures on ff. 57^a, 81^a, 199^a, and 276^a, of high perfection; size, 11½ in. by 7½ in. [Ouseley 314.]

590

The same.

1. *مغز الاسرار*, on fol. 1^b, beginning: *فاخته فکر و ختم سخن - نام خدائیت برو ختم کن* (the second bait of the other copies, the first being wanting here). Copied at Samarkand, A. H. 989 = A. D. 1581, by *خوارند محمد شیخ*, on fol. 42^b.
 2. *خسرو و شیرین*, on fol. 42^b.
 3. *لیلی و مجنون*, on fol. 139^b.
 4. *هفت پیکر*, on fol. 218^b.
 5. *اسکندر نامه* (only the first part), on fol. 300^b.
- On fol. 312^a, at the beginning, *one* hemistich is wanting: *بکار زن مرده پراختند*; comp. Elliot 192, fol. 231^b, l. 12.

The whole copy is dated A. H. 1010 = A. D. 1601, 1602.

Ff. 413, 3 coll., each il. 19; Nasta'lik, written by different hands; five illuminated frontispieces on ff. 1^a, 2^a, 139^a, 218^a, and 300^a; the first two pages richly adorned; a little worm-eaten; many headings forgotten; ff. 217 and 229 left blank; gilt edges; binding dark blue and gold; size, 10½ in. by 6½ in. [ELLIOT 193.]

591

The same.

1. مخزن الاسرار, on fol. 1^b.
2. خسرو و شیرین, on fol. 29^b.
3. لیلی و مجنون, on fol. 120^b.
4. هفت پیکر, on fol. 181^b.
- 5^a. شرفنامه اسکندری, on fol. 253^b.
- 5^b. اقبالنامه اسکندری, on fol. 336^b.

Ff. 360 and 361 must be inserted between ff. 3 and 4; fol. 362 is the direct continuation of fol. 359; some lacunae after ff. 271, 275, and 277. On the fly-leaf there is written by Sir Gore Ouseley the same account of Niẓāmī's Khamsah which is found in his Biographical Notices.

Copied by 'Abd-aljabbar of Shirāz, in the month Rāmādān, A. H. 1021 = A. D. 1612, October–November.

Ff. 383, 4 coll., each il. 20; clear and distinct Nasta'lik; illuminated frontispieces on ff. 1^a, 29^a, 120^a, 181^a, 253^a, and 336^a; very fine pictures—much better than usual—are found on ff. 45^b, 53^b, 60^b, 79^b, 80^b, 99^b, 106^a, 111^a, 147^b, 161^b, 194^a, 203^a, 209^b, 216^a, 220^a, 224^a, 228^b, 235^a, 240^a; blank spaces left for pictures on ff. 123^a, 136^a, 183^b, 253^a, 256^b, 285^a, 290^b, 304^a, 312^a, and 326^a; eastern binding, with flowers; all the headings written on a gold ground; size, 13½ in. by 8½ in. [ELLIOT 197 (G. O.),]

592

The same.

1. مخزن الاسرار, on fol. 1^b.
2. خسرو و شیرین, on fol. 31^b.
3. لیلی و مجنون, on fol. 105^b.
4. اسکندر نامه, first part, on fol. 165^b. The second part is wanting.
5. هفت پیکر, on fol. 252^b.

The name of the scribe occurs on fol. 164^a, سلطان سلیمان, and محمد تابدیادی البازری, and two dates, one on fol. 252^b, Rāmādān, A. H. 1056 = A. D. 1646, October, and one on fol. 317^b, Safar, A. H. 1056 = A. D. 1646, March, whence it appears that the last poem, Haft Paikar, ought to be bound before the Iskandarnāma.

Ff. 317, 4 coll., each il. 20; small, clear Nasta'lik; all five poems have most richly illuminated frontispieces, each of a different pattern; there are pictures on ff. 37^b, 41^a, 42^b, 74^b, 285^a, 288^b, 295^a; the paper is sprinkled with gold; size, 10½ in. by 6½ in. [Ouseley 317.]

593

The same.

1. مخزن الاسرار, on fol. 1^b.
2. خسرو و شیرین, on fol. 38^a.
3. اسکندر نامه, first part, on fol. 152^a. The last haits of it run thus:

بنارنج پانصد نود هفت سال
که خوانده را ز زنگیر ملال

نوشتم من این نامه را در جهان
که تادور بود از جهان تا جهان
رسال چارم معترم بُداست
رسالت (زساعت: 317 Ouseley) گذشته چهارم بُداست
خجسته همیشه چو سرو جوان
بماناد در بزم شاه جهان
بیا ساقی آن جام رخشنده می
بدم نه که انسرده کشتن زمی
که تا از می خوشگوار افکنم
بی کان خوشترست جان در تنم

The same verse and a few more are also found in Ouseley 317, fol. 252^b, according to which the date of the first part would be Muharram, A. H. 597 = A. D. 1200; comp. Rieu ii. p. 568.

4. هفت پیکر, on fol. 261^a.

5. لیلی و مجنون, on fol. 342^a.

This copy was finished by Hamid 'Alī, the 23rd of Rāmādān, A. H. 1230 = A. D. 1815, August 29.

Ff. 412, 2 coll., each il. 15, and a third on the margin, il. 34; distinct Nasta'lik; headings in red ink, no other ornaments; size, 12 in. by 7½ in. [ELLIOT 196.]

594

The same.

Contents:

1. مخزن الاسرار, on fol. 2^b.
2. خسرو و شیرین, on fol. 35^b.
3. لیلی و مجنون, on fol. 122^b.
4. هفت پیکر, on fol. 180^b.
- 5^a. اسکندر نامه (that is, the first part, commonly called Shurf-nāma), on fol. 246^b.
- 5^b. اقبالنامه (the second part of the اسکندر نامه), on fol. 340^b.

Not dated.

Ff. 384, 4 coll., each il. 19; Nasta'lik, written on brown paper; a very luxurious MS., particularly ff. 12-28, 17^a, 18^a, 32^a-36^a, 51^b, 52^a, 109^b, 110^a, 122^a, 123^a, 132^a, 133^a, 142^a, 144^a, 155^a, 156^a, 170^b-181^a, 198^a, 199^a, 209^a, 209^b, 223^a, 224^a, 239^a, 240^a, 245^a-247^a, 265^a, 266^a, 279^a, 280^a, 294^a, 295^a, 340^a, and 347^a are most splendidly adorned; besides, there are fine pictures on ff. 1^a, 2^a, 18^a, 34^a, 35^a, 51^b, 110^a, 132^a, 144^a, 155^a, 180^a, 199^a, 223^a, 240^a, 245^a, 246^a, 249^a (a very small one), 266^a, 268^a, 294^a, 317^a, 329^a, 340^a, and 360^a; illuminated headings throughout; gilt edges; binding in red and gold; size, 10½ in. by 6½ in. [ELLIOT 194.]

595

The same.

This copy is older than some of the preceding ones, dated A. H. 999 = A. D. 1590, 1591, at Ahmādābād in Gujarāt, but the first methnawī, viz. the مخزن الاسرار, is entirely wanting here.

1. خسرو و شیرین, on fol. 1^b.
2. لیلی و مجنون, on fol. 76^b.
3. هفت پیکر, on fol. 123^b.

4^a, شرفنامه اسکندری, on fol. 177^b.

4^b, اقبالنامه اسکندری, on fol. 244^b.

The right order of ff. 85-95 is: 85, 92-94, 86-91, 95. Fol. 169 must be put after fol. 177.

Ff. 273, 4 coll., ll. 25; Nasta'liq; a little worm-eaten; large waterpots throughout; small illuminated frontispiece at the beginning of each mathnawi; some lines on the first page are seriously damaged; size, 9½ in. by 6½ in. [ELLIOT 196.]

598

Three mathnawis by Niẓāmī.

This splendid copy, dated by Mitrak bin Khwājagi of Balkh, A. H. 980 = A. D. 1572, 1573, at Samarkand, contains:

1. لیلی و مجنون, on fol. 1^b.

2. هفت بیکر, on fol. 62^b.

3. اقبالنامه اسکندری (here meant for the first part of the Iskandarnāma, as the beginning shows: خدا یا جهان پادشاهی تراست), on fol. 132^b.

Ff. 217, 4 coll., each ll. 19; excellent Nasta'liq; illuminated frontispiece at the beginning of each mathnawi; pictures on ff. 13^b, 33^b, 43^b, 88^a, 96^a, 99^a, 103^a, 108^a, 114^a, 119^a, 148^a, 162^a, 178^a, and 192^a; size, 12 in. by 8 in. [DOUCE 348.]

597

Khulāṣa-i-Khamsa-i-Niẓāmī (خلاصه خمس نظامی).

Extracts from Niẓāmī's five mathnawis, arranged in thirty-seven chapters according to the subjects of which they treat, and introduced by a preface in prose; comp. Rieu ii. p. 575.

Beginning of the preface: در اصحاب دولت و ارباب
مکنت واجب و لازمست که بعد از قرأت قرآن الع

The first chapter (در توحید و مناجات), this heading, being omitted here, has been supplied from the following copy) begins with the first bait in the مناجات of الاسرار on fol. 3^a:

ای همه هستی ز تو پیدا شد - خاک معیبت از تو توانا شد

No date. Copied by Muḥammad Kīwām of Shīrāz.

Ff. 51, 3 coll., each ll. 10; clear Nasta'liq; illuminated frontispiece, the first two pages richly adorned; size, 6½ in. by 4½ in. [OUSLEY ADD. 106.]

598

The same.

This copy is defective in the beginning. It opens abruptly in the preface thus: بر نقش و آبتی و ممرای
از آن متفقتن الع

The first chapter begins here on fol. 113^a, l. 7. No date.

Ff. 112-156, 3 coll., each ll. 12, 13; Nasta'liq; size, 8½ in. by 5 in. [BOUL. 102.]

599

The same.

This copy has only a few lines in prose, beginning thus: با ندمای شیرین مقال الع and is arranged in

thirty-five chapters only. Dated the 6th of Muḥarram, A. H. 1152 = A. D. 1739, April 15, at Ahmādābād.

Ff. 42, 3 coll., each ll. 15; Nasta'liq; size, 8½ in. by 4½ in. [WALKER 44.]

600

Makhzan-alarār.

Another copy of the Makhzan-alarār, copied at Patna in the time of Sa'idkhān Bahādur Zafarjāng, and dated the 16th of Muḥarram, A. H. 1059 = A. D. 1649, January 30. Beginning as usual.

Inner margin, ff. 30^a-77^a; Nasta'liq. [OUSLEY 302.]

601

The same.

Copied A. H. 1201 = A. D. 1786, 1787.

Ff. 70-123, 3 coll., each ll. 15, and a third on the margin, ll. 12; small Nasta'liq; size, 7½ in. by 4½ in. [OUSLEY ADD. 107.]

602

The same.

No date.

Ff. 1-93, 3 coll., each ll. 12; Nasta'liq; size, 7½ in. by 6 in. [MARSH. 369.]

603

The same.

No date.

Ff. 67, 3 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 7½ in. by 4½ in. [SALE 29.]

604

Khusrāu and Shīrīn.

Another copy of Khusrāu and Shīrīn, dated the second Sunday in the month Shawwāl, A. H. 990 = A. D. 1582, November 7, at Shīrāz. Beginning as usual. The right order of ff. 21-277 is: 21, 23-80, 82, 81, 84, 83, 85-155, 22, 156-270, 277.

Margin-column, ff. 3^a-170^a and fol. 277^a, ll. 24; Nasta'liq; illuminated headings and corners. [ELLIOT 239.]

605

Lailā and Majnūn.

Another copy of Lailā and Majnūn, dated A. H. 981 = A. D. 1573, 1574 (so we conjecture from the defective date مد و هشتاد و یک, but it may be as early as A. H. 881).

Ff. 153, 3 coll., each ll. 15; splendid Nasta'liq; the first two pages beautifully adorned with gold, ultra-marine, and other bright colours; all the margins are of various hues and sprinkled with gold; illuminations throughout; pictures on ff. 31^a, 44^a, 59^a, 68^a, 75^a, 80^a, 105^a, 132^a, and 146^a; unfortunately many leaves are greatly damaged, the last ones especially being almost entirely destroyed; bound in red velvet; size, 10½ in. by 6½ in. [OUSLEY ADD. 137.]

606

Large fragments of the same Lailā and Majnūn.

Beginning, end, and some middle parts of the poem are wanting. The first fragment, beginning on fol. 11^a with this bait:

تا چند زمین نهاد بودن - سیلی خور خاک رند بودن

and ending thus :

آن گردن طوق بند آزاد - افسوس بود ز تیغ فولاد
corresponds to Ouseley 274, fol. 97^b, l. 5—fol. 113^b, l. 11.

The second and third fragments (beg. on ff. 73^a and 103^b) correspond to Ouseley 274, fol. 116^b, l. 13—fol. 138^b, l. 10. The last bait found in these fragments, is :

تأثیر اجل چو زحمت آرد - بر عاجزی تو رحمت آرد
Margin-column, ff. 114-63^a, 73^a-101^a, 103^a-148^a; ll. 30; Nasta'liq. [ELLIOT 124.]

607

Haft Paikar and Iskandarnāma.
Another copy of the Haft Paikar and the first part of the Iskandarnāma.

Haft Paikar on fol. 1^b.
Iskandarnāma on fol. 57^b.

The MS. is not dated; it seems to have been written in the ninth or tenth century of the Hijrah. On the first page is the seal of a library, containing the date A. H. 934 = A. D. 1527, 1528.

Ff. 138, 4 coll., each ll. 21; small Nasta'liq; two illuminated frontispieces; size, 9½ in. by 6 in. [OUSELEY 205.]

608

The first part of the Iskandarnāma.
Another copy of the first part of the Iskandarnāma.
Beginning as usual : خدایا جهان بادشاهی تر است :

Lacunas after ff. 3 and 103; ff. 2-7 are misplaced; the right order is : 2, 4, 5, 6, 7, 3.

Copied A. H. 1042 = A. D. 1632, 1633.
Ff. 149, 2 coll., ll. 21; Nasta'liq; size, 11 in. by 5½ in. [MARSH 654.]

609

The same.
This copy, on the margin of which (especially of the first thirty leaves) many glosses are added, is dated A. H. 1101 (thirty-third year of Aurangzib), the 26th of Dhū-al-kādh = A. D. 1690, August 31. A former owner has written his name in one corner of the last page : Muhammad Akbar, the son of Fath Muhammad.

Ff. 234, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5½ in. [OUSELEY 155.]

610

The same.
This copy was transcribed for the emperor Muḥammadshāh and finished at Aḥmadābād the 12th of Dhū-al-hijjah, A. H. 1136 = A. D. 1724, September 1. The right order of ff. 102-109 is : 102, 108, 104-107, 103, 109.

Ff. 248, 2 coll., ll. 14; careless Nasta'liq, very near to Shikasta; illuminated frontispiece; size, 8½ in. by 5 in. [WALKER 65.]

611

The same.
Many marginal glosses. No date. On fol. 1^a a seal from A. H. 1148 = A. D. 1735, 1736.

Ff. 236, 2 coll., ll. 15; large and distinct Nasta'liq; size, 9½ in. by 5½ in. [FRANK 69.]

612

The same.
Many explanatory glosses on the margin of ff. 1-112^a. There was a complete subscription on fol. 201^b, but some one has effaced the copyist's name and part of the date, the remaining part of which (بشارتیم نهم شهر) shows that this copy was made in India, probably in the last century.

Ff. 201, 2 coll., each ll. 17; Nasta'liq; size, 10½ in. by 6 in. [OUSELEY 277.]

613

The same.
Beginning as usual. Marginal and interlinear glosses as far as fol. 70. No date. A seal from A. H. 1198 = A. D. 1784 on the last page. A later note at the end states that Mirzā Husain ibn Mirzā Tahmās bought this MS. from the bookbinder 'Abdallāh, the 1st of Jumādā-althani, A. H. 1220 = A. D. 1805, August 27.

Ff. 233, 2 coll., each ll. 15; Nasta'liq; size, 9 in. by 5 in. [BODL 761.]

614

The same.
This copy was finished the 25th of Ramadān, A. H. 1224 = A. D. 1809, November 3, (بدست مهر (مهر) بدست مهر (مهر) مدرس شاه عالم).

Ff. 231, 2 coll., ll. 15; Nasta'liq; size, 9½ in. by 5½ in. [WALKER 79.]

615

The second part of the Iskandarnāma.
Another copy of the second part of the Iskandarnāma, styled here خرد نامه اسکندری, dated the 14th of Rabi'-al-awwal, A. H. 1037 = A. D. 1627, November 23.

Beginning as usual : خرد هر کجا گنجی آرد بدید آید.
Ff. 106, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5½ in. [LADD 128.]

616

The same.
Copied in the month Rabi'-al-awwal, A. H. 1052 = A. D. 1642, June.

Ff. 100, 2 coll., ll. 17; Nasta'liq; illuminated frontispiece; size, 8 in. by 4½ in. [ELLIOT 356.]

617

The same.
Dated the 6th of Shabān, A. H. 1104 (= thirty-sixth year of 'Alamgir's reign) = A. D. 1693, April 12. The copy was written at Aḥmadābād for the Nawwāb شجاع‌آبادی.

Ff. 127, 2 coll., ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [WALKER 80.]

618

Diwān-i-Nizāmi (دیوان نظامی).
A selection from the miṣr poems, ascribed to Nizāmi of Ganja (whilst others refer them to Nizāmi 'arūdī).

According to Daulatshāh and other biographers his whole *diwān* contained about 20,000 baits, but nobody ever met with it. This copy seems to agree entirely with that in A. Sprenger, Catal., p. 523 (comp. also Butkhāna, No. 99). The author's name occurs in many places, for instance, in the following verse, on fol. 23^b, l. 10:

هر لحظه نظام گنجبه مسکین الله
and an allusion to Nizāmī's *Lailā* and *Majnūn* is found on fol. 25^b, l. 8:

گر آن لیلی نظامی (؟) ز عشق خویش مجنون کرد
به از مجنون و لیلی از عشق افسانه سازم

This copy contains:

Qasidas, on fol. 1^b. Beginning (the same as in Sprenger):

هر که از روی خرد روی به یزدان آرد
لطف یزدانش همی تعف غفران آرد

Ghazals, arranged alphabetically, on fol. 13^b. Beginning:

باتو پدید میکنم حال تبا خوش را
باتو نمستی کنی چشم سیاه خوش را
Kit'as and *rubā'is*, on fol. 39^b. Beginning:
روزی بگرم گاهان رفتن بیاده
ابلیس پیش آمد موسی کلم را

The colophon is effaced. The printed text of Nizāmī's *diwān* (Agra, A. H. 1283) differs entirely from this copy, in which not a single *qasidah* or *ghazal* of that edition can be found.

Ff. 45, l. 14; *Nasta'liq*; size, 6½ in. by 4 in. [ELLIOT 88.]

619

Another copy of the same *diwān*.

Qasidas, on fol. 1^b.

Ghazals, in alphabetical order, on fol. 14^b. Beginning of both sections the same as in the preceding copy.

Rubā'is, on fol. 42^b. Beginning:

چون تاه نطاتی شکر آب آلودش
وز ترکس بر خمار خواب آلودش

No date. Mounted MS.

Ff. 47, 2 coll., each ll. 13; *Nasta'liq*; size, 8 in. by 5½ in. [ORSELY ADD. 114.]

620

Diwān-i-Athir Akhsikatl (دیوان اثیر اخسیکتلی).

The *diwān* of one of the most celebrated earlier Persian poets, Athir-aldin, a native of Akhsikat, in the district of Farghāna in Turkistān, comp. fol. 2^a, l. 10 sq., Butkhāna, No. 14; A. Sprenger, Catal., pp. 16 and 345; and Rieu ii. p. 563. In his youth he left his country, and went for the purpose of learning and studying to Khurāsān, spent a long time in Balkh and Harāt, and afterwards went into the Persian Irāk and Adharbajjān, where he lived as panyegyrist at the courts of Sultān Arslan bin Tughhrul (died A. H. 571 = A. D. 1175, 1176), Kizil Arslan, and Tildagiz. He died A. H. 608 = A. D. 1211, 1212.

Contents:

A biography of Athir on fol. 1^a, defective, as the Arabic paging proves, according to which seven leaves (v-13) are missing. Beginning: مرد دائل و دانشمند بوده و در روزگار خود بغفل و استعداد و ظاهر و باطن نظیر نداشت الله.

Qasidas, on fol. 7^a, alphabetically arranged, beginning in the middle of a poem, rhyming in l, and three single *kit'as* on ff. 53^a (1.), 58^a (10), and 58^b.

Muḳaṭṭ'at and *rubā'is*, on fol. 71^b. Beginning:

آکنون که روزگار بانصاف مینهد الله

This copy was written by Muḥammad Kāsim of Nishāpūr, but there is no date.

Ff. 79, 2 coll., each ll. 16; illuminated frontispiece, the first two pages richly ornamented; *Nasta'liq*; size, 7½ in. by 4½ in. [ELLIOT 88.]

621

Diwān-i-Shams Talsi (دیوان شمس طلسی).

The poetical works of Kādī Shams-aldin Maḥmūd of Tals, who died, according to Takī Kāshī, A. H. 626 = A. D. 1228, 1229, comp. A. Sprenger, Catal., p. 17, No. 43; Butkhāna, No. 97; and *Dakā'ik-alash'ar* in Elliot Coll. 37, fol. 124^a sq.

This copy contains:

Qasidas, on fol. 137^b. Beginning:

هر دل که سوی عرصه تحقیق راه یافت
در سایه سارادی عزت بنه یافت

Muḳaṭṭ'at, on fol. 180^b. Beginning:

ز می زخم شمشیر دریا فروزیست
برون برده از شهر وصف شجاعت

The two *qasidas* quoted by Daulatshāh (Ouseley Coll. 305, fol. 98^b), *بر حیز*, are found here on ff. 157^b and 148^a.

Ff. 137-186, 2 coll., each ll. 17; *Nasta'liq*; small illuminated frontispiece; size, 6½ in. by 4½ in. [ELLIOT 86.]

Farid-aldin 'Attār (Nos. 622-636).

622

Kulliyāt-i-Farid-aldin 'Attār (کلیات شیخ فرید الدین) (عطار).

Complete works of Abū Hāmid Muḥammad bin Abī Bakr Ibrāhīm Farid-aldin 'Attār of Nishāpūr, who was born A. H. 513 = A. D. 1119, and killed by the Moghuls A. H. 627 = A. D. 1230. Comp. Rieu i. p. 344, and ii. p. 576 sq.; Sir Gore Ouseley, *Notices of Persian Poets*, p. 236; A. Sprenger, Catal., p. 346 sq.; U. Flügel i. p. 509 sq., etc. The *Kulliyāt-i-Farid-aldin 'Attār* were lithographed in Lucknow in 1872.

Contents:

Volume I (No. 206):

1. جلد اول از تذکره الاولیا. The first part of the biographies of Šūfīs (see Catal. Codd. Orr. Lugd. Bat. iii.

K k

p. 17, and Mehren, p. 8), on fol. 1^b, beginning: للمجد لله المبدأ بأفضل أنواع النعماء المتان بأشرف أصناف الخلق. This part gives the biographies of seventy-one or seventy-two Šūfis.

2. جلد دوم از تذکرة الاولیا, the second part of the same work, on fol. 126^b, beginning: الحمد لله الذى جعل قلوب العاشقين محلّ مشاهدة الانوار الخ. This part contains the biographies of twenty-three Šūfis more.

3. جوامع الذوات (see G. Flügel i. p. 518), on fol. 158^b, beginning:

بنام آنکه نور جسم و جانست - خدای آشکارا و نهانست

4. لسان العجب, on fol. 271^b, beginning:

اسم توحید ابتدای نام اوست

مرغ ریح جمیلگی در دام اوست

5. مظهر العجائب, on fol. 326^b, beginning:

آفرین جان آفرین بر جان جان

زانکه هست او آشکارا و نهان

6. خسرو و گل, on fol. 400^b, beginning:

بنام آنکه گنج جسم و جان ساخت

طلسم گنج (و) جان هر دو جهان ساخت

Volumes II (No. 207):

7. وصفت نامه, on fol. 1^b, beginning:

ابتدا آزل بنام کردگار - خالق (و) هفت و شش و پنج و چهار
کردگار, on fol. 17^b, beginning:

قلم دربار ز دل عیان کن - سر آغازش بنام غیب دان کن
8. هفت وادی, on fol. 22^b, beginning:

حمد پاک از جان پاک آن پاک را

کو خلافت داد مشتى خاک را

10. پند نامه, on fol. 29^b, beginning here:

ابتدا کردم بنام کردگار - خالق خلق از مغار و از کبار
Edited and translated by S. de Sacy, Paris, 1819 (Pendnamch, ou le livre des conseils); there is an older edition by J. H. Hindley, London, 1809, also a German translation by G. H. F. Nesselmann.

11. الهی نامه, on fol. 39^b, beginning:

الهی نامه را آغاز کردم - بنامت نامه را باز کردم
12. مصیبت نامه (comp. W. Pertsch, p. 85, and C. J. Tornberg, p. 100), on fol. 100^b, beginning with the same bait as the هفت وادی (No. 9):

حمد پاک از جان پاک آن پاک را

کو خلافت داد مشتى خاک را

It is also styled sometimes عقد المسامات, on fol. 179^b, beginning:

13. منطق الطیر, on fol. 179^b, beginning:

آفرین جان آفرین پاک را

آنکه جان بخشید و ایمان خاک را

Edited by Garcin de Tassy, Paris, 1857, and translated 1863. Lithographed at Lucknow, A. H. 1288.

14. اسرار نامه (see G. Flügel i. p. 510, and Catal. des MSS. et Xyl., p. 332), on fol. 218^b, beginning:

بنام آنکه جانزا نور دین داد - خرد را در خدادانی یقین داد

15. اشتر نامه (see Catal. Codd. Orr. Lugd. Bat. ii. p. 114), on fol. 252^b, beginning:

ابتدا بر نام حق لا یزال - مانع اشیا و ابتداء جلال

16. وصیت نامه, the book of precepts, containing some stories with mystical tendency (very seldom found in copies of the Kulliyât), on fol. 280^b. Beginning:

ای بنامت کارها را افتتاح - نیست بی نام تو در امری فلاح
It is probably identical with the Ausat-nameh, mentioned in Stewart, p. 60.

17. بجزر نامه, on fol. 287^b, beginning:

من بغیر تو نه بچشم در جهان - قادرا پروردگار جاودان

18. کثر لغاتی, on fol. 290^b, beginning:

بنام آنکه جانزا نور دین داد - خرد را در خدادانی یقین داد
The first three baits of this mathnawî are identical with the first, third, and fifth of the اسرار نامه (No. 14), but that it is nevertheless the genuine کثر لغاتی, and not a mere repetition of the اسرار نامه with some variations, is proved by the following verse on fol. 292^b, l. 1:

چو گفتم اندرو چندین حقایق - نهادم نام او کثر لغاتی

19. مفتاح الفتح, on fol. 304^b, beginning:

پناه من یقین کو نمیزد - باهى عفر مد عصیان پذیرد

20. دیوان, on fol. 321^b, consisting of kashidas, ghazals, kîṭ'as, and rubā'is, beginning:

سبحان قادری که صفایش زکمریا

بر خاک عجز می کند عقل انبیا

21. مختار نامه, a series of rubā'is, divided into fifty chapters, and introduced by a preface in prose, on fol. 386^b, beginning: ک. اشراق آفتاب الخ
The title of the book occurs in the preface.

No date; but there are many seals with the inscription: شاه نجف بندق قطب سلطان محمد 1120. A. H. 1020 = A. D. 1611, 1612.

On the basis of this copy Sir Gore Ouseley wrote his account in the Biographical Notices, p. 236 sq.

No. 206, ff. 484; No. 207, ff. 443; 4 coll., each ll. 25; distinct Nasta'lik; the last pages of the second volume a little injured; the first two pages in the first volume richly adorned with gold; illuminated frontispieces at the beginning of every book; margin of different hues—red, green, yellow, blue, and brown; size, 11½ in. by 7½ in. [ELLIOT 206, 207.]

623

The same.

Contents:

1. تذکرة الاولیا, on fol. 1^b, giving the biographies of seventy-one Šūfis, consequently containing only the first part of this work (the second part is missing here).

2. وصفت نامه, on fol. 132^b.

3. اسرار نامه, on fol. 148^b.
4. گل و خسرو, on fol. 182^b.
5. الهی نامه, on fol. 267^b.
6. لسان الغیب, on fol. 329^b.
7. جواهر الذات, on fol. 383^b.
8. بلبل نامه, on fol. 492^b.
9. کنز الحقائق, on fol. 497^b.
10. مفتاح الفتح, on fol. 511^b.
11. منطق الطیر, on fol. 529^b.
12. هفت وادی, on fol. 568^b.
13. اشتر نامه, on fol. 577^b.
14. پند نامه, on fol. 605^b, beginning:
حمد یحسد مر خدای پاک را
آنکه ایمان داد مثنی خاک را
15. منصور نامه, on fol. 616^b, beginning:
برد منصور ای عجب شریده حال
در ره تحقیق آوا مد کمال

This mathnawī, noticed in Stewart, p. 60, is not found in the other copies.

16. مظهر العجائب, on fol. 620^b.
17. مصیبت نامه or عقد المسائات, on fol. 693^b.
18. بیسر نامه, on fol. 771^b.
19. دیوان, on fol. 774^b, beginning as in Elliot 207:
سبحان قادری که صفاتش زکریا را

20. کنز البحر, on fol. 840^b. This mathnawī contains a tarjūmah of famous Kūrān verses, illustrated by some حکایات, beginning:

سیاس حمد بر خلاق عالم - که از خاکی پدید آورد آدم
The title is wanting here, but occurs in the index of Elliot 208 and in Elliot 209, fol. 529^a. It was composed, according to the last bait:

رساند نفع این بر خاص و عام ابن
که در ششم نود نه شد تمام ابن

A. H. 699 (?), but this date is clearly a mistake for A. H. 619 (نوراده instead of نورده), since Aṭṭār died A. H. 627.

21. مختار نامه, with the introduction in prose, on fol. 861^b. It is called here simply رباعیات.

This copy was made in A. H. 1026 and 1027. The first date on fol. 130^b: the 23rd of the first Jumādā, A. H. 1027 = A. D. 1618, May 18; the copyist was نصر بن محمد ولد لار محمد بن عزیز محمد غریب الله same name occurs on fol. 510^b.

A second date on fol. 567^a: the 25th of Shawwāl, A. H. 1026 = A. D. 1617, October 26.

A third date on the last page: the 17th of Shawwāl, A. H. 1026.

In many places there have been seals, but they are all effaced now.

Ff. 918, 4 coll., each 11. 25; small Nasta'liq; the first two pages are richly illuminated, and all the single books have illuminated headings; size, 12½ in. by 7½ in. [OSLEY 374.]

624

The same.

Contents:

1. جلد اول از تذکره الاولیا, on fol. 1^b.
2. جلد دوم از تذکره الاولیا, on fol. 137^b.
3. جواهر الذات, on fol. 171^b.
4. گل و خسرو, on fol. 277^b.
5. اشتر نامه, on fol. 362^b.
6. وصیت نامه, on fol. 390^b.
7. مفتاح الفتح, on fol. 397^b.
8. الهی نامه, on fol. 414^b.
9. اسرار نامه, on fol. 475^b.
10. کنز البحر. The date is given here also as 699!
11. مصیبت نامه, on fol. 530^b.
12. مظهر العجائب, on fol. 607^b.
13. لسان الغیب, on fol. 681^b.
14. بلبل نامه, on fol. 736^b.
15. پند نامه, on fol. 740^b, beginning here as in Ouseley 374: حمد یحسد مر خدای پاک را الهی.
16. خیابان نامه, on fol. 748^b, beginning (as in A. Sprenger, Catal., p. 356): بنام آنکه هستی زو : 356) نشان یافت. This mathnawī is not found in the other copies.
17. وصلت نامه, on fol. 758^b.
18. منطق الطیر, on fol. 774^b.
19. کنز الحقائق, on fol. 827^b.
20. دیوان, on fol. 841^b, beginning as in the preceding copies.
21. مختار نامه, with the preface in prose, on fol. 899^b.

This copy was finished the 4th of Dhū-l-lījāh, A. H. 1078 = A. D. 1668, May 16, by Muhammad Hāshim.

No. 208, ff. 1-474; No. 209, ff. 475-956, 4 coll., each 11. 25 (ll. 19-20 on ff. 307, 308, 314, and 315, which are supplied by another hand); Nasta'liq; illuminated frontispiece at the beginning of every book, except No. 14; the first two pages and also ff. 137^b and 138^a are richly adorned; binding in green and gold; size, 12½ in. by 7½ in. [ELLIOT 208, 209.]

625

The same.

Contents:

Volume I (No. 204):

1. الهی نامه, on fol. 3^b.
2. مظهر العجائب, on fol. 61^b. The right order of ff. 72-93 is: 72, 84-92, 73-83, 93.
3. گل و خسرو, the same mathnawī which is quoted in A. Sprenger, Catal., p. 352, as خسرو نامه, on fol. 138^b, beginning:

بنام آنکه جان داد و جهان ساخت
زمن را چفت طاق آسمان ساخت

4. وصلت نامه, on fol. 212^b.
5. مصیبت نامه, on fol. 226^b.

K k 2

6. گل و خسرو, on fol. 295^b.
7. اشتر نامه, on fol. 319^b.
8. جواهر الذات, on fol. 344^b.

Volume II (No. 205):

9. للبد الاول من تذكرة الاوليا, on fol. 1^b.
10. للبد الثاني من تذكرة الاوليا, on fol. 111^b.
- ديوان ناني من غزليات ومقطعات و رباعيات
(second diwān), on fol. 136^b, arranged alphabetically,
beginning:

چون نیست هیچ مردی در عشق یار مارا
سجاده زاهدانرا درد خمار مارا

corresponding to the copy of the diwān in Elliot 46 (No. 636), fol. 85^a. Likewise the third rubric on fol. 194^b:

ترسانچه که توده شکست مرا آید

corresponds to Elliot 46, fol. 102^a, and Ouseley 374, fol. 835^b, l. 3.

12. بلبل نامه, on fol. 201^a.
13. هفت وادی, on fol. 205^b.
14. بجزر نامه, on fol. 211^a.
15. پند نامه, on fol. 213^b, beginning as in Elliot 207, No. 10:

ابتدا کرم بنام کردگار آید

The second bait agrees with the second in Ouseley 374.

16. اسرار نامه, on fol. 222^b.
17. منطی الطیر, on fol. 252^b.
18. مختار نامه, with the preface in prose, on fol. 296^b.
19. دیوان اول من قتاده (first diwān), on fol. 349^b, beginning as in the preceding copies. This diwān contains only *qasidas* in alphabetical order.
20. لسان الغیب, on fol. 363^b.

Excellent copy, not dated.

No. 204, ff. 443; No. 205, ff. 410, 4 coll., each ll. 29; clear and distinct Nasta'lik; the first two pages in both volumes splendidly adorned, sprinkled with gold; besides an illuminated star on the first page of each, and illuminated headings at the beginning of every book; gilt edges; binding in brown and gold; size, 13½ in. by 8 in. [ELLIOT 204, 205.]

626

Five mathnawis by Farid-aldin 'Attār.

1. جواهر الذات, on fol. 1^b.
2. لسان الغیب, on fol. 113^b.
3. مظہر العجائب, on fol. 168^b.
4. گل و خسرو, on fol. 243^b.
5. وصلت نامه, on fol. 328^b.

There is no date; it seems to have been written in the tenth century of the Hijrah.

Ff. 343, 4 coll., each ll. 25; small Nasta'lik; the headings of the single poems are illuminated; size, 12½ in. by 7½ in. [OUSELEY 371.]

627

Four mathnawis by Farid-aldin 'Attār.

Contents:

1. گل و خسرو, on fol. 1^b.
2. جواهر الذات, on fol. 86^b.

3. مفتاح الفتح, on fol. 189^b.

4. مظہر العجائب, on fol. 206^b.

Each book seems to have been copied by a different hand. In the middle there is a displacement of the leaves; their proper order would be—ff. 161, 163, 164, 162, 167, 165, 166, 168, etc. The two leaves, ff. 84, 85, evidently written by the same hand which wrote ff. 1–83, are either misplaced (we have not succeeded in finding their proper place), or are a fragment of another poem, copied by the same hand. Sometimes there are blanks left, where the original was illegible to the copyist.

There is no date; as, however, the first page bears two notes—one of 13 and another of 17, viz. A. H. 1013 = A. D. 1604, and A. H. 1017 = A. D. 1608—the copy must have been finished before this date.

Ff. 278, 4 coll., each ll. 25; Nasta'lik; ff. 57, 58, and ff. 196–205 in Shikasta, without any ornament; size, 14½ in. by 8½ in. [OUSELEY 353.]

628

Mantik-altair.

Another excellent copy of the Mantik-altair, finished the 19th of Jumādā-alawwal, A. H. 898 = A. D. 1493, March 8, by Na'im-aldin.

Ff. 172, 2 coll., each ll. 15; clear and distinct Nasta'lik; the first two pages splendidly illuminated in gold, blue, and other colours; pictures on ff. 25^a, 45^a, 52^a, 63^a, 96^a, 124^a, and 150^b; size, 10½ in. by 6 in. [ELLIOT 246.]

629

The same.

This copy was finished in the third year of Akbar's reign, that is, A. H. 965 = A. D. 1558.

Ff. 103, 2 coll., each ll. 15; Nasta'lik; the first five and the last two pages supplied by a later hand; size, 7½ in. by 4½ in. [OUSELEY ADD. 105.]

630

The same.

This copy is not dated; it may have been written in the tenth century of the Hijrah.

Ff. 163, 2 coll., each ll. 15; Nasta'lik; most of the leaves are sprinkled with gold; written on paper of different colours, with an illuminated frontispiece; size, 8 in. by 4½ in. [OUSELEY 63.]

631

The same.

The first leaf is turned upside down. Ff. 134–152 are misplaced; the proper order is: 134, 143–151, 135–142, 152. No date.

Ff. 164, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5½ in. [SELD. SUP. 25.]

632

Pandnāma.

Another copy of the Pandnāma, beginning as usual:

حمد بجدد مر خدای بات را آید

Dated the 14th of Rabī' al-awwal, in the forty-third year of 'Alamgir's reign, A. H. 1110 = A. D. 1698, September 20.

Ff. 51^b–84^a, 2 coll., each ll. 13; large Nasta'lik; size, 8½ in. by 5½ in. [FRANKS 247.]

633

Musibatnāma.

Another copy of the book of accidents, otherwise styled *عقد المسافات*, *عقد المصائب*, *عقد المصائب*, beginning on fol. 2^b as in the other copies: *حمد ياك از جان آت*.

On ff. 1^b and 2^a there is a short index of the headings of the forty chapters into which this mathnawī is divided; comp. A. Sprenger, Catal., pp. 349 and 350. No date.

Ff. 223, 2 coll., each ll. 17; Nasta'liq; greatly damaged by worms; size, 8½ in. by 5½ in. [Ouseley Add. 132.]

634

Bisarnāma.

A defective copy of the Bisarnāma, beginning as in the other copies: *من بغير تو نه بستم آت*.

The last bait, found here, runs thus:

هر که در راه مستجد راه یافت
سر حق را از دل آگاه یافت

Copied A. H. 1112 = A. D. 1700, 1701.

Ff. 43-47, 2 coll., each ll. 11; Nasta'liq; size, 6½ in. by 5 in. [FRANK 250.]

635

A short fragment of the Bulbulnāma.

Beginning as usual. It is headed: *آغاز داستان من*. *کلام حضرت شیخ عطار ولی تقی سر بلبل نامه*.

Ff. 60^a-62^b, 2 coll., each ll. 17; Nasta'liq; the last page a little injured; size, 7½ in. by 5½ in. [LADD 77.]

636

Diwān-i-Farid al-din 'Attār (عطار). *دیوان فرید الدین عطار*. Farid-al-din 'Attār's lyrical poems.

Contents:

Kasidas, on fol. 1^b, introduced by a mathnawī, which begins:

گر ستر کار میطلبی آت

As there is a lacuna between ff. 1 and 2, the end of the mathnawī and the beginning of the first kasidah are missing; a comparison with Ouseley 374, fol. 774^b, shows that thirty-seven baits of the kasidah are wanting, which, besides, is identical with the initial poem in A. Sprenger, Catal., p. 348:

سبحان خالقی (فادی) که معاش زکریا آت

The order is not alphabetical, but agrees upon the whole with that in Ouseley 374, for instance, ff. 2^a-21^b, l. 4, in this copy correspond to Ouseley 374, ff. 774^b-780^b, l. 14; 22^b, last l.-32, l. 5, to ff. 780^b, l. 15-783^a, l. 21; and 32^b, l. 5-35^b, to ff. 783^b, l. 14-784^b, l. 9. The kasidah *کریستن* in this copy, fol. 21^b, l. 5-22^a, l. 14, is found in Ouseley 374 at another place, viz. ff. 783^a, l. 22-783^b, l. 13; and the kasidah, *آتش*, in Ouseley 374, fol. 776, l. 6, is wanting here.

Ghazals, on fol. 35^b, without alphabetical order, and not agreeing with Ouseley 374. Beginning:

خاصیت عشقی که برون از دو جهانست
آنست که چیزی که بگویند نه آنست

Rubā'is, on fol. 100^b. Beginning:

هم برکف دود ملک نتوانی راند
هم با همه هم بی همه نتوانی راند

Not dated.

Ff. 114, ll. 15; illuminated frontispiece; careless Nasta'liq; size, 8½ in. by 5½ in. [ELLIOT 46.]

637

Diwān-i-Najib-i-Jarbadkani (دیوان نجیب جرابدکانی).

The lyrical works of Najib-al-din of Jarbadkani (a place near Hamadān), who is identical with Najib-al-din of Fārs, and died either A. H. 625 or 635 = A. D. 1228 or 1237, 1238; comp. A. Sprenger, Catal., pp. 17 and 513, and Butkhāna, No. 24.

Contents:

Kasidas, on fol. 1^b. Beginning:

زهی بعارضی گلگون و خط زنگاری
برده گوی جمال از بتان فرخاری

One tarjībānd, on fol. 11^b.

Mukatta'āt, on fol. 39^b. Beginning:

خدایگان کریمان جمال دولت و دین آت

Ghazals, on fol. 43^a. Beginning:

از رخ خوب تو ای جان ودم بینی
چشم بد دور که بس فتح و بس زبانی

Rubā'is, on fol. 44^b. Beginning:

جز غم که ندیم دل سودای ماست
کس نیست که او مؤنس تنهای ماست

Not dated. On fol. 1^a there are several seals of former owners, for instance, of Shihāhān, into whose library this copy seems to have come, according to a very indistinct note, A. H. 1057 = A. D. 1647, the twenty-first year of his reign; of Khān 'Alī 'Aṣam (A. H. 1199), and others.

Ff. 47, ll. 21; Nasta'liq; without ornaments; size, 9½ in. by 5½ in. [ELLIOT 87.]

Kamāl Ismā'il (Nos. 638-643).

638

Diwān-i-Kamāl Ismā'il (دیوان کمال اسمعیل).

The complete lyrical works of Kamāl-al-din Ismā'il of Isfahān, the son of the equally celebrated poet Jamāl-al-din Muhammad. He was tortured to death, A. H. 635 = A. H. 1237, 1238; comp. Rieu ii. p. 581; Butkhāna, No. 23; A. Sprenger, Catal., p. 454.

Contents:

Kasidas, on fol. 1^b, partly in praise of Kamāl's patrons, for instance, Shihāb-al-din (ff. 8^a, 13^b, etc.), Nūr-al-din al-munshī (fol. 24^b), Rukn-al-din Mas'ūd bin Sa'ūd (ff. 25^a, 30^b, etc.), Fakhr-al-din Niẓām (ff. 28^a, 40^b, etc.), Diyā-al-din Muhammad (fol. 29^b), 'Aqūd-al-din Ḥasan (fol. 39^a), Sharaf-al-din 'Alī (fol. 42^a), the Atābeg Sa'ūd bin Zangī (fol. 43^b), Muẓaffar-al-din (ff. 46-48), Ḥusām-al-din Ardashir bin 'Alī al-Jassās, Sāhib of Māzandarān

Lacunas after ff. 183 (one leaf), 446 (four leaves), and 448 (twelve leaves).

This copy is dated Dhū-alkaḍāh, A. H. 1000 = A. D. 1592, August, September.

Ff. 454, 2 coll., each ll. 17; illuminated frontispiece; the first page a little worn-eaten; size, 9½ in. by 4½ in. [ELLIOT 68.]

642

The same (styled on fol. 1^a Kulliyāt-i-Kamāl Isma'īl).

This copy, incomplete at the end, contains:

Ghazals and kit'as, on fol. 1^b. Beginning:

ای از بسط چاه تو گردون ولایتی

وی از سباه رای تو خورشید رایتی

Rubā'iyāt, on fol. 105^b, without any order. Beginning:

زین گونه که تو بدلیانی فانی آتج

Comp. Elliot 229, fol. 328^b, l. 8.

This part has a special colophon, beginning: تَسْت

الدیوان بعون الملك المتان

but the date is so badly written that we cannot decipher it.

Kasidas and tarjī'bands, on fol. 148^a. The beginning is wanting, as there is a blank on fol. 147^b, but according to the first bait on fol. 148^a, which is the twelfth of the usual initial poem, the beginning is the same as in the other copies. Ff. 297, 299, 300, and 302 are supplied on different paper of dark brown colour, but by the same hand. The tarjī'bands are found here on ff. 148^a, 162^a, 200^a, 216^a, 223^b, 242^a, 289^a, 356^b, 358^b, 366^a, 370^a, 376^a (corresponding to Elliot 65, ff. 2^a, 166^b, 168^a, 176^a, 177^b, 165^a, 180^a, 174^b, 169^b, 190^a, 185^b, and 182^a).

Ff. 387, 2 coll., each ll. 16; on ff. 131^b-145^a and also on fol. 105^b there is a third margin-column, ll. 8; Nasta'lik, very near to Shikasta; three illuminated frontispieces on ff. 1^b, 83^b, and 105^b; gilt edges; binding in dark blue with gold arabesque; size, 7½ in. by 4½ in. [ELLIOT 69.]

643

The same.

Contents:

Kasidas, on fol. 1^b; tarjī'bands (on fol. 38^b = Elliot 65, ff. 166^b-169^b; fol. 66^b = Elliot 65, ff. 177^b-180^a; fol. 78^b = Elliot 65, ff. 165^a-166^b; fol. 84^a = Elliot 65, ff. 169^b-172^b; fol. 117^b = Elliot 65, ff. 180^a-181^b; fol. 122^b = Elliot 65, ff. 172^b-174^b; fol. 154^b = Elliot 65, ff. 190^a-192^a); kit'as (from ff. 170^b-247^a almost exclusively); and ghazals (principally from ff. 248^a-282^b). Beginning the same as in Elliot 65, 66, Rieu, Sprenger, etc. ای صفات تو آتج.

Rubā'is, on fol. 382^b. Beginning: ای مدح تو آورده آتج

Comp. Elliot 68, fol. 425^a. There are lacunas after ff. 103 and 104. Ff. 192-248 are in a hopeless confusion: fol. 192 finds its immediate continuation in fol. 199; fol. 198 in fol. 246; and fol. 245 in fol. 248. No date.

Ff. 303, 2 coll., each ll. 17, and a third on the margin, ll. 14; without ornaments; careless Nasta'lik; the last four leaves supplied by another hand; size, 9 in. by 6 in. [ELLIOT 67.]

644

Diwān-i-Saif-i-Isfaraṅg (دیوان سیف اسفرنگ).

The poetical works of Saif-al-din A'raj of Isfaraṅg in Transoxania, who lived from the end of the sixth century of the Hijrah to the middle of the seventh. The dates of his birth and death are very different in Takī Kāshī's, Daulatshāh's, and other biographers' works. According to Takī Kāshī—and his statement is confirmed by the contents of the diwān—he was born in A. H. 581 = A. D. 1185, 1186, and died A. H. 666 = A. D. 1267, 1268 (Ātashkādn, No. 711, gives exactly the same dates, but Butkhāna, No. 43, fixes his death in A. H. 652 or 660). Comp. Rieu ii. p. 581; A. Sprenger, Catal., p. 561; Catal. des MSS. et Xyll., p. 330; J. Aumer, p. 9.

Contents:

Kasidas, on fol. 1^b, arranged alphabetically, except the last poem, rhyming in *u*. Beginning:

برده دگر کرد مرغ صبح نوا - خیزر بدر برده شاهدان صبا

Comp. Elliot 95, fol. 11^b, last line.

Tarjī'bands, on fol. 189^b. Beginning:

سد فلک چو صبح بیکدم کشاده اینم

وز قوت روح روز مریم کشاده اینم

Comp. Elliot 95, fol. 36^a.

Kit'as, on fol. 214^b. Beginning:

در بر حاکم خفته سرو روان آتج

Ghazals, on fol. 258^a. Beginning:

با تو حکایتی کنم صورت حال خویش را

تا بگزارم نشمری کار جمال خویش را

Rubā'is, on fol. 282^a. Beginning:

چون من مردم زنده جاوید شدم

روز هر چه بجز خدای نومیذ شدم

Not dated. This MS. came into Sir Gore Ouseley's library, A. H. 1226 = A. D. 1811.

Ff. 294, ll. 20; very small Nasta'lik; illuminated frontispiece; some various readings here and there; size, 7½ in. by 3½ in. [ELLIOT 96.]

645

Another rather defective copy of the same diwān.

This copy contains:

Kasidas, on fol. 1^b, without any order, intermixed with tarjī'bands (for instance, on ff. 36^a, the first corresponding to the initial one in Elliot 96; 44^b, 51^b, 79^a, 89^b, 165^b, 178^b, etc.). Beginning agreeing with that of Rieu's and Sprenger's second copies:

شب چو بر دار نقاب از هوش اسرار من

خفته گیسو مرص را آه دل بیدار من

(see Elliot 96, fol. 120^b). This ode is quoted by Daulatshāh (Ouseley Catal. 305, fol. 77^a) as having been written by Saif in answer to a poem of Khāḡān.

Kit'as, on fol. 194^a. Beginning:

شرف الملك که خورشید و مه از بهر شرف

بنده دولت آقبال نمای تو بود

From the third kit'ah the arrangement agrees with that in Elliot 96.

Ghazals, on fol. 250^a, in the same order and with the same beginning as in Elliot 96: با تو حکایتی آتج.

Rnbā'is, on fol. 282^a. Beginning:

غم خور بس زین که غمگساران رفتند
بغی مطلب که حق گنارار رفتند

Corresponding to Elliot 96, fol. 283^a, l. 1. The second kit'ah is the initial one of Elliot 96.

There are lacunas after ff. 104 and 160; a small blank on fol. 18^b. The right order of ff. 234-239 is as follows: 234, 236, 235, 238, 237, 239. This copy is dated the second of Dhū-al-hijjah, A. H. 1013=A. D. 1605, April 21.

Ff. 296, ll. 17; Nasta'lik; small illuminated frontispiece; occasionally various readings and short explanatory notes on the margin; eastern binding with flowers; size, 8 in. by 5 in. [ELLIOT 95.]

Jalāl-aldin Rūmi (Nos. 646-675).

646

Mathnawi (مثنوی).

One of the oldest copies of the famous mathnawi by Maulānā Jalāl-aldin Muḥammad bin Muḥammad bin Ḥasan albalḥī, commonly called Jalāl-aldin Rūmi, who was born in Balkh, A. H. 604=A. D. 1207, and died at Iconium, A. H. 672=A. D. 1273. For further biographical particulars we refer to Sir Gore Ouseley, *Notices of Persian Poets*, p. 112; Ricu ii. p. 584 sq.; A. Sprenger, *Catal.*, p. 489; G. Flügel i. p. 514. It has been printed (respectively lithographed) in Bombay, A. H. 1262, 1266, 1273, 1280, and 1294; in Lucknow, A. H. 1282; in Tabriz, A. H. 1264; in Būlāk, A. H. 1268, with a Turkish translation; and in Constantinople, A. H. 1289. Portions have been translated into German by G. Rosen, Leipzig, 1849; into English (the first book) by J. W. Redhouse, London, 1881 (Trübner's Oriental Series). Extracts in English translation are also found in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 367-382.

All the prefaces are complete in this copy.

Preface to the *first* book, on fol. 1^b, beginning: هذا کتاب المثنوی وهو اموال اموال الدین الّٰه

Book I, on fol. 2^b, beginning: بشنو از نی چون حکایت میکند الّٰه

Preface to the *second* book, on fol. 35^a, beginning: میان آنکه بغی از حکمت الّٰه

Book II, on fol. 35^b, beginning: مدّی ابن مثنوی تأخیر شد الّٰه

Preface to the *third* book, on fol. 65^b, beginning: للکم جنود اللّٰه بقوی بها الّٰه

Book III, on fol. 66^b, beginning: ای عیاه لاق حسام الدین ببار الّٰه

Preface to the *fourth* book, on fol. 105^a, beginning: الطعن لرابع الی احسن مراتب الّٰه

Book IV, on fol. 105^b, beginning: ای عیاه لاق حسام الدین توئی الّٰه

Preface to the *fifth* book, on fol. 136^b, beginning: بدانید و آگاه باشید که شریعت همچو شمعیت الّٰه

Book V, on fol. 137^b, beginning: شد حسام الدین که نور انجمیت الّٰه

Preface to the *sixth* book, on fol. 173^a, beginning: مجلد ششم از دفترهای مثنوی الّٰه

Book VI, on fol. 173^b, beginning: ای حیات دل حسام الدین بسی الّٰه

The original leaves are mounted. Copied A. H. 805=A. D. 1402, 1403.

Ff. 213, 4 coll., each ll. 23; small but excellent Naskhi; injured in many places; size, 11½ in. by 7½ in. [OUSELEY ADD. 146.]

647

The same.

Another old and excellent copy of the same, without a special date, written for the library of Abū-alfath Yarbūdāk Bahādurkhan, by Naṣr bin Ḥasan of Makkah; comp. the fly-leaves, where a full account of the mathnawi is given by Sir Gore Ouseley (identical with that in his *Notices of Persian Poets*, where the present copy is fully described). It is, like all the following copies, much larger than Ouseley Add. 146. All the prefaces are complete.

Book I on fol. 2^b; II on fol. 55^b; III on fol. 103^b; IV on fol. 167^b; V on fol. 219^b; VI on fol. 275^b. Beginning of the preface of the *fifth* book here: این مجلد پنجم است الّٰه. On several pages seals are found, dated A. H. 1077 and 1133=A. D. 1666, 1667, and 1720, 1721.

Ff. 334, 4 coll., each ll. 23; Naskhi; illuminated frontispiece at the beginning of every book; three most splendid vignettes on ff. 1^a, 2^a, and 234^a: ff. 2^a, 2^a, 3^a, 4^a, 54^a, 55^a, 233^a, and 234^a sumptuously ornamented; illuminated headings throughout; size, 11½ in. by 8 in. [ELLIOT 251.]

648

The same.

Another old copy of the same, with all the complete prefaces. Book I on fol. 2^b; II on fol. 48^b; III on fol. 91^b; IV on fol. 149^b; V on fol. 196^b; VI on fol. 248^b. According to the colophon on fol. 90^b the second book was finished the 17th of Dhū-alka'dah, A. H. 884=A. D. 1480, January 30.

Ff. 305, 4 coll., each ll. 25; small Nasta'lik; illuminated frontispiece at the beginning of every book; the first two pages richly adorned; a vignette on fol. 1^a; gilt edges; binding, green and gold; size, 9½ in. by 6 in. [ELLIOT 260.]

649

The same.

Book I on fol. 1^b; II on fol. 54^b; III on fol. 105^b; IV on fol. 170^b; V on fol. 223^b; VI on fol. 284^b. All the prefaces complete. Several pages a little injured. The second book was finished A. H. 923=A. D. 1517; the whole MS. A. H. 924=A. D. 1518, in Rabi'-al-awwal, at Constantinople, by Raḥī-aldin Faḍl-Allah.

Ff. 347, 4 coll., each ll. 21; Nasta'lik; illuminated frontispiece at the beginning of every preface; smaller headings at the beginning of every book; size, 10½ in. by 6½ in. [ELLIOT 263.]

650

The same.

The preface of the first book is missing here; all the other prefaces are complete. Book I on fol. 1^b; II on fol. 56^b; III on fol. 106^b; IV on fol. 173^b; V on fol. 227^b; VI on fol. 286^b. Dated the 5th of Rajab, A. H. 999 = A. D. 1591, April 29.

Ff. 351, 4 coll., each ll. 21; small Nasta'lik; illuminated front-piece at the beginning of every book; gilt edges; binding red and gold; size, 7½ in. by 4½ in. [ELLIOT 262.]

651

The same.

All the prefaces are complete. Book I on fol. 1^b; II on fol. 55^b; III on fol. 101^a; IV on fol. 160^b; V on fol. 209^b; VI on fol. 267^a.

Occasional emendations and additions show that it has been collated with the original.

At the end, on ff. 328^a-329^a, there is added a report of a conversation between Jalāl-aldin and his son Sulṭān Walad. The latter asks his father whether he would not add a seventh book, in reply to which Jalāl-aldin states his reasons for having completed the whole in six books. It is described in the same metre by Sulṭān Walad himself. Beginning:

مدتی زین مشغول چون والد
شد خمش گشتش ولد کای زنده ام

End :

بام گردون را ازو آید نوا - گردش باشد همیشه زان هوا
No date; eleventh century. On the last page, fol.
329^a, we read in Hindūstāni منتظم در کتاب خانہ
نیهوداس کامدھی, and a seal with this inscription
(1080) ۱۰۸۰ نیهوداس سہ.

Ff. 329, 4 coll., each ll. 23; Nasta'lik; to each book an illuminated frontispiece is prefixed; size, 10½ in. by 7 in. [OUSELEY 294.]

652

The same.

Book I on fol. 1^b; II on fol. 45^b; III on fol. 86^b; IV on fol. 137^b; V on fol. 170^b; VI on fol. 222^b.

End :

من بدانم کو فرستاد آن بمن
از خمیر چون سهیل اندر یمن

Accordingly the addition of Sulṭān Walad in Ouseley 294 on fol. 328^a is wanting.

On ff. 2 and 3 the margin is covered with explanations in Turkish, subscribed by 'Abdallāh Efendi (عبد الله افندي). He may be identical with that 'Abdallāh Efendi who, according to H. Khalfa ii. 495 and vi. 579, wrote a Turkish book, called *ثمرات الوفاء* A. H. 1033 = A. D. 1623, 1624; and another one, called *زبد الصلوات*: See, besides, G. Flügel iii. p. 508.

The MS. is not dated ; eleventh century.

Ff. 273, 4 coll., each ll. 25; written in a small but very careful Naaskhi; size, 8½ in. by 5½ in. [OUSELEY 32.]

653

The same.

The complete mathnawi with the prefaces and حواشی, especially at the beginning.

Book I on fol. 20^b; II on fol. 142^b; III on fol. 155^b;
IV on fol. 235^a; V on fol. 300^b; VI on fol. 374^b.

The glosses are mostly subscribed by **لہ** (which we believe to mean 'Abd-allāṭif) and **میرن اللہ**; in the first **حاشیہ** Khwājā Husain Khwārizmī and Sayyid 'Abd-alfattāh Gujarātī (see A. Sprenger, *Catal.*, p. 492, Nos. 364 and 365) are quoted. See No. 657 (Ouseley 293).

At the end of the second book, on fol. 154^a, we find the date, the 26th of the second Rabi', and the name of the scribe, بولانی; the last book is dated the 25th of the second Jumādā, A. H. 1086 = A. D. 1675, September 16. Copied in India.

A modern hand has prefixed to this, on ff. 1-19, (1) a copious index of the whole mathnawī; (2) the addition of Sulṭān Walad on fol. 16^b (see Ouseley 294, fol. 328^a); (3) the same tradition which is noticed in No. 660 (Ouseley 375); finally the Dīwān with the treatise on Ṣūfī terminology, which seems to be imperfect at the end; compare also Ouseley 375, ff. 4 and 5.

Ff. 30-457, 2 coll., each ll. 17, and a third on the margin; small, clear Nasta'lik; size, 10½ in. by 6½ in. [Quoted on p. 10.]

654

The same.

All the prefaces complete. Book I on fol. 1^b; II on fol. 62^b; III on fol. 120^a; IV on fol. 193^b; V on fol. 233^b; VI on fol. 311^b. Dated the 16th of Sha'ban, A.H. 1094 = A. D. 1683, August 10.

Ff. 384, 2 coll., each ll. 19, and a third on the margin, ll. 32; Nasta'lik; size, 8½ in. by 4½ in. (FRASER 88.)

655

The same.

All the prefaces complete. Book I on fol. 1^b; II on fol. 60^b; III on fol. 115^b; IV on fol. 186^a; V on fol. 241^b; VI on fol. 307^b. The prose titles of the single tales are here much larger than in the other copies, especially in the fifth book. Good and not too modern copy.

Pl. 379, 2 coll., each ll. 21, and a third on the margin, ll. 32; Nastali'ik; illuminated frontispiece at the top of the first preface and at the beginning of every book; the last leaf supplied on more modern white paper; gilt edges; some explanatory glosses on the margin of the first leaves; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

656

The same.

Another un dated, but also tolerably old copy, with all the prefaces, except that of the second book. Book I on fol. 1^b; II on fol. 51^b; III on fol. 89^b; IV on fol. 145^b; V on fol. 186^b; VI on fol. 240^b. The preface of the *fourth* book begins here: الحمد لله حق حمده والصلاة والسلام على خير خلقه محمد وآله وذريته أما بعد فهذه الظن (!) الرابع الى احسن المزاج التي

The preface of the *fifth* book begins here: **و عند مغایم**
القولب وصلى الله على خير خلفه محمد وآله وصحبه
وعترته وابن مجلد بنعم است الحق

Many marginal glosses, various readings, and additions on ff. 189^b-194^a and 202^a-214^a.

Ft. 205, 4 coll., each ll. 24; small Nasta'liq; small illuminated frontispiece at the beginning of every book; size, 10 in. by 5½ in. [OUSELEY ADD. 145.]

657

The same.

Another copy of the same, with the prefaces and explanatory glosses on the margin. Book I on fol. 1^b; II on fol. 66^b; III on fol. 108^b; IV on fol. 198^b; V on fol. 255^b; VI on fol. 324^b.

To the notes the names of their authors are appended in abbreviations, which are explained on the first page of each book.

ع means Shaikh Muḥammad Kāsim, the pupil of Shāh Fattāh Gujārātī.

ع means 'Abd-allāqif. See A. Sprenger, Catal., p. 494, and Elliot 264, 265, and Bodl. 758.

فر means Farhang-i-Juhāngirī.

مر means Mir Nūr-allāh.

ن means Shāh Fattāh.

ق means Kāimās.

Dated A. H. 1184, the 10th of the second Jumādā = A. D. 1770, October 1.

Ft. 398, 4 coll., each ll. 19; small Nasta'liq; to each book an illuminated frontispiece is prefixed; size, 10½ in. by 6½ in. [OUSELEY 293.]

658

The same.

Each volume contains one book of the mathnawī in consecutive order. All the prefaces complete. No date. The former possessor of this collated copy was Muḥammad bin 'Abd-alraḥīm bin 'Abd-alrazzāk. In No. 108, fol. 2 must be immediately followed by fol. 4; fol. 3 is misplaced, but we have not succeeded in finding out its proper place.

No. 106, ff. 65; No. 107, ff. 60; No. 108, ff. 80; No. 109, ff. 65; No. 110, ff. 72; No. 111, ff. 79; 2 coll.; each ll. 19, and a third on the margin, ll. 32; Nasta'liq; illuminated frontispiece at the beginning of each volume; size, 9-9½ in. by 4½ in. [WALKER 106-111.]

659

The same.

The prefaces of the *first* and of the *sixth* book are wanting, all the others are complete. Book I on fol. 1^b; II on fol. 69^b; III on fol. 131^a; IV on fol. 210^b; V on fol. 274^b; VI on fol. 348^b.

Most of the latter pages damaged by dark brown spots. No date.

Ft. 418, 2 coll., each ll. 17, and a third on the margin, ll. 34; Nasta'liq; illuminated frontispiece at the beginning of every book; size, 7½ in. by 4½ in. [ELLIOT 266.]

660

An incomplete copy of the same.

This copy contains only the first half of the math-

nawī. Book I on fol. 5^b; II on fol. 124^b; III on fol. 203^a. The margin is covered with a considerable number of explanations, added by different hands. The introduction of the second book is wanting; those of the first and third books are added on ff. 1-4^b by a different hand, being interspersed with Persian notes.

To the introduction of the first book there is appended on fol. 4^b a tradition regarding a note, which Jalāl-aldīn is said to have written on the back of his mathnawī about the use which his followers should make of it:

حضرت مولوی ابن عبارت را بر پشت مثنوی خود نوشته بودند که مثنوی را جهت آن نگفته ام که حمائل کنند و تکرار کنند بلکه زیر پای نهند و بالا آسمان روند که مثنوی نردبان معراج حقانی است نه آنکه نردبان را بگردن گیری و شهر بشهر بگردی مرکز بر بام مقصود نیروی و مراد دل نرسی.

نردبان آسمان است این کلام هر که زین بر ممرود آید بهام نای بهام چرخ کو اخضر بود بل بهامی کر فلک برتر بود بهام گردون را از آید نوا گردش باشد همیشه زان هوا

On fol. 5^a follows a short treatise on Sāfi terminology, **در اصطلاح صوفیه**.

According to the colophon on fol. 123^b the first book was copied A. H. 1045, Ramadān = A. D. 1636, February; the third book (see fol. 327^a) by Shaikh Rahmat-allāh, A. H. 1046, the first Rabī' = A. D. 1636, August 3.

Ft. 326, ll. 19; written in a not very regular Nasta'liq; in some places the margin is destroyed by the worms; size, 12½ in. by 6½ in. [OUSELEY 376.]

661

لب لباب (اللباب).

Husain bin 'Alī Wā'iz Bihakī Kāshif's (died A. H. 910 = A. D. 1504) extracts from the selections of Jalāl-aldīn Rūmī's mathnawī, styled **لب لباب معنی انتخاب مثنوی**; comp. A. Sprenger, Catal., p. 491.

Beginning of the preface on fol. 1^b: **عین آزل در بیان جوامع اطوار شریعت در هفت نهر آزل سه رشع رشع ایمان رشع شهادت رشع عبادت الحق**

The beginning of Sprenger's *Moty Mahall* copy is found here, on fol. 2^b, l. 2: **بعد از تقدیم و طایف تنای الحق**.

Beginning of the text on fol. 3^b, l. 12:

**ای کیمین بخشش ملک جهان
 من چه گویم چون تو میدانی نهان**

This copy came the 22nd of Dhū-alka'dah, A. H. 1014 = A. D. 1606, March 31, into the possession of Abū Muḥammad Dahānī, who began at once to collate it with that of Hāfiz Taj-aldīn Shīrāzī; he finished his task the 27th of Dhū-ahjijah in the same year = A. D. 1606, May 5. It was bought at Agra, July 3, 1647, for eight rupees, and presented to the Bodleian Library, 1652, by Dr. Edward Knipe, of London.

Ft. 292, 2 coll., each ll. 15; Nasta'liq; size, 7½ in. by 4½ in. [BODL. 43.]

662

Another copy of the same extracts.

This copy begins like Sprenger's *Moty Mahall*: بعد از تقديم الآ. Beginning of the text on fol. 4^a, l. 9, the same as in the preceding copy. Dated the 30th of Rabi'-al-akhar, in the forty-eighth year of 'Alamgir's reign. A. H. 1116 = A. D. 1704, September 1.

Ff. 258, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 4½ in. [FRASER 89.]

663

Nuakha-i-nāsikha-i-mathnawiyāt-i-sakimah (نسخه ناسخه منقوبات سقیمه).

This copy, one of the most valuable that we possess, contains the text of the mathnawi, corrected, prefaced, explained, and annotated by 'Abd-allatif ibn 'Abdallāh al-'Abbāsī (died A. H. 1048 or 1049 = A. D. 1638, 1639), who revised this poem, as he relates in his introduction, five times. The first time he compared it A. H. 1024 = A. D. 1615, 1616, with an ancient MS., collated by other learned men during thirty-eight years, with sixty of the best copies; a second time in A. H. 1025 with four or five other MSS.; a third, fourth, and fifth time during A. H. 1030-1032 = A. D. 1621-1623, again with other copies, so that it was collated with more than eighty MSS. of the mathnawi, compare Rieu ii. p. 589. 'Abd-allatif, who is also the author of a revised edition of Sanā'i's *Hadikah*, made A. H. 1035 = A. D. 1625, 1626 (see A. Sprenger, pp. 558 and 559), has added to his revised text:

1. An introduction on the subject of his collation and of Jalāl-al-dīn's poetry, on fol. 1^b, dated A. H. 1032, and entitled *مرآة المثنوی*. Beginning: نسخه این منقوبات سقیمه و مثبت و مرتج نسخ مستقیمه الآ.

2. A short preface, stating the reasons why the mathnawi is divided into six books, on fol. 9^b. Beginning: شش دفتر این کتاب را علیحده جدا درشش مجلد باین جهت جلد کرده شد الآ.

3. A detailed index, prefixed to every book (on ff. 10^b-14^a, 77^b-79^a, 132^b-136^a, 207^b-209^b, 264^b-268^a, and 332^b-335^a).

4. A Persian paraphrase to the Arabic prefaces of the first, third, and fourth books (on ff. 15^b, 136^b, and 210^a).

5. A great number of various readings and glosses marked on the margin.

Book I on fol. 18^b; II on fol. 80^b; III on fol. 139^b; IV on fol. 212^b; V on fol. 269^b; VI on fol. 336^b.

The second book was finished the 7th of Safar, A. H. 1062 = A. D. 1652, January 19; the third the 8th of Jumādā-al-thāni in the same year, A. D. 1652, May 17; the fourth the 23rd of Rajab in the same year, A. D. 1652, June 30; the fifth the 5th of Rabi'-al-thāni in the

same year, A. D. 1652, March 16; the sixth the 6th of Muharram, A. H. 1063 = A. D. 1652, December 7.

Ff. 405, 4 coll., each ll. 21; Nasta'liq; all the margins covered with notes; illuminated frontispieces at the beginning of every book; ff. 18^a and 19^a richly adorned; ff. 326 and 327 supplied by another hand, and consequently without marginal notes; size, 10½ in. by 6½ in. [ELLIOT 264.]

664

Another copy of the same reduction.

Another copy of the same revised and annotated text of 'Abd-allatif, containing:

Index to the first book, on fol. 1^a.

Four short prefaces, the first of which agrees with that in the preceding copy: شش دفتر این کتاب الآ.

The second, in Arabic, begins thus: هذا الاسرار القدسية و الانوار الروحانية الآ (the same is found in No. 1954 (fol. 9^b) of the India Office Library).

The third, also in Arabic, begins: و النوار و غرر المقالات و در الدلالة الآ.

The fourth begins: این کتاب شریف و مبدا و منبع این کتاب شریف است و هر کس الآ.

Book I (without the preface and the Persian paraphrase), on fol. 8^b.

Introduction (دبیاج), being a short abridgement of that on fol. 1^b of the preceding copy, beginning here on fol. 69^b: این دفترست از نسخه ناسخه منقوبات الآ.

Index to the second book, on fol. 71^a.

Book II (also without a preface), on fol. 75^b.

The same introduction as above, on fol. 130^b.

Index to the third book, on fol. 132^a.

Persian paraphrase of the preface of this book, on fol. 136^a, beginning: ترجمه دبیاج عربی که حضرت مولوی نوشته اند الآ.

The Arabic preface of this book, on fol. 138^a.

Book III, on fol. 140^b.

A short introduction of the same contents as the two preceding ones (taken from the same author's special commentary, *لطائف المعنى*, and written A. H. 1032), together with an index to the fourth book, on fol. 210^a.

The Arabic preface of the fourth book with the Persian paraphrase, on fol. 213^a.

Book IV, on fol. 215^b.

A short introduction (beginning like the preceding ones), together with the index and the usual preface of the fifth book, on fol. 271^b.

Book V, on fol. 277^b.

Book VI with the usual preface, on fol. 338^b.

On ff. 411^b-414^b there is added the omitted introduction and index to the sixth book (the introduction beginning again: این دفتر دفترست از نسخه الآ).

Fol. 411^a is a repetition of the last page of the fifth book (fol. 338^a). The various readings and glosses are much more numerous and larger than those in the preceding copy; many of them are marked as being taken from the *لطائف المعنى*, and seem to have been

supplied by later hands. This copy was transcribed A. H. 1095 = A. D. 1684.

Ff. 414, 4 coll., ll. 20: Nasta'lik; all the margins covered with notes; besides the MS. is in many places interlarded with explanatory glosses; illuminated frontispiece at the beginning of every book; size, 10½ in. by 7 in. [ELLIOT 265.]

665

The same.

Preface or introduction, dated A. H. 1032, on fol. 8^b, last line, and corresponding to Additions 1 and 2 in Elliot 264, on fol. 1^b. Beginning the same as Addition 2 of that copy: شش دفتر این کتاب را آنگ. After that follows, on fol. 9^a, a detailed index of the first book of the mathnawī (the other indices to books II–VI are wanting in this copy); on fol. 13^a begins the usual Arabic prose preface of book I (هو) هذا كتاب المثنوي (هو) (أمرل أمرل آنگ), and on fol. 14^a a short eulogium of the poet is added, chiefly consisting of flattering epithets.

Book I, on fol. 14^b.

Arabic preface of book II, on fol. 72^b.

Book II, on fol. 73^a.

Arabic preface of book III, on fol. 118^b.

Book III, on fol. 119^a.

Arabic preface of book IV, on fol. 174^b.

Book IV, on fol. 175^a.

Arabic preface of book V, on fol. 219^b.

Book V, on fol. 220^a.

Arabic preface of book VI, on fol. 271^b.

Book VI, on fol. 272^a.

No date. The marginal glosses extend only as far as fol. 93^b.

Ff. 319, ll. 21 in the preface and the first book, ll. 25 in the remainder of the copy; small, but distinct Nasta'lik; illuminated frontispiece at the beginning of the last five books; size, 10½ in. by 6½ in. [Boote. 758.]

666

Jawāhir-alasrār u Zawāhir-alanwār (جواهر الاسرار و زواهر الانوار).

A commentary on the mathnawī, or rather an analysis of that famous poem, by Maulānā Husain bin Husain of Khwārizm, who died A. H. 840 = A. D. 1436, 1437, according to H. Khalfā v. p. 375, A. H. 845 = A. D. 1441, according to H. Khalfā vi. p. 90. He was also the author of a collection of discourses on the mathnawī, entitled كنوز لغاتى في رموز الدقائق; comp. Rieu ii. p. 588, and i. p. 144; A. Sprenger, Catal., p. 493. This copy contains only three books of the mathnawī (like the following one), the second of which was completed A. H. 834 = A. D. 1430, 1431.

Contents:

Preliminary discourse on fol. 1^b, divided into ten makālas, viz.:

المقالة الأولى في ذكر بعض من مشايخ هذه الطريقة
on fol. 6^b, و. ايراد ما نقلوا به من اللقيقة

المقالة الثانية في تفسير الفاظ تدور بين هذه اللطائف
on fol. 29^b, الذين آراءهم حول كمية اللطائف طائفة

المقالة الثالثة في تبين قياس مشارب ارباب اللال و
on fol. 33^a, تتابع مراتب اصحاب الكمال

المقالة الرابعة في لمصرات الذاتية و بعض المراتب الكلية
on fol. 35^a,

المقالة الخامسة في الاسماء والصفات و فيما بينها من
on fol. 38^b, تفاوت الدرجات

المقالة السادسة في العوالم والضررات المستاء بالمجالي و
on fol. 39^b, المطالع والميقات

المقالة السابعة في كشف سر البدو والابجاد وبيان طرق
on fol. 40^b, المعاد والمبدأ

المقالة الثامنة في تنبيه على حقيقة الروح الاعظم واسماءه
في العالم الانساني باعتبار مرتبة من المراتب وملاحظة معنى
on fol. 42^a, من المعاني

المقالة التاسعة في عود الروح اليه واستعمال جميع المظاهر
on fol. 44^a, لديه

المقالة العاشرة في بيان حقيقة المحبة واتسامها و ظهور
on fol. 51^b, نتائجها لاقوامها

Book I, on fol. 57^b.

Book II, on fol. 169^b.

Book III, on fol. 257^a.

Attached to it is a detailed index on eight fly-leaves. The last thirty leaves are a little injured. This copy was written for Sulṭān Muḥammad Kūṭbehāh, and finished in the middle of Rajab, A. H. 1025 = A. D. 1616, beginning of August, at Haidarābād. A former owner bought it at Murshidābād, A. H. 1172 = A. D. 1758, 1759.

Ff. 395, ll. 25; small, but distinct Nasta'lik; illuminated frontispieces on ff. 1^b, 57^a, 169^a, and 257^a; size, 9½ in. by 6½ in. [ELLIOT 554.]

667

Another copy of the same commentary.

Another copy of the same work, containing, like the preceding one, only three books of the mathnawī. One leaf is missing at the beginning; it opens abruptly thus: مضاعف چندین گونه بدائع و صنائع و ذائع اعیان. The preliminary discourse in ten makālas (as in the preceding copy), on ff. 8^b, 37^b, 41^b, 44^a, 48^b, 50^a, 51^b, 53^a, 55^b, and 64^a. Book I on fol. 70^b; II on fol. 192^a; III on fol. 283^b. No date.

Ff. 429, ll. 21; Nasta'lik; size, 11 in. by 6 in.

[WALKER 101.]

668

Sharḥ-i-jild-i-khāmis almathnawī alma'nawī (شرح جلد خامس للمثنوی المعنوی).

A commentary on the fifth book of the mathnawī by Surḍī (that is, Muṭaḥḥab bin Shāḥān of Gallipoli, who died A. H. 969 = A. D. 1561, 1562; comp. H. Khalfā v. p. 375). In the following lines of the preface he explains his motive for editing this fifth book first and

آقا بعد این بنده فقیر سروری فقیر
شرح دفترهای مثنوی را مسوده کرده بود اما بعضی عواقب
یعنی را بیاض نیارده و سبب (؟) سبب) بعضی اسفار
یعنی از آن اسفار مانع گشته پس در دل منکسرش این
معنی واقع شده که اگر در بیاض آوردن تراخی کنی برخی
دیگر کم شود و سعی تو در تحریرش مشکور نشود بلکه
کم شود لاجرم بقلم شکسته و دلخسته بنیشتن جلد پنجم
شروع نموده معتمدا علی القدر العظیم الودود.

الحمد لله الذي جعل العارفين عالمين
ببعض مرموزاته والشكر لله الذي سترهم في ميادين الحق.

Dated in the beginning of the month Muharram, A. H. 1001 = A. D. 1592, October 8, by Muṣṭafā bin Muḥammad Ahmad al-Hafṣī. This copy came into Laud's library in 1635.

Ff. 331, ll. 23; very distinct Nasta'lik; size, 11½ in. by 7½ in. [LAUD 248.]

669

Sharḥ-i-Mathnawī (شرح مثنوی).

A large portion of Shāh Mir Muḥammad Nūr-allāh Ahrārī's commentary on the mathnawī; comp. Rieu ii. p. 592, and A. Sprenger, Catal., p. 495. This incomplete copy begins with the second book: ... تا نژاید. ... لفظ بخت آگرچه بفتح اول مشهورست الحق
off in the second half of the sixth book.

The third book begins on fol. 53^b; the fourth on fol. 110^b; the fifth on fol. 150^b; the sixth on fol. 185^b.

Ff. 230, ll. 14; Nasta'lik; size, 8½ in. by 4½ in. [OUSELEY ADD. 144.]

670

Sharḥ-i-Mathnawī (شرح مثنوی).

Another commentary on the difficult verses of the first two books of the mathnawī, composed by Khwājeh Ayyūb Fārsā A. H. 1120 = A. D. 1708, 1709, see the author's name in the colophon at the end of the first book, on fol. 108^a, and the date in the following chronogram on fol. 2^a, last line: طرفه معنوی جانان.

Beginning: حمد لا یحمی و ثناء نامتناهی مر ملک
را که تویی وجود عشاق در خلوت کند و وحدت نغمه سرای
اسرار احدیت الحق.

Book I on fol. 2^b; II on fol. 109^a.

Copied by Badī'aldin al-Muhyi'aldinnagar in the district of Lāhūr; the first book was finished by him the 21st of Muharram, in the seventeenth year of Muḥammadshāh's reign (= A. H. 1148), the second in the same year, the 21st of Rabi'ul-awwal, A. D. 1735, June 13 and August 11.

Ff. 164, ll. 15-20; careless Nasta'lik; worm-eaten; size, 8 in. by 5½ in. [BOL. 726.]

671

Hall-i-Mathnawī (حجّ مثنوی).

The first volume of a commentary on the mathnawī, by Afḍal of Allāhābād, see fol. 1^b, ll. 8 and 9, and com-

pare Rieu ii. p. 592. It begins with a mathnawī as introduction:

مر خدا را شکر کر لطف تویی
داد توفیق بحال مثنوی

The author quotes as his chief authorities, 'Abd-allāh 'Abbāsī and Mir Nūr-allāh Ahrārī. The commentator's preface to the first book of the mathnawī begins on fol. 3^a, the paraphrase of the poet's own Arabic preface on fol. 6^b, and the explanation of the first bait on fol. 12^a. Even this first volume seems not to be complete; it breaks off on fol. 150^a with the words رب حجاب.

Ff. 150, ll. 15; careless Nasta'lik; ff. 139 and 142 very much damaged; a lacuna after fol. 146; size, 7½ in. by 4½ in. [OUSELEY ADD. 151.]

672

Jān-i-Mathnawī (جان مثنوی).

A short explanation of the beginning of the mathnawī, composed, according to a notice on fol. 160^a, by 'Alī Dūstkhān (علی دوستخان), beginning: جناب حضرت مولوی علیم الرحمه که کاشف اسرار موری و معنویست

در اول بیت مثنوی الحق.

No date.

Ff. 160^b-167^b, ll. 15; Nasta'lik; size, 8½ in. by 4½ in. [BOL. 451.]

673

Diwān-i-Maulānā Rūmī (دیوان مولانا رومی).

A rich and valuable collection of Jalāl-aldin Rūmī's minor poems (comp. Rieu ii. p. 593; A. Sprenger, Catal., p. 497; G. Flügel i. p. 522 etc.), containing:

Preface on fol. 1^b, composed by the editor of this collection, whose name does not appear, in the month Rabi'ul-awwal, A. H. 817 = A. D. 1414, May, June; comp. the last bait on fol. 8^a, l. 12:

بسال مستمند وهفده ربیع الاول بود
که این دیباجه بنوشتم بعون خالق معبود

Beginning: حمد موفّر و شکر نامحسور پاک از وصمت
نور و تصور نثار حضرت پادشاهی الحق

Glazals, on fol. 9^b, and a few tarj'āt (on ff. 32^b, 40^b, etc.), alphabetically arranged. Beginning:

(ای) شاه جسم و جان ما خندان کن دندان ما
سرمه کش چشمان ما ای چشم جانرا توفیا

A new series of tarj'āt, on fol. 405^b. Beginning:

هله درده می بگزیده که مهجان تو ام
من پریشان سر زلف برنشان تو ام

Rubā'is, on fol. 412^a. Beginning:

در مذهب عشاق قرار دلدست
وین بافته نابرا خناری دگردست

The right order of ff. 206-214 is as follows: 206, 208-213, 207, 214. Fol. 230 must be followed by 232, and 231 is not in its right place; there are probably some lacunae.

This copy was finished on a Wednesday, at the time of the forenoon prayer, in the month Dhū-al-hijjah, A. H. 997 = A. D. 1589, October, November. See the conclusion of the MS. and its colophon:

تَمَّ الدِّوَانُ لِسُلْطَانِ الْعَاشِقِينَ وَالْمُحَقِّقِينَ وَبِرْمَانِ
الْمَدِّ بِنِ كَاشِفِ أَسْرَارِ الْإِلَهِيَّةِ نَاطِمِ أَنْوَالِ الْجَلَالِيَّةِ مَوْلَانَا
جَلَالُ الْفَرُوقِ وَالدِّينِ مُحَمَّدٌ بِنِ مُحَمَّدٍ بِنِ الْمُحْسِنِ الْبَلْبَلِيِّ
الْمَشْتَهَرِ بِرُومِي تَوَرَّكَ اللَّهُ مُصْعَبًا: تَمَّ هَذَا الْكِتَابُ فِي رُوزِ جَهَارِ
شَهْرِ بَوْتِ نَمَازِ چَاشْتِ شَهْرِ ذِي الْحِجَّةِ سَنَةِ ٩٩٧ هـ

Select poems have been edited, with German metrical translation, by Vincenz von Rosenzweig in his 'Auswahl aus den Diwānen des grössten mystischen Dichters Persiens, Mawlana Dschelaleddin Rumi,' Vienna, 1838.

Ff. 420, 3 coll., each ll. 19, and a third on the margin, ll. 36; Nasta'liq; two illuminated frontispieces on ff. 1^b and 9^b; a little worm-eaten; size, 10½ in. by 6½ in. [ELLIOT 84.]

674

The same.

Another, but smaller collection of the same poems (see the title on fol. 1^b; *ديوان ملك الكلام مولينا جلال* (روم قس الله سر العزیز) containing only—

Ghazals, arranged alphabetically, except the initial ghazal.

A large lacuna after fol. 403. Beginning of the initial poem: *الحمد لله الذي تواتر نعت الازل اليه*

The second (or first alphabetical) ghazal begins:

الحمد لله الذي خلق النثر والنثر اليه

This copy concludes, on fol. 404^a sq., with an alphabetical index of the first hemistichs of the ghazals, incomplete at the beginning. It is arranged both according to the rhyme letter and the initial letter. Not dated.

Ff. 423, ll. 21; old mounted MS.; written in Nasta'liq, without ornaments; on ff. 290^a and 290^b one page and a half are left blank; size, 12½ in. by 7½ in. [ELLIOT 85.]

675

The same.

A third and still smaller collection of these poems, consisting only of ghazals like Elliot 85, in alphabetical order. Beginning:

ای بگفته بر دلم اسرارها - ی برای بنده بخت کارها
agreeing with Elliot 85, fol. 8^b. At the end some leaves are missing; the copy breaks off in the middle of a poem, rhyming in *y*.

Ff. 252, 3 coll., each ll. 15; distinct Nasta'liq; illuminated frontispiece; the first two pages adorned; a little worm-eaten; binding with flowers; size, 10 in. by 5½ in. [ELLIOT 333.]

676

Diwān-i-Imāmī (امامی).

The poetical works of Abū 'Abdallāh Muḥammad (or Abū Muḥammad 'Abdallāh) bin Abū Bakr 'Uthmān Imāmī of Harāt, who died A. H. 674, or, as Taqī Kāshī

states, 686 = A. D. 1275 or 1287; comp. Butkhāna, No. 82; A. Sprenger, Catal., pp. 439 and 440.

Contents:

Kāṣidas and ghazals, on fol. 97^b, without any order. Beginning:

سحر که در جهان جان بعون مبدع اشیا
مسافت قطع میکردم زلا تا حفرت الا

Comp. A. Sprenger, Catal., loc. cit., where the same is quoted, but without the first two words *سحر*.

Rub'ā'is, on fol. 171^b. Beginning:

گه جان تن و گه تن جانت خوانم
گه آنکه هر دو جهانت خوانم

Not dated.

Ff. 97-177, ll. 15; Nasta'liq; size, 9½ in. by 7½ in. [ELLIOT 117.]

677

A fragment of the same.

The same diwān, defective both at beginning and end, with a lacuna in the middle (on fol. 64^b). It contains kāṣidas, ghazals, and kīfās, all mixed together without any order. The abrupt beginning, *سایه اش*

سایه اش, corresponds to Elliot 117, fol. 119^b, l. 12; the first complete kāṣidah on fol. 1^a, beginning *عبد الله*, to Elliot 117, fol. 120^a, l. 10.

Ff. 1-73, ll. 13; Nasta'liq; size, 7½ in. by 4½ in. [SELD, Sup. 9.]

678

Diwān-i-Majd-i-Hamgar (دیوان مجد همگر).

The complete works of the lyric poet Majd-al-din Hibat-allāh Majd-i-Hamgar of Shiraz, who died A. H. 686 = A. D. 1287; comp. Butkhāna, No. 26; A. Sprenger, Catal., p. 478.

Contents:

Kāṣidas, on fol. 1^b, in praise of 'Aḥud-al-din, Ṣāhir-al-din, etc., without any order. Beginning the same as in Sprenger:

کجاست در همه ملک جهان سلیمانی

These kāṣidas are intermixed with a great number of tarjī'āt and tarkībānds (on ff. 25^b-29^a, 53^b, 54^b, 57^b, 59^b, 65^b, 66^b, 68^a-69^a, 73^a-75^a).

Ghazals, on fol. 75^a. Beginning:

مر تا دل بمان سنگ باشد
مر مرم دل بدینسان باشد

and muḥāṭṭā't, on fol. 81 sq.

Rub'ā'iyāt, on fol. 105^a. Beginning:

آنم که چو جان بجزوم مردم را
گر دست رسد بجان خرم مردم را

There are lacunae after ff. 131, 144, and 184. The right order of ff. 11-17 is as follows: 11, 14, 16, 12, 13, 15, 17 (comp. Elliot 86, fol. 98^a, l. 9 sq.)

Not dated. The copyist was Kīwām bin Muḥammad of Shirāz.

FL 185, 2 coll., ll. 15; the frontispiece and the first two pages luxuriously adorned with flowers in gold and other colours; splendid binding, gilt edges as far as fol. 105^a; the headings from fol. 105^a to the end and the corners are illuminated; Nasta'liq; size, 7 in. by 4 in. [ELLIOT 56.]

879

The same.

Another copy of the same diwān, containing only *kašidas*, intermixed with *tarkibbands* (on ff. 105^a, 113^a). Beginning the same as in Elliot 56, and a similar order of poems as far as fol. 112^a. The *tarkibbands* are quite different from those in Elliot 56, beginning thus:

یارب مغالان که ره چنگ مینزد
بر ساز ما نوای نور آهنگ مینزد

This copy of Hamgar's diwān was probably written in the same year 1005=A.D. 1596, 1597, and by the same hand as Balaḥkani's diwān (see above, No. 559).

FF. 89^b-136^a, 2 coll., each ll. 17; Nasta'liq; size, 6½ in. by 4½ in. [ELLIOT 86.]

880

Diwān-i-Irākī (دیوان عراقی).

The diwān of Fakhr-aldin Ibrāhīm bin Shahriyār 'Irākī of Hamadān, who died A.H. 686 or 688=A.D. 1287, 1288, or 1289; or, even as Daulatshāh and Taqi state, 709=A.D. 1309; comp. Rieu ii. pp. 593, 594, and A. Sprenger, Catal., pp. 440, 441.

Contents:

Kašidas, *ghazals*, and *tarjībānds*, on fol. 1^b, without any order. Beginning the same as in Sprenger:

بزم عشق جانبازان اگر جویای جانانی الت
Rubā'is and fards, on fol. 116^b. Beginning:
بتخانه و مسجد همه از اسباب است

هر کس که درین بماند او در خواب است
No date. Very modern handwriting.

FF. 1-120, ll. 15; Nasta'liq; there are no other ornaments than gilt edges and a splendid binding in green and gold; size, 9½ in. by 7½ in. [ELLIOT 64.]

Sa'di (Nos. 681-748).

881

Kulliyāt-i-Sa'di (کلیات سعدی).

The complete works of Muḥammad-aldin Sa'di, born in or before A.H. 585=A.D. 1189, died A.H. 690 or 691=A.D. 1291 or 1292, in his native place, Shirāz; see Rieu ii. p. 595 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 51; A. Sprenger, Catal., p. 545 sq.; G. Flügel i. p. 527 sq.; and Dr. W. Bacher, Sa'di-Studien, in Zeitschrift der D.M.G. xxx. pp. 81-106, and Sa'di's Aphorismen und Singedichte, Strassburg, 1879. His works were collected by 'Alī bin Aḥmad bin Abū Bakr bin Bistūn, who prefixed to them a preface, beginning on fol. 2^b: *شکرو سپاس بی قیاس معبودی*

را، جلت قدر که آوریند؛ مخلوقات الت

an index of all the compositions. This reduction, the text of which varies considerably in the different copies (the preface has been translated into English by J. H. Harrington, in the Introduction to his edition of the Kulliyāt, pp. 24-26), was made between A.H. 726 and 734, see Rieu ii. p. 596, Cat. des MSS. et Xyll. p. 340, etc. Other copies (for instance, Ouseley 11, fol. 2^a, ll. 10 and 11, see below, No. 683) give as date of completion the beginning of Dhū-alka'dah, A.H. 726=A.D. 1326, end of September.

On the numerous editions of Sa'di's works, see Rieu, loc. cit.; A. Sprenger, Catal., p. 548; Zenker ii. pp. 35-38. The Kulliyāt have been edited by Harrington, Calcutta, 1791-1795, and lithographed in Bombay, Dilli, Cawnpore, Lucknow, Tabriz, etc. etc.

Contents:

A. Centre-columns:

1. First risālah (در تفریر دیباجه), on fol. 5^b. Beginning: *سپاس بی غایت و ستایش بی نهایت* *آوردکاری را جل جلاله الت*

2. Second risālah (در مجلس پنجگانہ) in five majlis, on fol. 11^b. Beginning: *الحمد لله الذي خلق الوجود*. The fifth majlis has been translated into English by J. Ross, Bombay Transactions, i. pp. 146-158.

3. Third risālah (رساله صاحب دیوان), on fol. 36^b. Beginning here: *خواجہ زمان نیکو سیرت و صورت الت*. Translated by Harrington, Introd. pp. 14-17, and Graf, Lustgarten, ii. pp. 136-142.

4. Fourth risālah (عقل و عشق), on fol. 39^a. Beginning: *سالك راه خدا پادشاه ملك سخن اى زلفا تو* *آقای الت*

5. Fifth risālah (نعمت الملوك), on fol. 40^b. Beginning: *الحمد لله الكافي حسب الخلاق وحده الحمد لله* *على نعمه الت*

6. Sixth risālah, here subdivided into two risālah or *hikāyāt* only, viz. (a) *رساله ملك شمس الدين تازيگوى*, on fol. 52^a. Beginning: *در زمان حكومت ملك عادل الت* (translated by Harrington, pp. 19-21, and Graf, Lustgarten, ii. pp. 146-148). (b) *رساله انكياو*, on fol. 53^b. Beginning: *معلم شد که خسرو عادل الت*

7. (read *عربی*) *قصائد العربی*, Arabic *kašidas*, on fol. 56^b. Beginning:

حسنت بخفی المدام لا تجری الت
Compare A. Sprenger, Catal., p. 547, No. 10, and the initial poem of the second volume of the Calcutta edition, fol. r. o. (the Bombay edition reads *و بخفی* and *لا تجری*).

8. *قصائد فارسی*, Persian *kašidas*, on fol. 71^a. Beginning:

شکرو سپاس و خدمت و مت خدایر
پروردگار خلق و خدایند کبریا
Compare Calcutta edition, fol. 11^a. Nineteen of these

kasidas have been translated by Graf in *Zeitschrift der D. M. G.* ix. pp. 92-135 and xii. pp. 82-116.

9. *مراثی*, elegies on fol. 115^a. Beginning:

دل شکسته که مرهم نهد دگر بارش

یتیم خسته که از پای در کند خارش

Comp. Calcutta edition, fol. ۴۴۵. Some selected poems have been translated by Graf in *Zeitschrift der D. M. G.* xv. pp. 564-576.

10. *مثنعات*, poems, with alternate Persian and Arabic verses, on fol. 122^b. Beginning:

تو خوں خلق بریزی و روی در تابی

ندانمت چه مکافات این گنه بایی

11. *ترجیعات*, refrain poems, on fol. 131^b. Beginning: ای زلف تو هر خمی کنندی - چشمت بکرشمه چشم بندی
Comp. Calcutta edition, fol. ۴۴۷.

12. *مطیبات*, pleasant ghazals, on fol. 142^b. Beginning:

اول دفتر بنام ایند دانا الی

Comp. Calcutta edition, fol. ۴۴۴. Fourteen of these ghazals have been translated by Graf in *Zeitschrift der D. M. G.* xiii. pp. 445-467.

13. *مثنعات*, ornate ghazals, on fol. 307^b. Beginning:

لشد لله رب العالین علا الی

They conclude on fol. 376^a. Ten of these ghazals have been translated by Graf in *Zeitschrift der D. M. G.* xv. pp. 541-554.

B. Margin-column:

14. *گلستان*, the rose-garden, on fol. 2^b. Beginning:

مست خادبا الی

Best editions by A. Sprenger, Calcutta, 1851, and Platts, London, 1874; best translations into English by Eastwick, 1852, and by Platts, 1873; into French by Defrémery, 1858; and into German by Graf, 1846.

15. *بوستان*, the fruit-garden, on fol. 140^b. Beginning:

بنام خداوند جان آفرین الی

In the colophon another title of the *Bûstân* appears: *نمت الکتاب الموسم بعدی نام*; see Bacher in *Sa'di-Studien*, p. 86, note 5.

Printed in Calcutta, 1810 and 1828, besides in Lâhûr, Cawnpore, and Tabriz; critical edition, with Persian commentary, by Graf, Vienna, 1850; German translations by Graf, Jena, 1850, and Schlechter-Wescherl, Vienna, 1852; English translation by W. Clarke, London, 1879; French translation by Barbier de Meynard, Paris, 1880. Extracts from the *Gulistan* and *Bûstân* are found besides in metrical translation in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 245-366.

16. *مقطعات*, fragmentary poems (i. e. ghazals without the initial bait), on fol. 315^b. Beginning:

تو آن نکرد از فعل خبر یا من و غیر الی

17. *مطیبات*, obscene and jocular poems, on fol. 320^a, with a short introduction of a few lines in prose. Beginning: *قال السعدی الزمینی الی*.

Beginning of the first poem:

عاری چشم دل بروی داشت - خاطر اندر شکنج موی داشت

18. *مجلسات*, satirical poems in three *مجلسات*, on fol.

337^a, agreeing with the Calcutta edition, ff. ۴۰۵-۴۰۸.

Beginning: *اللعن الشیطان الی*

19. *رباعیات*, quatrains, on fol. 350^b. Beginning:

هر ساعتم اندرون میجوشد خون را

و آگاهی نیست مردم بیرون را

20. *مفردات*, detached distichs, on fol. 364^b. Beginning:

گمان مبر که جهان اعتماد را شاید

که بی عدم نبود هر که در وجود آید

A few of the quatrains and detached distichs have been translated by Graf in *Zeitschrift der D. M. G.* xviii. pp. 570-572.

C. Margin and centre-columns together:

21. *مثنعات*, signets, on fol. 376^a margin. Beginning:

سپاس و حمد بی پایان خدایا

که منعش در وجود آورد مارا

Comp. Calcutta edition, fol. ۴۴۵. Seven of these have been translated by Graf in *Zeitschrift der D. M. G.* xv. pp. 554-564.

22. *غزلیات قدیم*, early ghazals, on fol. 387^b, centre-

columns. Beginning: *یا فرات الی*

23. *مثنعات*, epigrammatic poems, dedicated to the

Şâhib-Diwan, on fol. 393^b, margin, with an introduction. Beginning: *الحمد لله على نعمه الی*.

The first poem opens thus:

تو و حمد بی پایان خدایا الی

Translated by Bacher in 'Sa'di's Aphorismen und Sinngedichte.'

Copied by Naşir bin Hasan of Makkah, and finished in the middle of Sha'ban, a. H. 856 = A. D. 1452, beginning of September. A full account of Sa'di and his works, and a short index of the contents of this copy, written by Sir Gore Ouseley, 1825, are found on the fly-leaves, and occupy thirty-one pages.

Ff. 409, 2 centre-coll., each il. 14, and a margin-col., il. 24; small, but clear Naşki; two vignettes on ff. 1^a and 2^a; ff. 2^b and 3^a beautifully adorned in gold and ultramarine; illuminated headings at the beginning of each book or part, and other splendid ornaments throughout; ff. 70-85, 104-106, 111, 112, 209-211, 219-221, 249, and 250 later supplied on more modern paper; size, 8 in. by 4½ in. [OUSELEY ADD. 39.]

682

The same.

After 'Ali bin Ahmad's preface follow:

1. First risâlah, the same as in the preceding copy, on fol. 4^a.

2. Second risâlah, the same as in the preceding copy, on fol. 8^b.

3. Third risâlah, here styled *وجواب* on fol. 26^a. Beginning:

صاحب صاحب قرآن خواجہ زمین زمان نیک سیرت الی

4. Fourth risâlah, the same as in the preceding copy, on fol. 27^b, margin.

5. Fifth risālah, the same as in the preceding copy, on fol. 29^b, margin.

6. Sixth risālah, comprising, as in most copies, three hikāyāt or risālāt, viz. رساله پادشاه اباتاحان, on fol. 39^a; حکایت ملکه, on fol. 40^a, margin; and حکایت تازیگو مرحوم شمس الدین محمد تازیگو.

7. کلتان, on fol. 43^b.

8. بوستان, on fol. 118^b.

9. قصائد عربی, on fol. 223^b, beginning as in the preceding copy.

10. قصائد فارسی, on fol. 232^b, beginning as in the preceding copy.

11. مطبوعات, on fol. 260^a, beginning as in the preceding copy.

12. بدائع, on fol. 362^a, beginning as in the preceding copy.

13. خواتیم, on fol. 408^a, beginning as in the preceding copy.

14. غزلیات قدیم, on fol. 424^b. Beginning:

ای بار نازگیر که دل در هوای تست
جان نیز اگر قبول کنی هم برای تست

Comp. Calcutta edition, fol. ۴۴.

15. مملعات, on fol. 432^b. Beginning:

ان هوای النفس بقدر الغفالی

Corresponding to Calcutta edition, fol. ۴۰۴.

16. مملعات, on fol. 436^a. Beginning:

آسمان را حق بود گر خون بریزد بر زمین
بر زوال ملک مستعمر امیر المؤمنین

17. ترجیعات, on fol. 440^b, beginning as in the preceding copy.

18. صاحبیه, in two sections, the first of which on fol. 447^b contains only kit'as, and begins:

طریقی و رسم صاحب دولتانت
که بنوازند مردان نکور

Comp. Calcutta edition, fol. ۴۴۱^b.

The second section on fol. 462^b contains only short mathnawis, and begins here مرسوم مرسوم.

19. رباعیات, on fol. 469^a, margin, beginning as in the preceding copy.

20. مفردات, on fol. 476^b, beginning as in the preceding copy.

21. خبیثات و مطایبات, on fol. 478^b, with the same introduction and the same initial poem as in the preceding copy.

22. مزلیات, on fol. 487^a, beginning as in the preceding copy.

There is given at the end of the قدیم غزلیات on fol. 432^a, as date of the copy, the month Rabi-ul-awwal, A. H. 918 = A. D. 1512, May, June. The mukatta'at are wanting.

Ft. 490, 2 centre-coll., each ll. 15, and a third on the margin. ll. 10; Nasta'lik; ff. 1^a and 2^a richly illuminated in blue and gold; all the headings left blank; gilt edges; binding in green and gold; size, 7½ in. by 4½ in. [ELLIS 224.]

683

The same.

After 'Alī bin Ahmad's preface follow:

1. First risālah, on fol. 2^b, margin.

2. Second risālah, on fol. 5^b.

3. Third risālah, styled here در سوال صاحب دیوان, on fol. 16^a. Beginning: الحمد لله رب العالمین... اما. بعد این کتاب مشتمل است بذکر سؤالی چند که صاحب قرآن الخ.

4. Fourth risālah, on fol. 17^a, margin.

5. Fifth risālah, on fol. 19^b.

6. Sixth risālah, containing only the second hikāyah, on fol. 24^b. Beginning as in Ouseley Add. 39:

معلوم شد که خسرو عادل الخ.

7. A seventh risālah (a parody of the second), styled چنین فرماید, on fol. 26^a. Beginning: صاحب السیف و الفرس و اللنطه و العدس و الرمح و الفرس الخ. Comp. Bacher, Sa'di-Studien, p. 86.

8. بوستان, on fol. 27^b.

9. کلتان, on fol. 89^b.

10. در قصائد عربی, on fol. 147^a. Beginning:

علی قلبی بالعذران من عیبی الی الخ.

11. مملعات و مثالبات, on fol. 149^b. Beginning:

و قتها یکدم نیاسودی تنم الخ.

Comp. Bacher, Sa'di-Studien, p. 88, note 3.

12. در قصائد فارسی, on fol. 152^a, margin. Beginning:

ای نفس گر بدیده تحقیق بتگری الخ.

13. ترجیعات و مزلیات, on fol. 173^a, margin. Beginning:

غریبان را دل از بهر تو خون است الخ.

14. غریبان, on fol. 174^b. Beginning:

ای سرو بلند قامت دوست الخ.

15. مطبوعات, on fol. 180^a, beginning as in the preceding copies.

16. بدائع, on fol. 240^a, beginning as in the preceding copies.

17. خواتیم, on fol. 271^b, margin. Beginning:

این توی یا سرو بوستان برتار آمده است الخ.

18. غزلیات قدیم, on fol. 288^b. Beginning:

آنها که غمی چون غم من نیست چه داند الخ.

19. صاحبیه, on fol. 316^b, with the same introduction and initial poem as in Ouseley Add. 39.

20. مملعات, on fol. 329^a, margin. Beginning:

پیش از آن که نظر بیفکندی الخ.

21. (read مطایبات و خبیثات و مطایبات) on fol. 331^a. Beginning without the introduction:

عارف (عارفی) چشم (ی) دل الخ.

22. رباعیات.

M m

23. مغربات. These last three numbers are not distinguished from each other; on the whole they are more a selection of those books than a complete text.

The ترجمیات and المرانی, which are usually separated, form one book in this copy, to which one special introduction is added as a separate book (see Bacher, Sa'di-Studien, p. 90), and the هزلیات are partly contained here in the seventh risālah.

The name of the scribe is Mullā Rajab Shirāzi; he dated the Bāstān the 12th of Ramaḍān, A. H. 1027 = A. D. 1618, September 2.

Ff. 336, 2 centre-coll., each ll. 17, and margin; small Nasta'liq; size, 7½ in. by 4½ in. [OUSELEY 11.]

684

The same.

After 'Alī bin Aḥmad's preface follow:

1. First risālah, on fol. 2b.
2. Second risālah, on fol. 5a (heading here and in the following risālah missing).

3. Third risālah, on fol. 15a. Beginning: صاحبفران خواجۀ نیکو سیرت الٰہی

4. Fourth risālah, on fol. 15b.

5. Fifth risālah, on fol. 16b.

6. Sixth risālah, on fol. 19b, comprising the usual three hikāyāt.

7. گلستان, on fol. 21b.

8. بوستان, on fol. 63b.

9. نغمات فارسی, on fol. 117b (without any order). Beginning: شکرو سپاس و منت و عزت خدايی الٰہی; comp. Ouseley Add. 39, No. 8.

10. مرثی, on fol. 134b, beginning as in Ouseley Add. 39.

11. ملتعات, on fol. 137b, beginning as in Elliot 224.

12. ترجمیات, on fol. 139b, beginning as in Ouseley Add. 39 and Elliot 224.

13. Dīdm, enigmas, on fol. 142b. Beginning: دیدم دو جوانرا که بهم عریده کردند هر دو ز یکی اصل نه هم رنگ; comp. Bacher, Sa'di-Studien, p. 89.

14. طیبیات, on fol. 144b, beginning as in the preceding copies.

15. بدائع, on fol. 190b, likewise.

16. خواتیم, on fol. 210b, beginning as in Ouseley Add. 39 and Elliot 224.

17. غزلیات قدیم, on fol. 218b, beginning as in Elliot 224. This book is here just as in the Calcutta edition, much smaller, for instance, than in Ouseley 11.

18. صاحبیه, on fol. 222b, without the introduction. Beginning of the first poem here:

ما هذه الدنيا بدار المخلد الٰہی

19. مقطعات, on fol. 231a. Beginning:

روزی برش نوشتۀ بودند - کین دولت و منصب آن نرزد
This book is here and in the preceding copies quite different from that in the Calcutta edition, where the mukatta'āt comprise twenty-eight leaves (ff. ۳۳۸-۳۴۱).

20. رباعیات, on fol. 232b. Beginning:

ای کاش که مردم آن صنم دیدندی
تا ببیدل و بفرار گزیدندی

21. مغربات, on fol. 235b. Beginning:

من سخن راست نیوشم اگرش راست بخوانی الٰہی

22. مضامین و مطایبات, on fol. 236b, with the same introduction and the same initial poem as in Ouseley Add. 39 and Elliot 224.

23. هزلیات, on fol. 240a, quite agreeing with Ouseley Add. 39. An English index on the fly-leaf. This copy, in which the هزلیات are quite a new book, was finished in Dhū-ḥijjah, A. H. 1047 = A. D. 1638, March, April; the Bāstān the 17th of Sha'bān in the same year = A. D. 1638, January 4. The Arabic kashidas are entirely missing in this copy.

Ff. 244, 4 coll., each ll. 20; Nasta'liq; illuminated frontispieces on ff. 1b, 21a, 63b, 117b, 134b, 137b, 144b, 144b, 190b, 210b, 221b, 231b, 232b, 235b, 236b, and 240a; smaller headings on ff. 139b and 241b; besides ff. 1b, 2a, 21b, 22b, 63b, 64b, 117b, 118b, 124b, 135b, and especially 137b, 138b, 144b, 144b, 145b, 190b, 191b, 210b, 211b, 230b, 231b, 232b, 233b, 235b, 237b, 239b, and 240a are most luxuriously adorned; size, 9½ in. by 6 in. [ELLIOT 219.]

685

The same.

After 'Alī bin Aḥmad's preface follow:

1. First risālah, on fol. 6b, margin.

2. Second risālah, on fol. 8a, margin.

3. Third risālah (مژال صاحب دیوان), on fol. 23a.

4. Fourth risālah, on fol. 24b.

5. Fifth risālah, on fol. 26a, margin.

6. Sixth risālah, containing like the preceding copy three single risālah or hikāyāt, viz. رسائل سلطان اراتا, on fol. 33b; حکایت انکیانو, on fol. 34b; and حکایت ملکہ شمس الدین, on fol. 36b.

7a. فهرست گلستان, on fol. 37a.

7b. گلستان, on fol. 37b.

8. بوستان, on fol. 105b.

9. مرثی, on fol. 197b, beginning as in Elliot 219.

10. نغمات فارسی, on fol. 201b, beginning as in Elliot 219.

11. نغمات عربی, on fol. 227b, agreeing in the beginning with that of the ملتعات mentioned in Ouseley 11, viz. وقتها یکدم الٰہی. (The heading of this book appears to be a mere mistake.)

12. ترجمیات, on fol. 231b, beginning as in Elliot 219, 224, and Ouseley Add. 39.

13. طیبیات, on fol. 236b, beginning as in all the preceding copies.

14. بدائع, on fol. 329b, likewise.

15. خواتیم, on fol. 370b, beginning as in Elliot 219, 224, and Ouseley Add. 39.

16. غزلیات قدیم, on fol. 387a, beginning as in Elliot 219 and 224.

17. صاحبیه, on fol. 394b, with the same introduction and initial poem as in Ouseley Add. 39.

18. مقطعات, on fol. 417^a, beginning as in Ouseley Add. 39.

19. رباعیات, on fol. 419^a, beginning as in Ouseley Add. 39, Elliot 224, etc.

20. فردیات, on fol. 427^b. Beginning:

دانی چه گفت اند بنی نوع در عرب
نسل بریده به که مولید بی ادب

21. مطایبات, on fol. 430^a. Beginning:

عاری چشم دل آتخ

Comp. Ouseley 11, No. 21, etc.

22. خمیتات, on fol. 437^b, quite agreeing with the *مجلس* in the other copies, in three pieces.

23. مضحکات, comic pieces in prose, on fol. 443^b. Beginning:

شخمی بر فیهی رفت و گفت آتخ

Comp. Calcutta edition, fol. ۴۸۱, and Bacher, Sa'di-Studien, p. 93.

The last book is new in this copy, which was finished the 24th of Rajab, A. H. 1095 = A. D. 1684, July 7, according to a notice inserted before the first leaf.

FF. 444, 2 coll., each ll. 17, and a third on the margin, ll. 12; distinct *Nasta'lik*; ff. 2^a and 3^a ornamented in gold and blue; illuminated headings, small and large ones, on ff. 8^a, 10^b, 13^a, 15^a, 18^a, 22^a, 24^a, 26^a, 33^a, 34^a, 36^a, 37^a, 105^a, 197^a, 201^a, 227^a, 233^a, 236^a, 239^a, 271^a, 287^a, 394^a, 412^a, 419^a, 427^a, 430^a, 437^a, 440^a, 441^a, and 443^a; gilt edges; binding red and gold; size, 10½ in. by 6½ in. [ELLIOT 223.]

686

The same.

After 'All bin Ahmād's preface follow:

1. First risālah, on fol. 4^b (as general title of this part is given here: *الباب الأول من كتاب الشيخ (العراق رحمه الله)*).

2. Second risālah, on fol. 8^b.

3. Third risālah, on fol. 22^a.

4. Fourth risālah, on fol. 25^b.

5. Fifth risālah, on fol. 25^a.

6. Sixth risālah, with the usual three *hikāyāt*, *رساله* ملك انكيانو, on fol. 31^b; *رساله* سلطان اباها, on fol. 32^a; and *رساله* ملك شمس الدين, on fol. 33^b.

7. *گلستان*, on fol. 35^b.

8. *بوستان*, on fol. 104^b.

9. *قصائد عربي*, on fol. 196^a, defective at the beginning (there is a lacuna after fol. 195). The first bait runs here thus:

فاين بنو العباس مفتحن الزرى آتخ

The initial *kaṣīdah* of Ouseley 11, *على قلبى*, is found here on fol. 199^b, l. 9.

10^a. *فهرست قصائد فارسی*, on fol. 203^b.

10^b. *قصائد فارسی*, on fol. 204^a, beginning as in Elliot 219, etc.

11. *مطایبات*, on fol. 231^b, beginning as in Ouseley Add. 39. The initial poem of Ouseley 11 is the second here, and that of Elliot 224 the fourth.

12. *منشآت*, poems in three languages, on fol. 236^b. Beginning:

خلیلی الهدی انبی واصل - ولیکن من هدای الله انا
Comp. Ouseley 11, fol. 151^a, last line but one on the margin. This division usually forms one book with the *مطایبات*, see the preceding copies.

13. *مضحکات*, on fol. 238^b, beginning as in Elliot 219, 223, etc.

14. *ترجیعات*, on fol. 243^b, beginning as the *ترجیع* ای سر بلند آتخ: (No. 14) in Ouseley 11 (No. 14) on fol. 248^b.

15^a. *طیبات*, on fol. 253^a, beginning as in Elliot 219, etc., Ouseley 11, Calcutta edition, etc.

16^a. *فهرست بدائع*, on fol. 339^a.

16^b. *بدائع*, on fol. 339^b, beginning as in Elliot 219 and all the other copies.

17. *خواتیم*, on fol. 372^a, beginning as in Ouseley Add. 39, Elliot 219, and the other copies.

18. *صاحبیه* (the heading is wanting, since this part is not separated from the preceding one), on fol. 386^a. Beginning:

رحمت ملت خدای باتیست - آنرا که خدای برگزیند
The second poem here is found in Ouseley 11, on fol. 318^b, first line.

19. *مضحکات*, on fol. 399^a. Beginning:

گروند سعدیا بچه یطال ماند

شخمی سرکه وجه کفایت معین است

20. *مضحکات* and *مطایبات*, with the same introduction and the same initial poem as usual, on fol. 420^b.

21. *مزلیات*, quite agreeing with Elliot 219 and Ouseley Add. 39, on fol. 428^a.

22. *رباعیات*, on fol. 432^b, beginning as in Ouseley Add. 39, etc.

23. *مفردات*, on fol. 441^a, beginning as in Ouseley Add. 39, etc.

No date. On the first page there are seals of Bahādur 'Azīm 'Alikhān, dated A. H. 1199 = A. D. 1785.

FF. 444, 2 coll., each ll. 25; *Nasta'lik*; the first four pages richly adorned; illuminated frontispieces on ff. 8^a, 35^a, 104^a, 204^a, 231^a, 238^a, 243^a, 253^a, 339^a, 372^a, 399^a, 420^a, 432^a, and 441^a; binding with flowers; size, 8½ in. by 5 in. [ELLIOT 220.]

687

The same.

After 'All bin Ahmād's preface follow:

1. First risālah, on fol. 4^b.

2. Second risālah, on fol. 7^b.

3. Third risālah, (*رساله سؤال صاحب دیوان*), on fol. 20^b.

4. Fourth risālah, on fol. 21^b.

5. Fifth risālah, on fol. 23^a.

6. Sixth risālah, with the usual three *hikāyāt*, on fol. 29^b.

7. *گلستان*, on fol. 32^b.

8. *بوستان*, on fol. 94^b. In the subscription the other title appears, viz. سعدی نامه.

M 2

9. قصائد فارسی, on fol. 178^b, beginning as in Elliot 219, 220, 223, etc.

10. مرثیاتی, on fol. 201^b, beginning as in the preceding copies.

11. قصائد عربی, on fol. 206^b, margin. Beginning:

حسبتم بغی المدمع لا تجری الی

Comp. Calcutta edition, fol. r. 6.

12. ملّعات, on fol. 214^a, beginning as in Elliot 220 and Ouseley Add. 39.

13. ترجمیات, on fol. 219^a, beginning as in Ouseley Add. 39, Elliot 219, etc.

14. طَبِیَات (in alphabetical order, except the second poem rhyming in d), without heading, on fol. 224^b, beginning as usual.

15. بدائع (likewise in alphabetical order), on fol. 309^b, beginning as in Ouseley Add. 39, etc.

16. مخرّوم, on fol. 346^a, beginning as in Ouseley Add. 39, etc.

17. غزلیات قدیم, on fol. 360^a, margin, beginning as in Elliot 224.

18. صاحبیه, on fol. 366^b, with the usual introduction. Beginning of the first poem here:

نگین ختم رسالت محمد عربی الی

19. مقطعات, on fol. 385^a, beginning as in Ouseley Add. 39, etc.

20. مفحکات, on fol. 387^a, margin, quite identical with the طَبِیَات and حَبِیَات in the other copies, with the same introduction and the same initial poem as in Ouseley Add. 39, Elliot 219, 220, etc.

21. هزلیات, on fol. 395^a.

22. مفحکات (comic pieces in prose), on fol. 400^b, agreeing with the مفحکات in Elliot 223, No. 23, and beginning in the same way:

شغمی نزد فقیهی رفت و گفتم الی

23. رباعیات, on fol. 401^b. Beginning:

عقّاق بدرگهت اسیرند بیا - بد خوئی تو بر تو نگیرند بیا
Comp. Calcutta edition, fol. ۴۸۲ (second poem).

24. فردیات, on fol. 410^a. Beginning:

وزّت عالم صائب بطنه خلا الی

Agreeing with the first fard in the Calcutta edition, fol. ۴۱۳^b.

No date. This copy was written during the reign of 'مرلانا حسام الدین ابرهیم'.

The right order of ff. 136-390 is: 136, 138, 137, 139-199, 203, 202, 201, 200, 204, 205-272, 274, 273, 275-280, 282, 281, 283, 284-382, 388, 384-387, 383, 389, and 390.

No. 73, ff. 1-177; No. 74, ff. 178-293; No. 75, ff. 294-417, 2 coll., each ll. 19, and a third on the margin, ll. 12; two richly coloured pictures at the beginning of Fard 73; the first two pages of the text most luxuriously adorned in blue and gold; all the headings throughout beautifully illuminated; splendid bindings; very small, but clear and distinct Nasta'liq; size, 9½ in. by 5½ in.

[FRASER 73-75.]

The name.

This copy contains:

1. کَلَسْتَان, on fol. 1^b.

2. بوستان, on fol. 41^b.

3. The initial part of 'All bin Ahmad's preface and the last part of the first risālah confusedly mixed together by the mistake of the copyist, beginning on fol. 114^b in the usual way: شکر و سپاس, breaking off on the same page in the margin-column, where l. 7, علی ابن بیستون, still belongs to the preface (comp. Ouseley 11, fol. 1^b, margin, ll. 19 and 20), and l. 13, رباعیه, already to the first risālah (Ouseley 11, fol. 3^b, centre-column, l. 13). The end is that of the first risālah too, and there is correctly written the رساله الاولی

4. طَبِیَات, on fol. 117^b, beginning as usual.

5. بدائع, on fol. 188^b, beginning as usual.

6. صاحبیه, without preface, on fol. 219^b. The first poem is the same as in Ouseley Add. 39, Ouseley 11, etc.

7. مخرّوم, on fol. 245^b. Beginning:

تا بود بارغمت بر دل بیهوش مرا الی

The initial poem of Ouseley Add. 39, Elliot 219, 224, etc. is here the second.

8. غزلیات قدیم, on fol. 259^b. Beginning:

طبع تو دسار نیست عاشق دلسوز را الی

The initial ghazal of Elliot 219, 224, etc. is here the second.

9. ترجمیات, on fol. 271^b, beginning as in Ouseley Add. 39, etc.

10. مرثیاتی, on fol. 278^b, agreeing with Ouseley Add. 39 and Elliot 219, but styled at the end:

لقبیتات مع المجالی (!) الهزل و المفحکات

Consequently the طَبِیَات etc. are combined with the هزلیات in this copy.

11. رباعیات و مفردات, on fol. 283^a, margin-column. Beginning:

ای چشم تو مست الی

12. پندنامه (Sa'di's pretended book of counsels), on fol. 289^b. Beginning:

کریمای بخشای بر حال ما الی

Published in the Calcutta edition of the Kulliyāt, and with a Latin translation by Gettlin, Helsingfors, 1835. A French version is found in G. de Tassy's 'Exposition de la foi musulmane,' Paris, 1822. It is besides printed with an Urdu translation, Calcutta, A.H. 1242 and 1275, and lithographed, Lucknow, A.H. 1263 and 1264; comp. Rieu ii. p. 865, and A. Sprenger, Catal., p. 549.

13. مرثیاتی, on fol. 293^b. Beginning:

دری بجان رسیده که آرم درفت الی

The second poem of this book appears in Elliot 220, on fol. 239^b.

14. Second risālah, on fol. 300^b.

15. Third risālah, on fol. 310^b, margin-column.

16. Fourth risālah, on fol. 311^b.

17. Fifth risālah, on fol. 313^a.

18. Sixth risālah, styled در حکایات, and comprising the three parts: 1. حکایات سلطان ابان; 2. حکایات شمس الدین تازیگو; 3. حکایات شمس الدین تازیگو, on fol. 317^b.

19. قصائد فارسی, on fol. 320^b. Beginning (comp. Ouseley Add. 39, etc.):

شکر و سپاس و منت و عزت خدای را
No date.

Ff. 348, 2 centre-coll. each ll. 15, and a third col. on the margin, ll. 30; small, but clear Nasta'lik; ff. 117, 2, 117^b, and 118^a luxuriously adorned; illuminated frontispieces on ff. 41^b, 114^b, 188^b, 219^b, 245^b, 259^b, 271^b, 278^b, 289^b, 293^b, 300^b, and 320^b; modern binding, with a nice landscape on either side; size, 9½ in. by 5½ in. [Ouseley Add. 40.]

689

An incomplete copy of the same.

After the preface follow:

1. First risālah, on fol. 3^b, margin.

2. Second risālah, on fol. 6^b.

3. Third risālah (در سؤال صاحب دیوان), on fol. 17^b, margin.

4. Fourth risālah, on fol. 18^b, margin.

5. Fifth risālah, on fol. 20^a.

6. Sixth risālah, comprising the same three hikāyāt, as most of the preceding copies, and therefore styled here رساله ثلاثی حکایات, on fol. 24^b, margin.

7. رگستان, on fol. 27^b.

8. بوستان, on fol. 74^b.

9. قصائد فارسی, on fol. 142^b, in alphabetical order, beginning (see Ouseley Add. 39, etc.):

شکر و سپاس و : نعمت و منت الهم
مرانی, on fol. 163^b, beginning as in Ouseley Add. 39, etc.

11. مناجات, on fol. 170^a, beginning as in Elliot 220 (fol. 236^b):

جلیلی الهدی الهم : ترجمعات, on fol. 171^a, beginning as in Ouseley Add. 39, etc.

13. طریحات, on fol. 173^b, beginning as in Ouseley Add. 39, etc.

14. بدائع, on fol. 241^b, beginning as in Ouseley Add. 39, etc.

15. خواتیم, on fol. 272^b, beginning the same as there.

16. غزلیات قدیم, on fol. 281^b, margin. Beginning the same as there:

با فرات چند سازم الهم

17. صاحبیه, on fol. 287^a, beginning with the first poem of Fraser 75 (fol. 366^b):

نگین ختم رسالت الهم : مناجات, on fol. 300^a, beginning as in Ouseley Add. 39.

19. رباعیات, on fol. 301^a, beginning the same as there.

In the middle of the rubric the copy breaks off.

Ff. 301, 2 coll., each ll. 21, and a third in the margin, ll. 16; small Nasta'lik; the first two pages luxuriously adorned; illuminated frontispiece or a smaller adorned heading at the beginning of each book; size, 9½ in. by 6 in. [Clarke 11.]

690

Another incomplete copy of the same.

The first part of another copy of Sa'di's Kulliyyāt, incomplete at the end, and containing the following minor poems (the greater part of the headings being missing, we have supplied them from the preceding copies):

1. قصائد فارسی, on fol. 1^b. Beginning as usual:

شکر و سپاس و منت الهم

The greater portion of fol. 23 is left blank.

2. ترجمعات, on fol. 44^b, beginning as in the preceding copies.

3. غزلیات, comprising both the طریحات and خواتیم of the other copies, on fol. 53^b. Beginning:

سپاس و حمد بی بابان الهم

4. مفتحات, on fol. 203^a. Beginning:

للمد للرب العالمین علی

ای که انکار کنی عالم درویشانرا

5. بدائع, on fol. 205^a, in alphabetical order. Beginning:

للمد للرب العالمین علی الهم

(the word الهم after للمد للرب is here omitted).

6. غزلیات قدیم, on fol. 248^a, beginning as in Elliot 224, No. 14: ای بار الهم

7. صاحبیه, with the usual introduction, on fol. 260^b.

8. خمینات و مطایبات, on fol. 286^b, with the usual short prose preface.

9. مزلیات, complete, but without the subdivision into three nazms, on fol. 293^b. Beginning:

اللهم الشیطان الهم

10. رباعیات, on fol. 298^a, beginning in the same way as Ouseley Add. 39 and most of the other copies, but with a slight and rather incorrect modification in the first words, viz.:

هردم اندرون بچوشت خون را الهم

11. هرذیبات, on fol. 308^a. Beginning: رب عالم الهم, instead of the more correct رب عالم الهم; comp. Fraser 75, fol. 410^a, and Ouseley 29, fol. 140^b.

12. مضحک, defective at the end, on fol. 312^a. Beginning:

شخمی در فقهی ربت الهم

Ff. 313, 2 coll., each ll. 21; Nasta'lik; size, 8½ in. by 4½ in. [Walker 87.]

691

A fragment of the same Kulliyyāt.

Fragment of a complete edition of Sa'di's works, containing:

Part of 'All bin Ahmad's preface, on fol. 277^b.

Fragment of the Būstān (end of the first, second, and third, and beginning of the fourth book), on fol. 279^a.

Ghazals beginning with the letter , on fol. 304^a.

Badā'ī, on fol. 341^a. Beginning:

للمد لله رب العالمين على التح

Arranged alphabetically according to the rhyme-letters.

Khawātim, on fol. 374^a. Beginning:

سپاس وحمد بی پایان خدایا التح

Early ghazals, on fol. 386^a. Beginning:

ای یار ناگزیر که دل در هوای تست

جان نیز اگر قبول کنی هم برای تست

Šāhibiyyah, on fol. 391^b. Beginning:

لحمد لله على نعمة التح

Mukatta'at, on fol. 408^a (margin). Beginning:

تو آن نکرده از فعل خیر با من وغیر التح

Mufradāt, on fol. 417^b. Beginning:

ورت غلام (عَلَمَ) صاحب (ل) بطنه خلا التح

There is no complete subscription; it was copied for some Indian prince (احکم سلطان نواب مستطاب), and collated by Nūr Muhammad, together with Sulaimān of Tattaḥ, in Sha'bān, A. H. 1014 = A. D. 1606, January:

قائده فقیر نور محمد مع سلیمان تته و تمام شد بتاریخ ۲۱ شهر شعبان المعظم سنه ۱۰۱۴

Ff. 277-420, 2 coll., each ll. 15, and margin; small Nasta'liq; size, 8½ in. by 5 in. [Ouseley 29.]

692

Diwān-i-Sa'di (دیوان سعدی).

Sa'di's diwān, containing:

Persian kāsidas, on fol. 1^a. Beginning:

شکر و سپاس و منت و عزت خدایا

پروردگار خلق و خداوند کبریا

Tarjī'-band, on fol. 45^b. Beginning:

ای روز تو قبله مشتری را - غیرت زحمانتو پری را

Ghazals, on fol. 56^b. Beginning:

اول دفتر بنام ایزد دانا - صانع پروردگار وحی وتوانا

Arranged alphabetically.

Šāhibiyyah, on fol. 252^a. Beginning:

یا رب تو هر چه بهتر و نیکوترش بده

این شهریار عادل و سالار مہتران

Mathnawī, on fol. 281^a. Beginning:

آن شنیدی که در بلاد شمال

بود مردی بخجل و صاحب مال

Khābithāt, on fol. 284^a (the heading is here omitted).

Beginning:

ای که هم سنگ دیو در کوئت

آب در مشک هیچ سقا نیست

Mukatta'at, on fol. 291^a. Beginning:

گرامل معرفتی هر چه بنگری خوشت

که هر چه دوست کند همچو دوست محبوبست

Mufradāt, on fol. 303^b. Beginning:

زخیرت خبر بیش آید چندانکه بتوانی

مکافات بدی کردن نمیکویم تو خود داد

No date; it seems to have been written in the tenth or eleventh century of the Hijrah. In some places there are blanks left, where the copyist could not read the original.

Ff. 305, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 5½ in. [Ouseley 64.]

693

A shorter collection of the same diwān.

This copy contains:

Persian kāsidas, on fol. 1^a. Beginning:

شکر و سپاس و منت و عزت خدایا

پروردگار خلق و خداوند کبریا

Ghazals, on ff. 4^a-94^a. Beginning:

ماه فروماند از جمال محمد - سرو نریند با عدال محمد

Arranged alphabetically according to the rhyme-letters, except the first one, all the verses of which end with Muhammad.

No date; it seems to have been written in the tenth century of the Hijrah.

Ff. 94, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 5 in. [Ouseley 27.]

694

Selections from Sa'di's diwān.

Selections from Sa'di's diwān, containing:

Persian kāsidas on fol. 255^b, beginning as in the two preceding copies.

Šāhibiyyah, on fol. 290^b. Beginning:

سخن بذكر تو آراستن مراد آنست التح

Comp. W. Pertsch, p. 97, No. 70.

Rab'ī'ah, on fol. 325^b. Beginning:

هر ساعت اندرون التح

Margin-column, ff. 255^a-330, ll. 22; Nasta'liq.

[Elliot 62.]

695

Shorter selections from the same diwān.

This collection contains:

Persian kāsidas, on fol. 1^b. Beginning:

یارب بسی کردم گنه استغفر الله العظيم

من باتو آوردم پند استغفر الله العظيم

Ghazals in alphabetical order, on fol. 6^a. Beginning:

اگر تو فارسی از حال دوستان یارا

فرغت از تو میسر نمی شود مارا

Comp. Calcutta edition, vol. ii. fol. 110.

No date. On fol. 1^a a seal of the mullah from A. H. 1219 = A. D. 1804, 1805.

Ff. 1-25, 2 coll., each ll. 12; Nasta'liq; the first two leaves supplied by another hand; size, 7½ in. by 4½ in. [Elliot 167.]

696

Selections from Sa'di's ghazals.

Selected ghazals from Sa'di's diwān in three short sections, each arranged alphabetically, except the last ode.

First section, on fol. 1^b. Beginning:

اگر تو فارسی آت

Second section, on fol. 35^a. Beginning:

مشتاقی و مهوری از حد گذشت بار
گر تو شکیب داری طاعت نماید مارا

Comp. Ouseley 64, fol. 63^b.

Third section, on fol. 54^a. Beginning:

مجنون عشق را دگر امروز حالتست
کاسلام دین لیلی و باقی غلاتست

Comp. Ouseley 64, fol. 98^b.

The right order of ff. 16-25 is: 16, 24, 17-23, 25.

Ff. 1-58^a, 2 coll., each ll. 11; Nasta'liq, written on paper of different colour; illuminated frontispiece; ff. 1^b, 2^a, 19^a, 19^b, 20^a, 20^b, 52, and 53 are almost entirely effaced; occasional lacunae on the margin; size, 7 in. by 4½ in. [ELLIOT 135.]

697

A shorter selection from the same ghazals.

Ghazals by Sa'di, rhyming in l. Beginning:

آن حسن بین که روی بپوشید ماه را
وان دام زلف و دانه خال سیاه را

This selection breaks off suddenly on fol. 138^a.

Ff. 124^b-138^a, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [ELLIOT 329.]

698

Gulistan.

Another copy of Sa'di's Gulistan, dated the second of Šafar, A. H. 868=A. D. 1463, October 16.

Ff. 96, ll. 15; Nasta'liq; size, 6½ in. by 4½ in. [BODL. 673.]

699

The same.

This copy was finished by Shaikh Muhammad bin Shaikh Isma'il, the 6th of Rajab, A. H. 893=A. D. 1488, June 16, and came into Archbishop Laud's library in 1633.

Ff. 1-60, ll. 17; Nasta'liq; size, 7½ in. by 5½ in. [LAUD 77.]

700

The same.

This copy is distinguished by occasional interlinear and marginal explanations of Persian words, partly in Persian, partly in Turkish. Copied in the month Muharram, A. H. 1020=A. D. 1611, March-April, by Kāsim.

Ff. 146, ll. 13; Nasta'liq; size, 6½ in. by 5 in. [GRAVE 20.]

701

The same.

This copy was given to Henry Tyndale in Galata, near Constantinople, 1706. On the last page occurs something of a date, viz. A. H. 1031=A. D. 1621, 1622.

Ff. 58, ll. 12; Nasta'liq; small illuminated frontispiece; size, 7½ in. by 4½ in. [BODL. 410.]

702

The same.

The Gulistan concludes here, on fol. 61^a, with a colophon, from which we learn that this copy was made by Mullā Muhammad bin 'Aziz of Ahmādābād for his son 'Abd-almajid, and finished the 6th of Jumādā-althāni, A. H. 1039=A. D. 1630, January 21. Five years after it came into Laud's library, 1635. On ff. 61^b-66^a there are written, by another hand, some fragments, partly in Persian, partly in Arabic; the first, on fol. 61^b, treating of the funeral prayer, begins:

حرف چهارم در بیان نماز جنازه؛ بداند که فیض کفایت الی

Ff. 66, ll. 21; Nasta'liq; illuminated frontispiece; size, 10 in. by 5½ in. [LAUD 171.]

703

The same.

This copy came into Laud's library in 1637.

Centre-column, ff. 1-155, ll. 12; Nasta'liq; two pictures at the beginning; illuminated frontispiece on fol. 2^b; the first two pages of the text richly embellished; every page framed with a gold stripe, intermixed with little flourishes in other colours; size, 10½ in. by 6½ in. [LAUD 241.]

704

The same.

The transcriber of this copy, which came into Laud's library in the same year 1637, and which contains some interlinear translations in Latin, written in pencil, was 'Abd-alrahmān bin 'Alī. There is one leaf more with a single line (apparently belonging to another missing text), that runs thus:

الفرقا احمد بن محمد بن حمد سنه ۱۰۳۱

Ff. 116, ll. 11; elegant Nasta'liq; size, 8½ in. by 6 in. [LAUD 121.]

705

The same.

This copy likewise came into Laud's library in 1637. Fol. 1 must be immediately followed by ff. 66 and 67 (all three supplied by another hand); after fol. 67 the text continues on fol. 2 without any further interruption.

Ff. 72, ll. 12; Nasta'liq; size, 6½ in. by 4½ in. [LAUD 189.]

706

The same.

This copy came into Laud's library in 1640. The transcriber was Sayyid 'Alī bin Sayyid Ahmad. As date is given only the month Muharram, the year is omitted.

Ff. 141, ll. 13; distinct Nasta'liq; small illuminated frontispiece; size, 7½ in. by 4½ in. [LAUD 194.]

707

The same.

The original MS., from which this copy was transcribed, is dated by 'Abd-alhakk from the month of Rajab, A. H. 1052=A. D. 1642, October. It is interleaved, and

about ten pages at the beginning are translated into Latin. Besides, the first 21 leaves are collated.

Fl. 52, ll. 17; clear and distinct Nasta'lik; written by a European hand; size, 12½ in. by 8½ in. [MAHON. 174.]

708

The same.

This copy, adorned with pictures of no great merit, was made by Aghā Hasan 'Alī, the writer of Shirāz, and dated A. H. 1055 = A. D. 1645.

Fl. 65, ll. 15; small Nasta'lik; size, 9½ in. by 5½ in. [Ouseley 234.]

709

The same.

This copy was made by Ibrāhīm bin Muḥammad, A. H. 1067 = A. D. 1656, 1657.

Fl. 118, ll. 15; Nasta'lik; size, 7½ in. by 4½ in. [CLARKE 12.]

710

The same.

Dated the 23rd of Ramaḍān, A. H. 1076 = A. D. 1666, March 29.

Fl. 220, ll. 10; large Naakhl; size, 10½ in. by 8½ in. [HYDE 46.]

711

The same.

The margin bears a good many notes explaining the meaning of mostly Arabic words. The copy was finished the 22nd of Rabi'-althani, A. H. 1189 (the 16th year of Shah 'Ālam's reign, A. D. 1775, June 22), by Muḥammad Jamāl.

Fl. 136, ll. 13; strong, clear Nasta'lik; size, 8½ in. by 5½ in. [Ouseley 26.]

712

The same.

A very good and legible copy without date. The last leaf seems to have been supplied later.

Fl. 112, ll. 15; Nasta'lik; size, 9½ in. by 5½ in. [SALE 40.]

713

The same.

This copy is not dated, but quite modern. The text is in a very abridged form, especially in the last books. On the first leaf:

'The Gulistān, etc.; a MS. rendered peculiarly valuable by the notes of that celebrated traveller, the Chevalier Chardin. 1795. Wm. Ouseley.'

In many places Chardin has added the meaning of the single words in French.

Fl. 119, ll. 6; Nasta'lik; size, 8½ in. by 5 in. [Ouseley 25.]

714

The same.

Another copy of the Gulistān, with an interlinear Turkish version in the following manner:

مست خدایا عز و جل که طاعتش موجب قربتست اله

مست خدایه عزیز در دخی جلیل در که آکا طاعت ائله
یقینلغه سبب در اله

No date.

Fl. 174, on each page ll. 9 in Persian and ll. 9 in Turkish; the latter in a much smaller handwriting; Nasta'lik; size, 8 in. by 5½ in. [GRAVE 16.]

715

The same.

Another copy of the Gulistān, with an interlinear version in Hindustāni, except the preface, which is given alone in Persian. It is not quite complete, ending with *چاموشی ده که سیر دل خویش با کسی گفتم و گفتن که مگوی ای* (see the edition of F. Johnson, p. 17*, l. 16).

All the vowels etc. are added to both the Persian and Hindustāni texts.

There is no date; it seems to have been written at the end of the last century.

Fl. 347, ll. 14; the Persian is written in strong Nasta'lik, the Hindustāni in small irregular Nasta'lik in red ink; size, 10½ in. by 6½ in. [Ouseley 286.]

716

The same.

The most modern copy of the Gulistān which the Bodleian Library possesses. It is dated by Sayyid Ghulām Ghauth, son of Maulawī 'Alī Akbar, an inhabitant of جرات the 22nd of Rabi' II, A. H. 1233 (which is not, as the copyist states, 1817, June 11, but 1818, March 1). The Gulistān ends on fol. 73^b. Fol. 74 contains (in another handwriting) the first nine baits of the Būstān.

Fl. 74, ll. 17-18; Nasta'lik, by different hands; size, 10 in. by 6½ in. [BODL. 770.]

717

A fragment of the same.

A fragment of the Gulistān, containing the greater part of the first book; the second book, on fol. 77^b; and the greater part of the third, on f. 96^b.

Fl. 63-110, ll. 12; Nasta'lik; size, 7½ in. by 5 in. [Ouseley 88.]

718

A Hindustāni translation of the Gulistān.

This copy contains the Hindustāni translation of the Gulistān, made A. D. 1802 = A. H. 1217, under the direction and superintendence of Dr. John Gilchrist, by Mir Shīr 'Alī Afāz, who died in Calcutta, A. D. 1809; see A. Sprenger, Catal., p. 198. It was printed in the same year 1802, in Calcutta, under the title 'The Rose Garden of Hindoostan, translated from Shykh Sa'adee's original nursery or Persian Goolistan of Sheeraz,' in two volumes.

From the first words — ترجمه گلستان شیخ سعدی — شیرازی که واسطی زندۀ نویشان عالیشان مفسر خاص شاه — کیوان بارگاه انکلیستان مارکوس ورنزی گورنر جنرل بهادر اله

we learn (just as from the preface of the printed edition) that this version was dedicated to the Marquis Wellesley, Governor-General of India.

Ff. 204, ll. 13; Naṣṭ'īk; size, 9½ in. by 5½ in.

[BODL. 746.]

719

Sharḥ-i-Gulistān (شرح گلستان).

The oldest Arabic commentary on Sa'di's Gulistān, composed by Ya'qūb bin Sayyid 'Alī, who died A. H. 931 = A. D. 1524, 1525; comp. H. Khalfā v. p. 230; Rieu ii. p. 606, etc. etc. It begins: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ عَلَى

اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلهِ وَ صَحْبِهِ أَجْمَعِينَ، لِلْمَدِّ لِلَّهِ الَّذِي آتَى عِبَادَهُ بَابَ الْأَدَبِ (الْأَدَبُ) وَ رَزَقَهُمْ بِمَا

الْمَطْعَمِ عَلَيْهِمْ مِنْ جَنِّهِ لِلْكَفَاةِ (الْمُكْنَاةِ) وَ وَفَّقَهُمُ الْإِلَهَ.

The Persian text is written in red ink. Book I begins on fol. 13^a; II on fol. 35^b; III on fol. 61^a; IV on fol. 79^b; V on fol. 83^b; VI on fol. 99^a; VII on fol. 103^b; VIII on fol. 118^a. The commentary concludes on fol. 131^a; ff. 131^b and 132^a are left blank; on fol. 132^b (being upside down) a part of fol. 120^a is repeated. No date.

Ff. 132, ll. 20-31; Naṣṭ'īk, written by different hands; size, 8½ in. by 5½ in. [SELD. SUP. 75.]

720

Another copy of the same commentary.

This copy was made A. H. 1048 = A. D. 1638; the Persian text has vowel points throughout, and is written in large and distinct characters; the Arabic commentary in much smaller ones. Beginning: لِلْمَدِّ لِلَّهِ الَّذِي آتَى عِبَادَهُ بَابَ الْأَدَبِ وَ رَزَقَهُمُ الْإِلَهَ.

Book I on fol. 61^a; II on fol. 122^b; III on fol. 160^a; IV on fol. 186^a; V on fol. 193^a; VI on fol. 219^a; VII on fol. 227^a; VIII on fol. 253^b.

Ff. 39-277, ll. 11-23; clear and distinct European handwriting; size, 8½ in. by 6 in. [MANUS. 506.]

721

Sharḥ-i-Gulistān (شرح گلستان).

Surūrī's (died A. H. 969) Arabic commentary on the Gulistān, composed A. H. 957 = A. D. 1550, at Amāsia; comp. Rieu ii. p. 606; A. Sprenger, Catal., p. 549; G. Flügel i. p. 539, etc. Beginning: لِلْمَدِّ لِلَّهِ الَّذِي آتَى عِبَادَهُ بَابَ الْأَدَبِ وَ رَزَقَهُمُ الْإِلَهَ.

Occasional notes and glosses on the margin. Dated by Ulubeg, the last of Ramaḡān, A. H. 1025 = A. D. 1616, October 11.

Ff. 129, ll. 23; Turkish handwriting; size, 8½ in. by 5½ in. [CLARKE 13.]

722

Sharḥ-i-Gulistān (شرح گلستان).

Sham'i's well-known Turkish commentary on the Gulistān, composed A. H. 977 or 979 = A. D. 1569 or

1571. Beginning: سَاسِ بِي پَايَانِ اَوَّلِ صَانِعِ بِي
نَظِيرِ كِه كَلَسْتَانِ جِهَانِ مَعْنِي أَكْتَانِدَنِ بَر دَرِ اَلَعِ

Sham'i outlived the reign of Sultān Murād bin Salīm, A. H. 982-1003; for the year of his death we refer to W. Pertsch, pp. 105, 106, and Rieu ii. p. 607; compare also W. Pertsch, p. 93 sq.; G. Flügel i. p. 540; and J. Aumer, p. 50.

Book I on fol. 24^b; II on fol. 65^b; III on fol. 97^b; IV on fol. 122^a; V on fol. 127^b; VI on fol. 150^b; VII on fol. 157^a; VIII on fol. 177^a. No date. This copy came into Laud's library in 1633.

Ff. 193, ll. 21; Turkish handwriting; size, 8½ in. by 5½ in. [LAUD 79.]

723

Another copy of Sham'i's commentary.

No date. Many marginal glosses. This copy came into Laud's library in 1638. Book I on fol. 25^b; II on fol. 67^b; III on fol. 102^a; IV on fol. 129^b; V on fol. 134^a; VI on fol. 159^a; VII on fol. 166^a; VIII on fol. 189^b.

Ff. 216, ll. 23; Naṣṭ'īk; size, 8½ in. by 5½ in. [LAUD 124.]

724

Sharḥ-i-Gulistān (شرح گلستان).

A Persian commentary on the Gulistān, by Muḥammad 'Abd-alraṣṣīd ibn Shihāb-almillāh ibn Shaikh 'Abd-allāh ibn Shaikh Ṭāhir ibn Shaikh al-Ḥasan alḥurāishī alḥāshimī, who began this work after having completed a commentary on Sa'di's Bāstān in A. H. 1073 = A. D. 1662, 1663, comp. A. Sprenger, Catal., p. 550, and Rieu ii. p. 604, and divided the explanation of each book of the Gulistān into the following five kismas:

1. در ایات (scilicet القرآن); there was originally written *باب اول*, but later corrected into *ایات*.
2. احادیث نبوی و اقوال مشایخ و امثال غریب.
3. اشعار عربیّه.
4. ایات فارسیّه.
5. لغات عربیّه و فارسیّه برعایه ترتیب حرف.

The dictionaries and farhangs he made use of in his interpretation are these:

- (1) مهذب الاسماء (2) زمان گویا (3) المعراج (4) كشف اللغات (5) شرفنامه ابراهيم منبیری (6) مؤيد الغفلة شيخ محمد لادوی (ابن لادوی) (7) زبدة الفوائد شيخ خردان سور (8) جهانگیری و others.

There seem to be many lacunae, only one heading being found in the whole copy, that of the third book, on fol. 41^b.

Beginning: سَاسِ عَلَمِي (sic!) كِه عَالَمِ عَالَمِ آدَمِ
الْاَسْمَاءُ كُلُّهَا حُرُوفِ اسْتِ اَز تَعْلِيمِ اَوْ عَظْمِي اَلَعِ

No date.

Ff. 73, ll. 15-18; Naṣṭ'īk, written by different hands; size, 7½ in. by 4½ in. [WALKER 50.]

N n

725

Khiyābān-i-Gulistān (خیابان گلستان).

Another Persian commentary on the Gulistān, composed by Sirāj-al-dīn 'Alīkhān Arzū, the famous author of the Majma'-al-nafā'is, who was born A. H. 1101 = A. D. 1690, and died A. H. 1169 = A. D. 1756; comp. A. Sprenger, Catal., pp. 133 and 551.

Beginning: *خیابان گلستان سخن حمد چمن بیرنجست*
کد اگر خاراست و اگر گل همه پرورده ابر رحمت اوست آینه

The author's name occurs on fol. 2^a, l. 11, and in the colophon. He quotes in the preface Mir Nūr-allāh Ahrārī's and Mullā Sa'd Tinawī's commentaries (fol. 2^b, ll. 7 and 8, comp. A. Sprenger, Catal., p. 550). Copied by Kutb-al-dīn at 'Azimābād in the sepulchre of Mir Ashraf, at the request of Mirzā Ahmad 'Alīshāhī, and finished the 17th of Rabi'-al-awwal, A. H. 1239 = A. D. 1823, November 21.

Ff. 137, ll. 15; large and clear Nasta'liq; size, 9½ in. by 6½ in.
[OUSELEY ADD. 118.]

726

Sharh-i-Abyāt-i-Gulistān (شرح ابیات گلستان).

An anonymous Arabic commentary on the Kuran verses and other Arabic baits which occur in the Gulistān. Beginning: *حمدا لمن امتد مداء و توحيدا*
كما وحده الآواه و ملوه على خير برتیه امطاه قوله اعملوا
آل داود شكرا آینه

Copied A. H. 1022 = A. D. 1613.

Ff. 1-21, ll. 19; Nasta'liq; size, 8½ in. by 5½ in.
[SALE 41.]

727

Būstān.

Another copy of Sa'dī's Būstān, collated throughout. Copied by Nu'mān bin Shams-al-dīn Muhammad, and finished A. H. 923, end of Safar = A. D. 1517, March. On the first page are several seals of former possessors. On the last two pages some poetry of Sa'dī is written by a more modern hand, beginning:

ای نفس اگر بدید؛ تحقیق بنگری
دیویشی اختیار کنی در توانگری

one of the Persian *kašidas*, see Ouseley 64, fol. 4^a, l. 4.

Ff. 68, 4 coll., each ll. 16; Nasta'liq; size, 10½ in. by 7½ in.
[OUSELEY 291.]

728

The same.

This copy was finished at Sabzwār in the month of Shawwāl, A. H. 936 = A. D. 1530, June. On fol. 289^b a ghazal of Sa'dī is written, beginning:

ای دل بکام خوش جهان را بدیده گیر
دری هزار سال چو نوح آرمیده گیر

Ff. 143-287, 2 coll., each ll. 15; Nasta'liq; size, 7 in. by 4½ in.
[OUSELEY 125.]

729

The same.

This copy is in a very precarious state, many leaves being damaged. A lacuna after fol. 13. Ff. 123-141 are turned upside down. The first page supplied later. Dated the 14th of Rabi'-al-akhar, A. H. 974 = A. D. 1566, October 29.

Ff. 142, 2 coll., each ll. 15; Nasta'liq; size, 7½ in. by 4 in.
[MARSH. 76.]

730

The same.

This copy was finished in Samarkand A. H. 983 = A. D. 1575, 1576. Its first owner was Tāhir the goldsmith (طاهر زرگر). The first six verses of the first bāb in Graf's edition (pp. xv and x) are added here to the preface.

Ff. 129, 2 coll., each ll. 15; the first two pages richly adorned; frontispiece, margin, and text with gold arabesques; the single columns framed with gold stripes; size, 7½ in. by 5 in.
[ELLIOT 28.]

731

The same.

Many additions on the margin. The first leaves covered with interlinear explanations in Turkish. No date. This copy came into Laud's library in 1633.

Ff. 153, 2 coll., each ll. 12; Nasta'liq; size, 6½ in. by 4½ in.
[LAUD 87.]

732

The same.

No date. This copy came into Laud's library in 1637.

Margin-column, ff. 2^b-163, and centre-column, ff. 155^b-163, ll. 12; Nasta'liq; richly illuminated throughout; size, 10½ in. by 6½ in.
[LAUD 241.]

733

The same.

This copy is dated in the beginning of Shawwāl, A. H. 1059 = A. D. 1649, October. On fol. 1^a is the following note: 'This MS. belonged to the celebrated traveller, the chevalier Chardin, 1795. Wm. Ouseley.'

Ff. 1-114, 2 coll., each ll. 8; Nasta'liq; size, 7½ in. by 4½ in.
[OUSELEY 110.]

734

The same.

This copy begins: *بنام جهاندار جان آفرین آینه*.

Copied in the reign of the emperor 'Ālamgir.

Ff. 158, 2 coll., each ll. 12-13; inelegant Nasta'liq; size, 9 in. by 5½ in.
[BODL. 526.]

735

The same.

The same beginning of the first bāb here as in Elliot 28. The concluding verse at the end:

هزاران درود و هزاران سلام - زما بر محمد علیه السلام
is not found in the other copies, and seems to have been added by the copyist. It is written by 'Abd-al-wahid of Mashhad, but not dated. On the first leaf the following entry is found from A. H. 1205 = A. D. 1790,

1791: ابن کتاب از مال عالیشان معلى مکان مخدوم
حاجی آنا معتمد ربیع تاجر ولد مرحوم کهل الحاج
جاعلی اکبر اسماعیلی ۱۰۰۰

Ff. 158, 2 coll., each ll. 14; small illuminated frontispiece, the columns with small gold borders; Nasta'lik; size, 6 in. by 3½ in. [ELLIOT 30.]

736

The same.

Another modern copy, dated the second of Dhū-al-hijjah, A. H. 1218=A. D. 1804, March 14, by Pir 'Alī, and beginning like Bodl. 526: بنام جهاندار جان الهی
بنام خداوند الهی

The first libāb begins as in Elliot 28 and 30. From fol. 144 to the end all the headings are omitted.

Ff. 171, ll. 13; Nasta'lik; worn-eaten in several places; size, 8½ in. by 6½ in. [ELLIOT 27.]

737

The same.

This copy is not dated. The transcriber was Mir 'Alī. Lucunas after fol. 25 (corresponding to Graf's edition, p. ۸۰, last line, to ۸۰, l. 7), fol. 66 (twenty-five verses, corresponding to p. ۸۰, l. 1, to p. ۸۱, l. 4, in Graf), and fol. 98 (thirty-one verses, corresponding to p. ۸۰, l. 8, to p. ۸۱, l. 4, in Graf). The right order of ff. 72-77 is: 72, 75, 76, 74, 73, 77. Fol. 100 must be put before fol. 99.

Ff. 143, 2 coll., each ll. 15; a very sumptuous MS., the first two pages of which are ornamented as richly as possible, illuminated and embellished by arabesques in gold and other colours; all the other pages are sprinkled with gold, and each column framed with gold stripes; on the margin likewise are arabesques and flowers; the paper is of different colours, the beginning of each libāb and story is marked by a beautiful heading in red, blue, and gold; splendid binding, red and gold; small, but very clear Nasta'lik; size, 9½ in. by 5½ in. [ELLIOT 25.]

738

The same.

No date. The beginning of the first libāb is the same as in Elliot 27, 28, and 30.

Ff. 202, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece, the first two pages ornamented, the single lines framed with gold; each column surrounded by gold stripes; pictures on ff. 1, 2, 43, 44, 91, 92, 131, and 132; size, 7½ in. by 4½ in. [ELLIOT 29.]

739

The same.

No date. Beginning as in Bodl. 526 and Elliot 27:

بنام جهاندار جان الهی

Ff. 148, 2 coll., each ll. 14; large Nasta'lik; many water-spots; size, 8 in. by 5½ in. [WALKER 51.]

740

The same.

The complete text of the Būstān concludes on fol. 125^b (تتمت بعون الملك الوهاب هذه النسخة بوستان آلی); ff. 126-129^a are left blank; on fol. 129^b the four initial baits of the poem are translated into Latin, and ff. 130-

173 contain some fragments of the same Būstān, written by another much more careless hand, viz. ff. 130-135 corresponding to ff. 75-80, and ff. 136-173 corresponding to ff. 67-104, so that ff. 75-80 are twice repeated in this appendix. Most of the Persian words in the first sixty leaves are accompanied with an interlinear Latin paraphrase, written with pencil. No date.

Ff. 173, 2 coll., each ll. 17; Nasta'lik, written by a European hand; size, 13 in. by 8½ in. [MANSU. 447.]

741

The same.

Various readings and short glosses occasionally on the margin. No date.

Ff. 144, 2 coll., each ll. 15; very inelegantly and irregularly written by different hands, for the greater part in Nasta'lik; size, 9½ in. by 5½ in. [BODL. 267.]

742

The same.

This copy is incomplete at the beginning; it opens with the ninth bait of Graf's edition:

وگر خوش رانی نباشد زخوشی

Fol. 12^b must be read before 12^a. The margins are covered with glosses and additions. No date. The copyist was Muḥammad Šālih.

Ff. 128, 2 coll., each ll. 17; Nasta'lik; size, 9 in. by 4½ in. [OURELEY ADD. 155.]

743

Khulāsa-i-Būstān (خلاصة بوستان).

Short extracts from the Būstān, styled the 'quintessence of the Būstān,' made by Shāh Kāsim-i-Anwār, who died A. H. 837=A. D. 1433.1434; comp. A. Sprenger, Catal., p. 532, and Rieu ii, p. 635 sq. The extracts begin with the usual initial bait: بنام خداوند الهی, and most of them are single incoherent verses, collected under different divisions. This copy is dated the end of Rabi' al-ākhar, A. H. 979=A. D. 1571, September 20 (probably a mistake for A. H. 990, as all the other parts of the same MS. are copied in that year), at Shirāz, which is styled here الفس !

Ff. 287^b-298^b, 2 centre-columns, each ll. 10, and a third on the margin, ll. 24; Nasta'lik; illuminated headings; size, 10 in. by 5½ in. [ELLIOT 239.]

744

Another copy of the same extracts.

Another copy of the same 'quintessence of the Būstān,' not dated. The transcriber was Mir Jālmah (میر جلمه), who made this copy at Bukhārā.

Ff. 21, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece; size, 9½ in. by 6 in. [FRASER 77.]

745

Sharh-i-Būstān (شرح بوستان).

Sham'i's well-known Turkish commentary on the Būstān, beginning: حمد بی حد و ثناء بی عد اول

صانع ذو الجلاله که بوستان کورن مکانی انوار کتابد
روشن آید

Book I begins on fol. 18^b; II on fol. 105^a; III on fol. 152^a; IV on fol. 187^b; V on fol. 234^a; VI on fol. 255^a; VII on fol. 273^b; VIII on fol. 319^b; IX on fol. 343^a; X on fol. 378^a. The Persian text is marked by a red line above. Copied in the month Rabi' al-akhir, A. H. 1001 = A. D. 1593, January, and received into Laud's library in 1633.

Ff. 389, ll. 17; very clear and legible Turkish handwriting; illuminated frontispiece; size, 8 in. by 5 in. [LAUD 69.]

746

Lughāt-i-Būstān (لغات بوستان شیخ سعدی).

A short Persian-Turkish glossary in alphabetical order, explaining those difficult Arabic and Persian words which occur in Sa'di's Būstān, in Turkish.

Beginning: آغاز کز لوت نعمت و عظمت سخا جمع
سخی آید

No date.

Ff. 262-281, ll. 9; Nasta'liq; size, 8 in. by 4½ in. [BODL 479.]

747

Khabīthāt-i-Sa'dī (خبیثات سعدی).

A small collection of obscene poems by Sa'di, comp. Ouseley 11, fol. 331^a.

Beginning:

عارفی چشم (و) دل بربری داشت
خاطر اندر گفتمد مویی داشت

No date.

Ff. 19-22, ll. 14-18, and margin; Nasta'liq; size, 11½ in. by 7½ in. [Ouseley 387.]

748

Pandnāma (پند نامه).

Another copy of the pretended Pandnāma by Sa'di. Beginning:

کریمه به بخشای بر حال ما - که هستم اسیری (!) گفتمد هوا

No date.

Ff. 83^b-99, ll. 7; careless and irregular Nasta'liq; size, 4½ in. by 3½ in. [FRASER 249.]

749

Rubā'iyyāt-i-Afḡāl Kāshī (رباعیات خواجہ افضل کاشی).

A collection of rubā'is by the famous rubā'i-writer, Khwājah or Bābā Afḡāl-aldin Muhammad Kāshī, who flourished in the second half of the seventh century of the Hijrah, was the uncle of Khwājah Naṣir-aldin Tūsī (who died A. H. 672 = A. D. 1273, 1274), and died, according to Taḡlī Kāshī, A. H. 707 = A. D. 1307, 1308; comp. A. Sprenger, Catal., p. 17, No. 54, and Rieu ii, pp. 739 and 829-831. See also Āṭashkādā, Ouseley Add. 183, fol. 140^b, No. 553; Wāliḥ's Riyāḍ al-shu'arā, Elliot Coll. 402, fol. 20^b; and the Makhzan-algharā'ib, Elliot 395, fol. 21^a, No. 27.

Beginning:

ای نام تو سر دفتر اسرار وجود
نقش و مکتب بر در و دیوار وجود

Not dated; with ornaments at the beginning and end. Paper, however, and handwriting are identical with Ouseley 140, which is dated A. H. 865, end of Šafar = A. D. 1460, December, by Mahmūd Parbūdāki at Shīrāz.

Ff. 12, ll. 10; Nasta'liq; size, 6½ in. by 2½ in. [Ouseley 141.]

750

Two mathnawis by Sultān Walad.

1. مثنوی ولدی, on fol. 1^b, a poem composed as a kind of commentary on Jalāl-aldin Rūmī's mathnawī, by his son Shaikh Bahā-aldin Aḥmad (died A. H. 712 = A. D. 1312, 1313), commonly called Sultān Walad. It was completed A. H. 690 = A. D. 1291, comp. the last bait but seven on fol. 112^b:

مطلع این بیان جان افزا - بود در ششصد و نود یاز
انشای مثنوی ولدی در بیان اسرار احدی آن بود که آید

Beginning of the mathnawī, on fol. 2^a:

اندا میکنم بامر خدا - موجد عالم فنا و بقا
comp. A. Sprenger, Catal., p. 587.

2. رباب نامه, on fol. 113^b, another poem by the same author, treating of the same mystical subjects as the preceding one, but quite different from that, (in most of our European catalogues both are mixed together, as though they were identical.) It is styled Rabāb-nāma, or the book of the guitar, and arranged in the same manner as the ولدی.

سبب: Beginning of the preface in prose, on fol. 113^b:
تألیف این مثنوی معنوی و اسرار بر انوار آن بود که
جزری از اهل دل ازین ضعیف بطریق اعتقاد استدعا
و التماس کرد که بر وزن الهی نامه خواجہ سنائی رحمة
اللہ علیہ کتابی انشا فرموده آید آید

Beginning of the mathnawī, on fol. 114^a:

بشنوید از ناله و بانگ رباب
ناله‌ای عشق در هر گونه باب

comp. J. Aumer, p. 19; W. Pertsch, p. 98; Rieu ii, p. 585, and iii, p. 1085^b; Hammer, Wiener Jahrbücher, Band 46, Anzeigeb. p. 3 sqq. This copy is dated the first of Ramaḍān, A. H. 1024 = A. D. 1615, September 24.

Ff. 216, 4 coll., each ll. 23; Nasta'liq; many pages a little injured; size, 10½ in. by 7½ in. [WALKER 97.]

751

Selections from Humām's Diwān.

Ghazals of Humām, who is, no doubt, identical with Humām-aldin of Tabriz, Naṣir-aldin Tūsī's pupil, who died at Tabriz, A. H. 713 or 714 = A. D. 1313 or 1314; comp. A. Sprenger, Catal., p. 17, No. 58, and Butkhāna, No. 73.

Beginning:

مرا چو روی تو باید بوستان چکنم
چو مست روی تو ام روی ارغوان چکنم

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 440^v-444, ll. 24; Nasta'lik.

[ELLIOT 121.]

752

Dastûrnâma (دستور نامه).

A mathnawî on morals, by Ḥakīm Na'im-al-dīn bin Jamāl-al-dīn Nizārī of Kūhistan, who died A. H. 720 or 721 = A. D. 1320 or 1321; comp. A. Sprenger, Catal., p. 18, No. 64, and p. 524; Rieu ii. p. 869; Cat. des MSS. et Xyll., p. 365; Butkhāna, No. 71.

Beginning:

قل للحد لله نزاری فعل - خداوند جزو خداوند قل

This beautiful copy, adorned with ornaments at the beginning and end, has the following note in an illuminated frontispiece on the first page: برسم خزائن طلل

الله المان ملاذ خواتین الزمان ابو الفتح پرویدی
بهدار خان بن ملا خان ابده الله بالنمر

This MS. is in paper, size, and writing identical with Ouseley 141 and 140, both of which have been copied by Shaikh Mahmūd Parbūdāki, A. H. 865, end of Safar = A. D. 1460, December, at Shirāz.

FF. 62, ll. 10; Nasta'lik; size, 6½ in. by 3½ in.

[OUSELEY 131.]

Amir Khusrāu (Nos. 753-779).

753

Wasat-alhayāt (وسط الحیات).

The second diwān of Yamin-al-dīn Abū-al-ḥasan Amir Khusrāu, who was born in Patiyālī, A. H. 651 = A. D. 1253, and died A. H. 725 = A. D. 1325; comp. Rieu i. p. 240, and ii. p. 609 sq.; Elliot, History of India, iii. pp. 524-566; A. Sprenger, Catal., p. 465 sq.; Ouseley, Notices of Persian Poets, pp. 148-163; G. Flügel i. p. 542; Cat. des MSS. et Xyll., p. 350; Butkhāna, No. 30, etc. etc.

This collection contains all the poems written by Amir Khusrāu in middle life; comp. A. Sprenger, Catal., p. 467, where some extracts from the preface are given.

Contents:

Preface, on fol. 1^b. Beginning as in Rieu ii. p. 613, and Sprenger: بفعل الله قد سطر هذه الصفحات
وجعلتها واسطة البقاء الخ

Kāsidās, without any order, on fol. 7^a. Beginning as in Sprenger:

حمد رانم بر زبان الله رب العالمين الخ

Tarjī'bands and kīṭās, on fol. 54^b. Beginning:

چون همای رایش پرواز کرد
چک در خونریز طغزل باز کرد

Ghazals, on fol. 68^a. Beginning:

ای بدرماندگی پناه همه - کرم تست عذرخواه همه

Rubā'is, on fol. 146^a. Beginning:

منايع ملكي كه ملك هستي پرداخت
از لطف شكستان خود را بنواخت

FF. 1-154, 2 colls, each ll. 15, and a third on the margin, ll. 26; Nasta'lik; illuminated frontispiece, the first two pages splendidly adorned; size, 10½ in. by 6 in. [ELLIOT 82.]

754

Ghurrat-alkamāl (گُرَّت الکمال).

The third diwān of Amir Khusrāu, which contains the poems of maturity; it was completed, according to fol. 397^a, A. H. 702 = A. D. 1302, 1303 (according to Rieu, A. H. 693).

Contents:

Preface, on fol. 1^b, in which the author gives remarkable and important notices on the earlier Persian literature, including that of India, and on his own life and literary activity; see fol. 39^b. در سرگذشت حال: خوش و پیوستن با ملوک و سلاطین و مشهور گشتن. Beginning of this preface: غرّه الکمال انسان از دیباچه: حمد مخترع است که مطلع دیوان الخ

Kāsidās, without alphabetical order, on fol. 54^b, each preceded by a distich, not corresponding with the rhyme of the poem itself (compare on these links of the chain, or 'Silsilah,' which fasten together, as it were, the single poems of the diwān, and are usually styled here بیت سرخ, because they are written in red ink on the first pages, Rieu's remarks, ii. p. 609). Beginning of the first introductory distich:

چون آفتاب روشن توحید ذو الجلال

بنمود رخ ز مطلع این غرّه الکمال

All the following distichs of this class rhyme of course in Jal; see, for instance, fol. 62^a, l. 2, ff. 69^a, 76^a, etc.

Beginning of the first kāsidah itself:

چو زمره خاک مسکین را که توحید خدا گوید

بدین آلودگی ذاتی مقنن را ثنا گوید

Tarjī'at, on fol. 160^b. Beginning:

ای دل جا مانده خیز دره سوی جانان طلب

وز نفس اهل درد (!) مایه درمان طلب

Kīṭās, on fol. 172^b. Beginning:

هر که گوید که من از عقل شناسم هر یکی الخ

Each kīṭāh is preceded by a distich, rhyming in Jal.

A mathnawî in the metre of Rieu, on fol. 193^b, entitled نام هزج, 'the song of victory,' a poem in praise of the first campaigns of Sultān Firūzshāh, who ascended the throne in A. H. 689 = A. D. 1290, see fol. 196^b, l. 11:

بکاه چاشت با فیروزی فال

زچهرت شمع و مشتاد و نه سال

Beginning:

سخن بر نام شاهی کردم آغاز

که بر شاهان در دولت کند باز

comp. Rieu ii. p. 611, where the title appears as مفتاح الفوتوب, 'the key of victories,' and Elliot, History of India, iii. pp. 536-544.

Other mathnawīyyāt, on fol. 216^a. Beginning of the first:

این نامه که جان درو سرشتم - مهر فر بخون دل نوشتم
The fatḥnāma, as well as this series of mathnawīs, is preceded by the introductory distich or *rubāʿī* (in Elliot 79 even the smaller subdivisions of them).

Ghazals, on fol. 239^a. Beginning:

ای زخیال ما برون در تو خیال کی رسد
با صفت تو عقل را لاف کمال کی رسد

Rubāʿīs, on fol. 346^b. Beginning:

پاکبست خداوند کریم اکبر
بیرون زخیال دانش وعقل بشر

Both parts preceded by the *rubāʿī*.

Ff. 397, 2 coll., each ll. 17; careless Nastaʿlīk; the original leaves are put into a modern margin; no illuminated frontispiece nor any other ornament, except gilt edges and a splendid binding in red and gold; size, 9 in. by 5½ in. [ELLIOT 78.]

755

Another copy of the same *third* diwān of Amīr Khusrāu.

This very beautiful and splendid copy fairly agrees with Elliot 78.

Contents:

The author's preface, on fol. 1^b.

Ḳaṣīdas, on fol. 63^a, incomplete at the beginning (in consequence of a blank on fol. 62^b). The first bait, on fol. 63^a, is the eighth of the first poem, *خیال است آینه*.

The two *rubāʿī*s on ff. 120^a and 120^b are transposed (when compared with Elliot 78, ff. 107^b and 108^a); likewise ff. 134^b, l. 9-137^a, last line, and 138^a, l. 1-140^b, l. 8 (when compared with Elliot 78, ff. 121^a, l. 1-126^b, l. 10), ff. 145^b, l. 10-146^b, l. 3, and 146^b, l. 6-147^b, l. 10.

Ff. 152^a, l. 2-152^b, l. 4, are missing in Elliot 78.

Tarjīfāt, on fol. 179^a.

Kitʿas, on fol. 193^a.

Fatḥnāma and the other mathnawīs, on fol. 218^b.

Ghazals, on fol. 276^b (the order a little different from that in Elliot 78).

Rubāʿīs, on fol. 343^b.

The beginning of all subdivisions the same as in Elliot 78.

Not dated.

Ff. 390, 2 coll., each ll. 12; Nastaʿlīk; the original leaves are put into a modern margin of different colours; the first two pages sumptuously ornamented; illuminated frontispieces and headings on ff. 1^b, 218^b, 276^b, and 343^b; binding red and gold, gilt edges; size, 11½ in. by 7½ in. [ELLIOT 79.]

756

Bakīyya-i-naḳīyyah (نقشہ).

The *fourth* diwān of Amīr Khusrāu, containing the author's poems of old age (Sprenger calls it *نقشہ* and Cat. des. MSS. et. Xyll., p. 351, *نقشہ*, and Cat. des. MSS. et. Xyll., p. 351, *نقشہ*).

Contents:

Preface, on fol. 238^b, in which the poet enumerates his four well-known diwāns, *لغة المصغر* (not found in the Bodleian Collections), *وسط لطائف*, *وسط الکمال*, and *غزوة الکمال*, and brings them into comparison with the four elements *آتش*, *آب*, *هوا*, *خاک*. Beginning: *حمدی که بقیة نقیة آن در تحریر بر جراند آینه*.

Ḳaṣīdas, on fol. 240^b, each preceded by an introductory distich rhyming in *ین* (except a few blanks in the last pages); the first headed by a *rubāʿī* of the same rhyme, beginning:

بقیة است نقیة رفیض طبع من این
که چون طایع افلاک محکم است و متین

The first *ḳaṣīdah* itself opens thus:

زبان که بر در معنی کلید گفتار است
زهر شکر و ساس یکی جهاندار است

Mathnawīs, on fol. 272^b (*چلو سنامة قطبی*, etc.). and *kitʿas*. Beginning:

چو فرقتان و چو جزوات جمله منسوبم آینه

There is also found occasionally such a distich rhyming in *ین*, for instance, on fol. 275^b.

Ghazals, on fol. 290^a, likewise preceded by a distich rhyming in *ین*. Beginning:

ای سهر آفریده انجم - نی فلک مدرک تو نی مردم

Rubāʿīs, on fol. 323^b, with a similar initial distich. Beginning:

صانع احدی که ساخت نه چرخ کهن آینه

Dated the 10th of Jumādā-al-awwal, A. H. 1008 = A. D. 1599, November 28; see the colophon: تمام شد بقیة نقیة حضرت امیر خسرو دهلوی بخط ماکهن راجو موسوی روز سه شنبه بتاریخ دهم جمادی الاول سنه 1008.

Ff. 238-335, 2 coll., each ll. 15, and a third on the margin, ll. 26; illuminated frontispiece, splendid ornaments on the first two pages; Nastaʿlīk; size, 10½ in. by 6 in. [ELLIOT 82.]

757

Nihāyat-alkamāl (نهایة الکمال).

The *fifth* diwān of Amīr Khusrāu, containing the poems of the last years of his life, see Rieu ii. p. 613.

Contents:

A short preface, on fol. 155^b. Beginning: *بسم الله الوهاب الذي وهب الشعرة آینه*.

Ḳaṣīdas, without any order, on fol. 157^a. Beginning: *سیاس آن کردگاری را که شد زامرش جهان بیدا*.

نهان از دیده ام پیدا و در چشم نهان پیدا

Tarjīfāt, on fol. 180^a. Beginning:

این چه فتنه است این که بیدار انجم و افلاک شد آینه

Mathnawīs and *kitʿas*, on fol. 184^b. Beginning:

مد شکر زجان ما خدای آینه

Ghazals, on fol. 191^b; and a series of *rubāʿīs*, on ff. 235-237^a. Beginning:

ای ز تو کار ساری همه کس
همه کس را تو کار ساری و بس

Conclusion of this *diwān*: تمام شد نهایت الکمال : تمسین حضرت امیر خسرو دهلوی

Ff. 155-237, 2 coll., each ll. 15, and a third on the margin, ll. 26; *Nasta'lik*: illuminated frontpiece, the first two pages richly adorned; size, 10½ in. by 6 in. [ELLIOT 82.]

758

A selection of Amīr Khusrāu's minor poems from his different *diwāns*, in four volumes.

This splendid selection contains:

Ghazals in alphabetical order, except the first two poems, on fol. 1^b.

Beginning of the initial ghazal agreeing with that of the second *diwān*: حمد رانم الی

Beginning of the first alphabetical ghazal, on fol. 3^a:

آنکو شناخت گردش خورشید و ماه را

چوید برای خفتن خود خوابگاه را

Kiṭ'as, on fol. 494^b. Beginning:

هر که گوید که من از عقل شناسم حق را

بی خرد باشد و بر وی ملت عقل مبند

comp. Elliot 78, fol. 172^b.

Rubā'is, on fol. 500^b. Beginning:

باکست خداوند کریم و اکبر

بیرون زخیال دانش و عقل بشر

comp. Elliot 78, fol. 346^b.

Mufradāt, on fol. 509^a. Beginning:

خواهی که ازین کتاب حقی یابی

از چشم بدان نیک نگاهش میدار

Copied A. H. 860 = A. D. 1456, at the court of Mirzā Shāh Maḥmūd (the great-grandson of Shāhrukh); see the colophon:

چنین گلدسته معنی که خسرو

برون آورد از شاخ صمیرش

بامر خسرو عالم که با دا

قرین بخت جوان با رای پیرش

کمیته بنده درگاه محمود

رقم کرد این سباهی بر حریرش

طلب تازین آخ از نام شاعر

ولی تفکین ازو حرب اخیرش

See similar selections in Rieu ii. p. 614 sq.

Ff. 510, 2 coll., each ll. 17; excellent *Nasta'lik*; a vignette in blue, gold, and other colours, on fol. 1^a; ff. 1^a and 2^a beautifully adorned; illuminations throughout; size, 9½ in. by 6½ in. [FRASER 65-68.]

759

Another selection from Khusrāu's *diwāns*.

This selection contains:

Ghazals, on fol. 1^b, in alphabetical order, except the first twelve poems, the first of which is the initial

kasidah of the second *diwān*, Elliot 82, fol. 7^a: حمد رانم الی, and the fourth the initial ghazal in the same second *diwān*, Elliot 82, fol. 68^a. Beginning of the first alphabetical ghazal, on fol. 6^b:

ای باد برقع بر فک آن روی آتشناک را

ای دیده گر سودا کنم آبی بزین این خاک را

Kiṭ'as and rubā'is, on fol. 360^b, the latter beginning (like those in the fourth *diwān*) on fol. 367^a:

مانع احدی که ساخت نه چرخ کهن الی

Dated by Mun'im-aldīn alānḥadī, A. H. 898 = A. D. 1492, 1493.

Ff. 377, 2 coll., each ll. 15; very distinct *Nasta'lik*; the first two pages richly adorned; the last bits of every ghazal written partly in blue, partly in gold; the columns framed with small gold stripes; size, 9½ in. by 5½ in. [ELLIOT 80.]

760

A third selection from the same *diwāns*.

This selection contains:

Ghazals in alphabetical order, except the first five, on fol. 1^b. Beginning the same as in the third *diwān*, Elliot 78, fol. 239^a, and 79, fol. 276^b:

ای زخیال ما الی

comp. Rieu ii. p. 610, and J. Aumer, p. 21.

Kiṭ'as and rubā'is (there is no heading), on fol. 328^a. Beginning:

مها در سحر در گلستان گذشت الی

Not dated; it seems to have been written in the tenth century of the Hijrah.

Ff. 357, 2 coll., each ll. 13; *Nasta'lik*; illuminated frontpiece; size, 9½ in. by 7 in. [OUSELEY 250.]

761

A fourth selection from the same *diwāns*.

This collection, smaller than the preceding ones, contains:

Ghazals, in alphabetical order, on fol. 1^b. Beginning:

ای از مؤژ تو رخنه در چانهها

وای درد تو کیمیای درمانها

corresponding to Elliot 80, fol. 10^a, l. 3.

Kiṭ'as and rubā'is, on fol. 218^a. Beginning:

مطربی میگفت خسرو را که ای گنج هنر

علم موسیقی زحسن شعر نیکوتر بود

comp. Elliot 80, fol. 366^b, l. 1.

The transcriber was Muhammad Ḥasan alḥusainī, the date is missing, see the conclusion of this copy on fol. 221^a: وتمام رسید و بحسن اختتام انجامید در: لاتی من منظومات جامع فنون صوری و حاوی علوم معنوی امیر خسرو دهلوی نور مرته عطر مشهده در کنایه نواب نامدار گردون مدار فلک اقتداری که خلاصه عرصه غیرا بلکه ساکنان ارض و سما مزینه جدا جدا

متفق اللفظ والمعنى يدين ترانه مترم و بدین کلام
متکلمند که

تا زیانم در دهن گویا و در تن جان بود
در دای دولت مرشد قلی سلطان بود
امید که چون از شائبه را مصونست بفر اجابت مقرون
گردد آمین یا رب العالمین کاتبا الفخیر للفقیر محمد
حسن لمسی غفر ذنوبه و ستر عیوبه

After fol. 88 there is wanting at least one leaf, comp.
Elliot 80, fol. 221^a, last line, and fol. 222^a, last line.

Ff. 221, 2 coll., each ll. 14; large and distinct Nasta'lik; illuminated frontispiece; binding red with gold arabesques, gilt edges; the original leaves are put into a modern margin of various colours; size, 10½ in. by 6½ in. [ELLIOT 81.]

762

Selections from Amir Khusrau's ghazals.

This selection contains only ghazals, at the end of which thirteen rubā'is are added. The ghazals are arranged alphabetically, except the first four poems. Beginning corresponding to the initial ghazal of Elliot 82, fol. 68^a, comp. Elliot 80, fol. 3^b:

ای بمراندگی التی

The first alphabetical ghazal runs here thus:

ایرمی بارد و من میسور یار چدا
چون کنم دل بچنین وقت زدلدار چدا

The two verses on fol. 126^a, ll. 1 and 2, must be removed, as they belong to another ghazal, which begins on fol. 117^b, and are repeated on fol. 128^a, ll. 2-3. One hemistich is omitted on fol. 185^a.

Copied A. H. 839 = A. D. 1435, 1436. At the end a beautiful gold arabesque.

Centre-columns, ff. 126-204, ll. 13; a very beautiful frontispiece on fol. 15; ff. 126 and 204 are most splendidly adorned; the headings and corners richly illuminated throughout; distinct Nasta'lik; beautiful binding with flowers; size, 8 in. by 5 in. [ELLIOT 121.]

763

The same.

Another smaller selection from Amir Khusrau's ghazals, in two sections, arranged alphabetically, except the first poem, which is the same as in Ouseley 250, etc.: ای زخیال التی.

The first alphabetical ghazal begins:

چه اقبالست این یار که دولت داد رو مارا
که در کوی فراموشان گذر شد یار زبیا را

agreeing with Elliot 81, fol. 3^b.

The second section begins, on fol. 82^a, with the letter *ṣ* thus:

عاشقان نقل غمت یا بادۀ احمر خورد
گرچه غم تلخست بر یاد تو چون شکر خورد

agreeing with Elliot 81, fol. 45^b. There seems to be a lacuna after fol. 81. Ff. 58^b and 59 are rather effaced.

Ff. 58^b-127^b, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece; size, 7 in. by 4½ in. [ELLIOT 135.]

764

The same.

This selection of ghazals (arranged alphabetically) begins like the preceding one: ای زخیال التی.

No date.

Ff. 50-102, 2 coll., each ll. 11; Nasta'lik; size, 6½ in. by 4½ in. [SALE 25.]

765

The same.

A very small selection. Beginning: ای زخیال التی.

No date.

Ff. 25^b-34^b, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4½ in. [ELLIOT 167.]

766

Khamsa-i-Amir Khusrau (خمسه امیر خسرو).

Contents:

I. Centre-columns:

1. مطلع الأنوار, the rising of the lights, composed A. H. 698 = A. D. 1298, 1299, on fol. 2^b. Beginning:

بسم الله الرحمن الرحيم - خطبة قدست بملك قدیم
2. شیرین و خسرو, the loves of Khusrau and Shirin, composed A. H. 698, on fol. 83^b. Beginning:

خداوند دل را چشم بکشی - بمعراج بقینم راه بنمای
3. لیلا و مجنون, the loves of Laila and Majnun, composed A. H. 698, on fol. 177^b. Beginning:

ای داده بدل خزینه راز - عقل از تو شده خزینه پرداز

Printed at Calcutta, 1811; lithographed, 1818; Lucknow, 1869; see Trübner's Record, No. 65, p. 81.

II. Margin-column:

4. هشت بهشت, the eight paradises, an imitation of Nizami's Haft Paikar, composed A. H. 701 = A. D. 1301, 1302, on fol. 2^b. Beginning:

ای کسانند خزانن جود - نقش پیوند کارگاه وجود
5. آئینه اسکندری, the mirror of Alexander, composed A. H. 699 = A. D. 1299, 1300, on fol. 88^b. Beginning:

جهان پادشاه خدای تر است - ازل تا ابد پادشاهی تر است

Besides these five famous mathnawis, this copy contains two smaller ones, which are not mentioned anywhere, viz.:

روح العاشقین, the spirit of the lovers, on fol. 203^b, ten poetical love-letters, intermixed with ghazals, etc., beginning:

بنام خدای که جان بوی اوست
کوی که خللی و گرمی خوی اوست

and منطق العقانی, the language of the lovers, on fol. 226^b, also a collection of ten love-letters, with ghazals, etc. The last verses of this mathnawi are found in the centre-columns of fol. 240^b. It begins:

بنام آنکه ما را نام بخشید - زبائر در فصاحت کلام بخشید
Copied A. H. 840 = A. D. 1436, 1437 (so it seems at least, but only 12 anabā' is distinctly written).

Ff. 240, 2 centre-columns, each ll. 20, and 1 margin-column, ll. 38; small Nasta'lik, sometimes like Shikasta; three illuminated frontispieces on ff. 21, 83^b, and 177^b; illuminated heading on the margin of ff. 88^b, 203^b, and 226^b; the first two pages richly adorned; size, 7½ in. by 5 in. [ELLIOT 191.]

767

The same.

1. مطلع الأنوار, on fol. 1^b. Beginning here with transposition of the two hemistichs:

خطبة قدس است بملك قديم - بسم الله الرحمن الرحيم
2. ومجنون, on fol. 48^b.

3. خسرو و شیرین, on fol. 85^b. After fol. 132 there is a lacuna of eight leaves (corresponding to fol. 75^a, l. 11-fol. 81^a, l. 17 in the following copy, Elliot 189).

4. آکینه اسکندری, on fol. 134^b.

5. هشت بهشت, on fol. 195^b.

This copy was finished at the end of the month Šafar, A. H. 848 = A. D. 1444, middle of June, by Faḍl-allāh bin Luṭf-allāh al-hāfiẓ, azar of Sabzwār. Some headings in the text are omitted.

Ff. 240, 4 coll., each ll. 19; Nasta'lik; illuminated frontispiece at the beginning of each mathnawī; gilt edges; binding green and gold; size, 9½ in. by 6 in. [ELLIOT 183.]

768

The same.

1. مطلع الأنوار, on fol. 2^b.

2. خسرو و شیرین, on fol. 38^b. One bait is wanting at the beginning of fol. 79^a.

3. ومجنون, on fol. 82^b. Copied A. H. 866.

4. (کتاب سکندر نامه (here called آکینه اسکندری, on fol. 110^b. Finished the 27th of Jumādā-al-awwal, A. H. 867, at Shirāz.

5. هشت بهشت, on fol. 156^b. Copied at Shirāz, A. H. 867, at the beginning of Rajab = A. D. 1463, March. The name of the transcriber is effaced.

Ff. 192, 4 coll., each ll. 25; small Nasta'lik; the last leaves are put into another modern margin; illuminated frontispiece at the beginning of each mathnawī; pictures on ff. 1^a, 2^a, 101^a, and 192^a; binding red velvet; size, 9½ in. by 6½ in. [ELLIOT 189.]

769

The same.

1. مطلع الأنوار, on fol. 1^b.

2. خسرو و شیرین, on fol. 49^b.

3. ومجنون, on fol. 105^b.

4. هشت بهشت, on fol. 141^b.

5. آکینه اسکندری, on fol. 187^b.

A full account of Amir Khusrāu's Khamsah on the basis of Daulatshāh's and Shirkhān Lūdi's taḥkīras, the Āṭashkādā, Haft Ikḥim, and Khazāna-i-ʿAmīrah was written by Sir Goro Ouseley on the fly-leaves, but in giving the date of this copy as 920 the learned gentleman has made a mistake; it was transcribed, according to the colophon on fol. 187^b, at the end of the Ḥaṣṣ Bahisht, A. H. 902 = A. D. 1496, 1497 (انتهی تو تسعماه).

Ff. 241, 4 coll., each ll. 19; illuminated frontispiece at the beginning of each mathnawī; the first two pages richly adorned; all the headings written in gold; Nasta'lik; bound in leather with gold ornaments; size, 9½ in. by 6½ in. [ELLIOT 190.]

770

The same.

1. کتاب خسرو و شیرین, on fol. 2^b.

2. کتاب لیلی و مجنون, on fol. 57^b. Dated Muḥarram, A. H. 987 = A. D. 1579, March.

3. کتاب آکینه سکندر, on fol. 92^b. Dated Dhū-al-ḥiḍḡah (year forgotten) by Ramadān bin Shams-al-dīn Aljāmī.

4. کتاب هشت بهشت (must be so read instead of the wrong heading مطلع الأنوار, which belongs to the following poem), on fol. 149^b.

Dated the 5th of Rabīʿ-al-awwal, A. H. 1043 = A. D. 1633, September 9.

5. کتاب مطلع الأنوار (must be so read here instead of the wrong heading بیکر, on fol. 197^b.

Dated the end of Rabīʿ-al-awwal, A. H. 1063 = A. D. 1653, end of February, that is, seventy-six lunar years after the copy of the second mathnawī!

Ff. 243, 4 coll., each ll. 19; Nasta'lik, written by various hands at very different times; a little worm-eaten; the original leaves are put into another margin; illuminated frontispiece at the beginning of each mathnawī; two pictures on ff. 1^a and 2^a; size, 11½ in. by 7½ in. [ELLIOT 185.]

771

The same.

1. مطلع الأنوار, No. 78. The scribe's name is قاسم ابن شیخ محمد چشمی (چشی) (or

خسرو و شیرین, No. 79.

3. هشت بهشت, No. 80.

4. لیلی و مجنون, No. 81. Beginning here:

ای کرده زکنج خانه راز - بر آدمیان در سخن باز

5. آکینه اسکندری, No. 82.

Six verses, missing at the end, are added by Sir W. Ouseley from another MS.

None of these volumes bears a date; they seem to have been copied in the eleventh century of the Hijrah.

No. 78, ff. 45; No. 79, ff. 66; No. 80, ff. 55; No. 81, ff. 42; No. 82, ff. 73; 2 coll., each ll. 17, and margin; each volume has an illuminated frontispiece, and the first two pages of each are interlined with gold; size, 7½ in. by 4½ in. [OUSELEY 78-82.]

772

Three of Amīr Khusrāu's great mathnawīs.

1. مطلع الأنوار, on fol. 1^b. Dated the 5th of Rajab, A. H. 970 = A. D. 1563, February 28, by Maḥmūd bin Mir Bābā Shāhīdī.

2. خسرو و شیرین, on fol. 49^b. Dated Rajab, A. H. 970, by Kuṭb-al-dīn Muḥammad Kātib.

3. هشت بهشت, on fol. 107^b. Not dated.

Between the first and second poem on ff. 47^b and 48^a there is written a ghazal by Nizām of Astarābād, rhyming in 1, and beginning:

لبت کز آب لطافت برو دمیده گیاه
زغمه کرده جهان بر زلال خضر سیاه
Oo

Regarding the author, see A. Sprenger, Catal., p. 518; he died A. H. 921 = A. D. 1515.

Ff. 153, 4 coll., each ll. 18; each poem has an illuminated frontispiece, and all the headings are written in blue ink and gold; Nasta'lik; size, 9½ in. by 7 in. [OUSELEY 256.]

773

Kirān-alsadain (قران السعدین).

Amir Khusrāu's historical mathnawī, 'The conjunction of the two lucky planets.' Beginning:

شکرگویم کہ بتوفیق خداوند جهان
بر سر نامہ زتوحید نبشتم عنوان

It was completed in Ramadān, A. H. 688 = A. D. 1289, September; comp. Rieu ii. p. 612. On the margin are scattered some explanatory notes.

According to the subscription this rough copy (مسودہ) was finished the 17th of the 1st Jumādā, in the thirty-fourth year of the reign (سنہ جلوس سی وچہارم). We suppose this to be the thirty-fourth year of Aurangzib, A. H. 1102 = A. D. 1691, February 16.

The work was edited at Lucknow, A. H. 1259 and 1261 (lithographed). See an account of it by Prof. Cowell, in the Journal of the Asiatic Society of Bengal, 1860, vol. xxix, pp. 225-239. Some extracts in English translation were given in Elliot's History of India, vol. iii. p. 524 sq.

Ff. 1-108, 2 coll., each ll. 19; Nasta'lik; without any ornament; size, 8½ in. by 4½ in. [OUSELEY 14.]

774

The same.

This copy is dated the 9th of Muharram, A. H. 1169 = A. D. 1755, Oct. 15, by Muhammad Shafī, the son of Muhammad Masīh.

Ff. 154, 2 coll., each ll. 13; large Nasta'lik; size, 8½ in. by 4½ in. [OUSELEY ADD. 85.]

775

The same.

This copy is not dated; many explanatory glosses on the margin and between the lines; on fol. 6^a there is wanting at the beginning one bait; comp. Ouseley 14, fol. 4^a, l. 13.

Ff. 182, 2 coll., each ll. 11 (on ff. 116-118 only 6); distinct Nasta'lik; illuminated frontispiece; binding adorned with beautiful flowers; worm-eaten; size, 8½ in. by 5½ in. [ELLIOT 198.]

776

Nah Sipīr (نہ سپہر).

Amir Khusrāu's mathnawī, 'The nine spheres.' Beginning:

خدا را کس بر سر نامہ یاد - کہ بر بندہ درهای معنی کشاد
It was composed A. H. 718 = A. D. 1318; comp. Rieu ii. p. 612.

It is not dated, but seems to have been copied in the eleventh century of the Hijrah.

Comp. the extracts, in English translation, in Elliot's History of India, vol. iii. p. 557 sq.

Ff. 151, 2 coll., each ll. 15; small Nasta'lik; the first leaf has two frontispieces, and the first two pages are interlined with gold; the paper is of various colours; size, 8½ in. by 4½ in. [OUSELEY 33.]

777

Khīdrkhān u Duwal Rānī (خضرخان و دول رانی).

Amir Khusrāu's love-story of Khīdrkhān, the son of Sultān 'Alā'aldin Khilji (who reigned from A. H. 695 to 715), and Duwal Rānī, the daughter of the Rājā of Gujārāt, otherwise entitled عشق و عقیقہ or عشق و عقیقہ; composed A. H. 715 = A. D. 1316; comp. Rieu ii. p. 612; A. Sprenger, Catal., p. 470; J. Aumer, p. 20; Catal. des MSS. et Xylographes, p. 351. See also Elphinstone, History of India, p. 395 (fifth edition). Some extracts are published, in English translation, in Elliot's History of India, vol. iii. p. 544 sq.

Beginning:

سر نامہ بنام آن خداوند - کہ خوابنا را دلها داد پیوند

Copied in the month Sha'bān, A. H. 1012 = A. D. 1604, January. Mounted MS.

Ff. 101, 2 coll., each ll. 19; Nasta'lik; size, 9½ in. by 5 in. [OUSELEY ADD. 128.]

778

The same.

This copy was finished the 27th of Rabi'ulawwal, A. H. 1064 = A. D. 1654, February 15. Both on the fly-leaf and in the colophon it is styled عشق و عقیقہ. Ff. 1-10 and 64-72 were supplied later by another hand on much whiter paper. After fol. 13 one leaf is missing (corresponding to fol. 16^b, l. 1-17^b, l. 6, in the following copy, Ouseley 145).

Ff. 153, 2 coll., each ll. 15; Nasta'lik, on different paper; worm-eaten throughout; no ornaments; size, 9½ in. by 5½ in. [ELLIOT 124.]

779

The same.

Not dated; the copy is adorned with several pictures. The right order of ff. 46-53 is: 46, 52, 48, 49, 50, 51, 47, 53; and of ff. 134-141: 134, 140, 136, 137, 138, 139, 135, 141.

Ff. 186, 2 coll., each ll. 12; small Nasta'lik; size, 5½ in. by 3½ in. [OUSELEY 145.]

780

Diwān-i-Ḥasan-i-Dihlāwī (دیوان حسن دہلوی).

Diwān of Amir Najm-aldin Ḥasan Sanjari, who died A. H. 727 = A. D. 1327; also 738 and 745 are given as the year of his death. See H. Khalifa iii. p. 275, No. 5381; Rieu ii. p. 618; A. Sprenger, Catal., p. 418; Catal. des MSS. et Xylographes, p. 356; J. Aumer, p. 22, etc.

Contents:

Kāṣidas, on fol. 1^b. Beginning:

ای حاکم جهان و جهان داور حکیم
محدث همه بدائع و نو مبدع قدیم

Ghazals, on fol. 77^b. Beginning:

ای سر هر نامہ نقش نام تو - نام ما در دفتر انعام تو
Arranged alphabetically.

Mukatta'at, on fol. 216^b. Beginning:

شهنشاه زمان دولت تو - زمشترق تا بمغرب باد آفرین
Ruba'is, on fol. 222^b. Beginning:

ای فصل تو غنچه شری نادانها آید
Mathnawi, on fol. 239^b; the copyist forgot to add a heading. Beginning:

شاهی که باغای شاهنماست آید
There is a lacuna after fol. 239.

A romance called عاشق ناکوری on fol. 258^b. Beginning:

دل تا چند ازین آلاش خاك - بجای یاد كن از حفرت پاك
A poem in praise of Shaikh Nizām-al-din Auliya, the teacher of Amir Hasan, on fol. 283^b. Beginning:

بنام پادشاه بنده برور - كزوشد هر كه شد بر خلق سرور
This copy was finished by Muhammad bin Ilyās, A. H. 862, the 20th Shawwāl = A. D. 1458, August 31.

Ff. 191, 2 coll., each ll. 14; small Nasta'liq; each part has an illuminated frontispiece; on the first page a beautiful ornamented; size, 7½ in. by 4½ in. [Ouseley 122.]

781

The same.

This copy of Hasan of Dihlī's diwān is about twenty-three years older than the preceding one, but not so complete, and therefore put into the second place. It contains—

Kasidas and ghazals, mixed together, on fol. 204^b. From fol. 243^b down to fol. 475^b there is alphabetical order. Beginning the same as in Ouseley 122:

ای حاكم جهان آید

The first alphabetical poem runs thus:

ای غرّ چون ماه نو رونن فرود عید را
لعل تو بکشاده دری هم فتح و هم اُمید را
Kīṭ'as, on fol. 475^b. Beginning:

شهنشاه زمان آید

Ruba'is, on fol. 478^a, intermixed with some mufradāt and a short mathnawi, incomplete at the beginning in consequence of fol. 487 being left entirely blank. This mathnawi is the same which is found in Elliot 57 (see further below), on ff. 211, 212, but here are wanting the first twenty-three baits. Beginning of the ruba'is the same as in Ouseley 122.

Copied A. H. 839 = A. D. 1435, 1436.

Centre-columns, ff. 204-490, ll. 13; Nasta'liq; small, but splendid frontispiece; illuminated headings and corners; size, 8 in. by 5 in. [ELLIOT 121.]

782

The same.

This copy begins with the sixth bait of the initial kasidah of Ouseley 122 (the first leaf, containing the first five baits, being missing). On fol. 18^b ghazals follow in alphabetical order. Beginning:

یا رب بکش خط کرم بر سیّئات ما مفا آید

On ff. 201-203 there are inserted three longer poems in homage of the festival of breaking the fast (در عید الفطر). Beginning of the first:

عید است اسباب طرب بیکله مهیا داشته آید

The initial ghazal of Ouseley 122 is found here on fol. 198^a.

A mathnawi on fol. 221^b. Beginning:

شیر مردی چه خوش بگفت امروز
باری از سگ طریقی فقر آموز

Kīṭ'as and ruba'is, mixed, on fol. 222^b. Beginning:

جماعتی بعرب باده نوش میکردند
دل از شراب شده جوش و جان زیاده خراب

This copy was finished the 29th of Muḥarram, A. H. 1033 = A. D. 1623, November 22.

Ff. 241, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in. [TAKUSON 15.]

783

The same.

This copy is defective both in the middle and at the end. After fol. 92 there are missing, according to the Arabic paging, forty-one leaves.

Contents:

Kasidas, on fol. 1^b. Beginning as in Ouseley 122.

Ghazals in alphabetical order, on fol. 38^b. Beginning:

ای بر فراز سر و بر آورده ماه را آید

Mukatta'at, on fol. 208^a. Beginning as in Ouseley 122.

A mathnawi, on fol. 211^a. Beginning:

بیا ای گهر جوی دریای غیب آید

corresponding to the incomplete poem on fol. 240^a in Ouseley 122, after the lacuna; the first verse appearing there, *فلک گرچه آید*, is the eighth of this mathnawi; see here fol. 211^b, l. 1.

Ruba'iyāt, on fol. 213^a. Beginning as in Ouseley 122. No date.

Ff. 225, 2 coll., each ll. 14; two illuminated frontispieces on ff. 1^b and 38^b; the first two pages richly ornamented; Nasta'liq; size, 7½ in. by 4 in. [ELLIOT 57.]

784

Diwān-i-'Alā-aldaulah (الدول).

The poetical works of the great Sūfī Shaikh (or Shāh, as the Āṭashkādā and the tadhkirat-al-auliya call him) 'Alā-aldaulah of Simnān (between Rai and Dāmghān), who died A. H. 736 = A. D. 1335, 1336; comp. Khulāsat-alfakr, Elliot 181, No. 181, and Āṭashkādā, Ouseley Add. 183, No. 192; see Rieu i. p. 413. The three ruba'is quoted in these two tadhkiras are found here on ff. 131^b (repeated on fol. 159^a), 172^a, and 164^a.

Contents:

Kasidas in praise of God and Muḥammad, on fol. 1^b. Beginning:

بدین زبان مطلق بعد هزار گناه
چگونه گویم من لا اله الا الله

Ghazals, on fol. 8^b, alphabetically arranged, occa-
O o 2

sionally intermixed with *kašidas* (for instance, on fol. 107^b). Beginning:

کس را خبری نیست ز سر دفتر اسما
از صوفی و از زاهد و از مفتی و قز

Ki'as, on fol. 115^a. Beginning:

نحیب الدین هزاران گنج قارون للّٰح

Mathnawis, on fol. 121^b. Beginning:

پس از هفتاد سالم حال افتاد - کز آن شد خانه ویزان آباد

Rubā'is, on fol. 125^b. Beginning:

هر دل که وی از سر خدا آگاهست
دست خرد از دامن او کوتاهست

Copied at the end of the month Shawwāl, A. H. 864 = A. D. 1460, August 17.

Ff. 178, 2 coll., each ll. 17; Nasta'lik; small illuminated frontpiece; the columns framed with gold stripes, and the headings ornamented throughout, except ff. 144-159 and ff. 176-178; binding green and gold; size, 8½ in. by 4½ in. [ELLIOT 112.]

785

Jām-i-Jam (جام جم).

A mathnawī, called Jām-i-Jam, being an imitation of Sana'i's *Ḥadīkah*, composed by Rukn-al-din Isfahānī (or Marāghī), with the takhalluṣ Aḥmadī, in A. H. 733 = A. D. 1332, 1333; or, according to one copy in the British Museum, A. H. 732. He died A. H. 738. See Rieu ii. p. 619; A. Sprenger, *Catal.*, pp. 360-363.

Beginning:

قل هو الله لامر قد قال - من له الحمد دائما متوال
The poem is divided, as we learn from another copy of the same, into three great *daurs* or *talas*, the first treating of the معاش آفرینش, the second of the معاش راحل, and the third of the آخرت.

This copy was finished by Ḥusaini Aḥmad bin Hasan, A. H. 961, the 17th of Muharram; = A. D. 1553, December 23.

On the last page are two notes of former possessors—one from the thirty-fifth year of Aurangzib, A. H. 1103 = A. D. 1691, 1692; the other from the fifteenth year.

The one leaf between ff. 136 and 137 is misplaced; it belongs to the end between ff. 145 and 146.

Ff. 146, 2 coll., each ll. 15; small Nasta'lik on reddish paper; the first two pages are richly illuminated, and the headings are written in blue ink; size, 7½ in. by 4½ in. [OUSELEY 119.]

786

The same.

This copy is much older than the preceding one, having been finished the 17th of Jumādā-althāni, A. H. 884 = A. D. 1479, September 5, by Shaikh Muhammad bin Shaikh Isma'il, when he was a captive in the town of the infidels (Moscow?); but it is unfortunately very defective. There is a large lacuna after fol. 67 (corresponding to fol. 5^a, l. 16-fol. 17^b, l. 15, in the following copy, Laud 75). Moreover, fol. 63 must be inserted between ff. 65 and 66. The poem concludes

on fol. 185^a, and ff. 185^b-187^b are filled with a selection from the rubā'is and naṣā'ih of 'Atṭār.

Ff. 63-187, 2 coll., each ll. 16; Nasta'lik; the first leaves are very much damaged; size, 7½ in. by 5½ in. [LAUD 77.]

787

The same.

A very good and correct copy, rather old, and written by Muhammad Latīf bin Muhammad Sharīf beg of Balkh, در قسمة سلطان بیور. It came into Archbishop Laud's library in 1635.

Ff. 123, 2 coll., each ll. 19; Nasta'lik; size, 9½ in. by 5½ in. [LAUD 75.]

788

The same.

Both text and chapter-divisions are in many places very different from the other copies, especially from Ouseley 119. The Sulṭān Abū Sa'id's wazir, Ghiyāth-al-din Muhammad, is twice addressed here, in the introduction as well as in the conclusion. No date.

Ff. 93-250, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 7½ in. [ELLIOT 114.]

789

The same.

This copy, dated A. H. 1097 = A. D. 1685, 1686, is very much abridged, being scarcely half as long as the preceding ones.

Ff. 140-181, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 4½ in. [ELLIOT 258.]

790

Diwān-i-Ibn Yamin (دیوان ابن یمن).

Lyrical poems by Amir Fakhr-al-din Mahmūd bin Amir Yamin-al-din Muhammad Mustaufi of Faryāmad (a three days' journey from Salzwär), commonly called Ibn Yamin, who died A. H. 745 = A. D. 1344, 1345; see Rieu ii. p. 825; A. Sprenger, *Catal.*, p. 433; G. Flügel i. p. 545. The notice in the preface of his diwān, quoted in the *Catal.* des MSS. et Xylographes, p. 358, that he wrote these poems A. H. 756, is, no doubt, an error; comp. the other preface mentioned by Sprenger, p. 434, which was composed by one of his friends, A. H. 753. If Ibn Yamin had been still alive at that time, very probably he would have written the introduction himself. This collection contains:

Ghazals in alphabetical order, on fol. 1^b. Beginning:

ای خداوند قادر بیکتا - مبدئ کون خالی اشیا

A tarjīband, on fol. 102^a. Beginning:

چو نور ذات در تابید زرقات - دو عالم محو کرد در یکی ذات
And a few mukhammasāt and rubā'is at the end.

Dated the 21st of Sha'bān, A. H. 1128 = A. D. 1716, August 10. Ff. 89^a-111^b are turned upside down, and must be read in this order: 111^b, 111^a, 110^b-90^a, 89^b, 89^a.

Ff. 1-111, 2 coll., each ll. 13; clear and distinct Nasta'lik; size, 8½ in. by 5 in. [BODL. 102.]

791

The same.

Another collection of Ibn Yamin's lyrical poems, containing:

Ghazals in alphabetical arrangement, on fol. 1^b. Beginning:

ابتدا ميکنم بنام خدا - کز در حرف آفرید هر دو سرا
The same tarji'band, as in the preceding copy, on fol. 96^a.

A few ruba'is, fards, and ta'rikhs, on fol. 100^a. Beginning:

رخسار تو آکینه حیرانی ماست
ما شاهد و رخسار تو آکینه ماست

Short mathnawis, defective at the end. Beginning on fol. 103^a:

پیش از آن دم که بود کون و مکان الهی

On the fly-leaf, before fol. 1, there is written a full and interesting account of Ibn Yamin, by Sir Gore Ouseley. In A. N. 1216 = A. D. 1801, 1802, this copy came into his library. A lacuna seems to be after fol. 9.

Ft. 128, 2 coll., each ll. 12; Nasta'liq; illuminated front-piece; the first two pages luxuriously adorned; size, 8½ in. by 5½ in. [ELLIOT 118.]

792

The same.

This collection contains only Ibn Yamin's famous kit'as (translated into German verse by Schlechter-Waschard, 'Ibn Yamin's Bruchstücke,' Vienna, 1852), in alphabetical order. Beginning:

بیا زاین یمن ای دوست بشنو
مر این شایسته بند را بیکانرا

corresponding to the initial bait of Flügel's second copy; that of Flügel's first copy is not found here. In many places a word or two are omitted. No date.

Ft. 1-92, 2 coll., each ll. 15; Nasta'liq; gilt edges and splendid binding in red and gold; size, 9½ in. by 7½ in. [ELLIOT 117.]

793

Diwān-i-Badr-i-Cūc (دیوان بدر چاق).

The diwān of Badr-al-din (or, according to others, Fakhr-al-din) Muḥammad Cūc, generally called Badr-i-Cūc, the full moon of Cūc, or Tāshkand in Mawarā-al-nahr, who spent the greater part of his life at the court of Sultān Muḥammadshāh bin Tughluq of Dīhlī (reigned from A. H. 725 to 752), and died after A. H. 746 = A. D. 1345, 1346; comp. Rieu iii. pp. 1032 and 1046; A. Sprenger, Catal., p. 367; Elliot, History of India, iii. p. 567 sq.

Contents:

Kasidas, on fol. 122^b, without alphabetical order.

Beginning the same as in Sprenger:

حمد آن سلطان عالم را که عالم پروراست الهی

Lithographed editions, Cawnpore, A. H. 1261, and Rāmpūr, 1289 (with commentary).

Mukatta'at, on fol. 182^a. Beginning:

حاکم روی زمین سلطان محمد شاه دین
ای امامت بر همه آنان والی ساخته

Not dated. Very modern handwriting.

Ft. 122-194, 2 coll., each ll. 15; Nasta'liq; without ornaments; size, 9½ in. by 7½ in. [ELLIOT 64.]

794

Kulliyāt-i-Khwājā (کلیات خواجہ).

The poetical works of Khwājā Kirmānī, i.e. Abū-al-ʿAtā Kamāl-al-din Maḥmūd bin 'Alī Murshīdī, who was born in Shawwāl, A. H. 679 = A. D. 1281, Jan., and died, probably, A. H. 753 = A. D. 1352; comp. Rieu ii. p. 620 sq.; A. Sprenger, Catal., p. 471; Erdmann in Zeitschrift der D. Morgenl. Ges. ii. pp. 205-215; H. Khalifa iii. p. 279, No. 5415, and vi. p. 504; W. Pertsch, pp. 6 and 70; Cat. des MSS. et Xyll., p. 357; Cat. Codd. Or. Lugd., p. 111; G. Flügel i. p. 544, etc.

Contents:

I. Centre-columns (ff. 1-179^a):

1. Kasidas, kit'as (on ff. 45^b and 48^a-60^a), tarkil-bands (on fol. 30^b sq.), different sorts of tasnīʿāt, mukhammasāt, mu'ashsharāt, etc., without alphabetical order. They are introduced by a preface in prose. Beginning on fol. 1^b:

لطفات تحمید که بارشاد خلق انسان الهی

According to this preface the diwān of Khwājā is divided into five sections (qism), viz.:

القسم الأول في التوحيد والنعمة والمراعاة والحكم

القسم الثاني في المدائح والتهاني والقطعات والهاجی

القسم الثالث في الغزلیات

القسم الرابع في الرباعیات والمعتبات

القسم الخامس في المثنویات وأن مشتملت بر دو کتاف
همای و مہایون و گل و نوروز

The first two sections (the second beginning on fol. 12^b), both consisting of kasidas, kit'as, etc., are contained in this part. Beginning of the first kasidah:

ای طرہ ماء از اثر منع تو غرہ

وی طرہ مبع از دم لطف تو مطرہ

2. Ghazals, in alphabetical order, except the first four, on fol. 61^b (i.e. the third section of the diwān). Beginning of the initial ghazal:

سیمان من تقدس بالعز و لللال

سیمان من تفرّد بالمجد و للجمال

Beginning of the first alphabetical ghazal:

چو در کرد فکری آن کمند بر چین را الهی

3. Ruba'is and riddles, on fol. 159^b (i.e. the fourth section of the diwān). Beginning:

ای رانع نہ منظر و شش در تو

وی صانع جار ارقم نہ سرتو

4. A short collection of different poems, ghazals, kit'as, and mathnawis, entitled merely القطعات (qut'at), on fol. 173^b. Beginning:

این چه کاخ است آستانش اوج کیوان آمدہ

واسعانش غرقہ در جنب ایوان آمدہ

This part, together with the following two mathnawis, seems to form the fifth section of the diwān.

II. Margin-column (ff. 1-183):

5. همای و همایون, or the love-story of prince Humái of Zamin Kháwar and princess Humáyún of China, completed A. H. 732, see Rieu ii. p. 620, on fol. 1^b. Beginning:

بنام خداوند بالا و پست الخ

6. گیل و نوروز, or the love-story of prince Naurúz of Khurásán and princess Gúl of Rám, completed A. H. 742, see Rieu ii. p. 622, on fol. 87^b. Beginning:

بنام نقش بند صلیح خاک الخ
(the heading of this mathnawí is left blank).

With this second mathnawí the first larger half of the complete poetical works, or what is called in the preface the 'diwán,' is concluded.

III. Centre-columns (ff. 184^b-239):

7. Another large collection of *kasidas* and *kiṭās*, entitled *کتاب القاصد*, on fol. 184^b. Beginning:

ای نهاده خشت ز بر روزن سیمین بام الخ

8. A new series of alphabetical *ghazals*, on fol. 239^b, entitled *فی الفزلیات المجلد الثاني*, breaking off in the middle of a *ghazal* rhyming in *ش*, on fol. 274^b, in consequence of a large lacuna between ff. 274 and 275. Beginning:

سیمان من تستجد الزمل فی الفغار
سیمان من تستجد لآلوت فی البحار

9. A treatise in prose on various verses of the *Kurán*, incomplete in the beginning. It opens abruptly on fol. 275^a with the words of the *Kurán* (*Súrah* 38, 21):

بالحق ولا تسخط وأهدنا إلى سواء الصراط الخ

IV. Margin-column (ff. 184^b-274^b):

10. روضة الانوار, the garden of lights, a *Súfic* mathnawí, completed A. H. 743, see Rieu ii. p. 621, on fol. 184^b. Beginning:

زینت الروضة فی الاول الخ

11. کمال نامه, the book of perfection, another ethical mathnawí, completed A. H. 744, see Rieu ii. p. 620, on fol. 225^b, incomplete at the end, in consequence of the lacuna after fol. 274. Beginning:

بسم من لا اله الا هو الخ

The last bait, on fol. 274^b:

نه هراخرکه هستش ماه خوانند

نه هر سرورکه هستش شاه خوانند

apparently belongs to another mathnawí, probably the *گهر نامه*, or book of jewels; see Rieu ii. p. 622^b.
No date.

Ff. 276, 2 centre-columns, each ll. 25, and a third on the margin, ll. 52; small, but distinct Nasta'liq; illuminated headings on ff. 1^b, 61^b, 150^b, 173^b, 184^b, 225^b, and 239^b; the centre-columns of ff. 179^b-184^a are left blank; the original leaves are put into a modern margin; size, 10½ in. by 7 in. [ELLIOT 217.]

795

Humái u Humáyún (همای و همایون).

Another copy of Khwájá Kirmání's mathnawí, 'Humái u Humáyún.' Beginning here:

بنام خدای بلند (بلندی) و پست الخ

The right order of ff. 148-160 is: 148, 157-159, 155, 156, 149-154, 160.

Dated the 14th of Rajab, A. H. 991 = A. D. 1583, August 3.

Centre-columns, ff. 1-171, ll. 13; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [FRASER 91.]

796

Selections from Khwájá's *diwán*.

Selected *ghazals*. Beginning:

در چمن دوش بوی تو نظر میکردم
قدح لاله براز خون جگر میکردم

agreeing with the first *ghazal*, rhyming in *م*, Elliot 217, fol. 129^a.

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 444^a-447^b, ll. 24; Nasta'liq [ELLIOT 121.]

797

Kitáb-i-Músh u Gurba (کتاب موش و گربه).

A metrical story of the Mouse and the Cat, composed by 'Ubaid Zákání, who died A. H. 772 = A. D. 1370, 1371; see A. Sprenger, *Catal.*, p. 527; Fleischer, *Cat. Laps.*, p. 537; Rieu ii. p. 809^b. The poet's name occurs in the last verse:

هست این قصه عجیب و غریب - یادگار عیبد زاکانی

Beginning:

ای خرمند عاقل و دانا - قصه موش و گربه برخانا

قصه موش و گربه را تو بنظم - نیلج بر خوان چه در و کثانا

On the last page, second column, the beginning of another similar story is written: *کتاب سنگ تراش*.

سنگ تراشی بود اندر کوه طور

سنگ تراشیدی و گفתי یا غفور

Not dated.

Ff. 1-5; each page 2 coll., ll. 8; careless Nasta'liq; size, 7½ in. by 3½ in. [OUSLEY 152.]

798

This seems to be the continuation of the story of *Sang-tarāsh* (the stone-cutter), by 'Ubaid Zákání, the beginning of which is contained in the preceding MS.

Beginning:

خانه سنگی تراشم بهر تو الخ

On fol. 12^b follows a *ghazal* by Kutrah (Muhammad Bini), the copyist. Title: *غزل المحتره محمد بنی* (1).
متخلص بقطره

کسی کز جان خردار تو باشد الخ

In the colophon he states that he copied this for a Mr. Franklin (1), A. H. 1202 = A. D. 1787, 1788, at Bagrah.

Ff. 8-12; writing, paper, and size identical with No. 797. [O.]

799

Another copy of the story of the Mouse and the Cat. Beginning here:

ای خردمند طبع موزنا - قشّه موش و گربه بخوانا
With very rude drawings. On the fly-leaf this note:
'From the original MS. Juce, 1797. W.O.' The original seems to be Ouseley 152.

Fl. 104-111; Sir W. Ouseley's writing; size, $7\frac{1}{2}$ in. by $5\frac{1}{2}$ in. [Ouseley 87.]

800

Hazliyyât-i-'Ubaid Zākânî (هزلیات عبید زاکانی).

Pleasantries by the same famous and witty poet, composed A.H. 751 = A.D. 1350, 1351, that is to say, in the same year in which he collected his diwân; comp. A. Sprenger, Catal., p. 527.

شکر و سیاس خالقی را که اکثر مغفوقات
بر وحدانیّت ظاهر و دلیلی راسخ و برهانی سامعست
و ملوات تامیات نثار بر رای اصحاب خرد و
کیاست و ارباب نظر و فراست عرضه می افتد که معجز
این حروف عبید زاکانی الع

No date.

Fl. 90-101, ll. 19; Nasta'lik; size, $7\frac{1}{2}$ in. by $4\frac{1}{2}$ in. [Ouseley Add. 115.]

801

Selections from Nâsir's diwân.

Ghazals of Nâsir, that is, no doubt, Khwâjah Nâsir-aldin of Bukhârâ, Salmân of Sâwa's friend, who died A.H. 772 = A.D. 1370, 1371; comp. Rieu ii. p. 735; Toruërg, p. 103; A. Sprenger, Catal., p. 18, No. 77; W. Pertsch, p. 73; Khulâsat-ul-fakâr, No. 274; Butkhâna, No. 70.

Beginning:

میکشد عشق تو سوی خود دل دیوان را
هست سوزی کان به شمع میکشد پروانه را
Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 457^b-464^a, ll. 24; Nasta'lik. [Elliot 121.]

802

Selections from 'Ald-almajid's diwân.

Ghazals of 'Abd-almajid, a poet mentioned in Butkhâna, No. 88; Maklûz-algharâ'ib, No. 1526; and in Taqî Auhadi's tadlikirah. The date of his death is not given anywhere, but there is no doubt that he lived at the same period as Nâsir of Bukhârâ.

Beginning:

ای دل ناتوان سودائی - بس کی آشفتنی و خودرانی
Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 488^a-490^a, ll. 24; Nasta'lik. [Elliot 121.]

803

Kulliyât-i-'Imâd (کلّیات عماد).

The complete poetical works of Khwâjah 'Imâd-aldin Faḳih, a native of Kirmân, who lived under Shâh

Muza'ffar and Shâh Shujâ', and died A.H. 773 = A.D. 1371, 1372. Taqî Kâshî fixes his death in A.H. 793 = A.D. 1391; comp. A. Sprenger, Catal., pp. 436-438; Ouseley, Biographical Notices, pp. 195-200 (where, on the basis of this very copy, a detailed account of 'Imâd's works is given); H. Khalfâ iii. p. 298, No. 5579; W. Pertsch, p. 73; Rieu ii. p. 869^b.

Contents:

1. مؤنس الانرار, the companion of the righteous, a mathnawî, composed A.H. 766. Beginning on fol. 1^b:

حمد الهی ینگرای دبیر - چون رقم از مشک زنی بر حوبر

2. محبت نامه, the book of friendly discourse, another mathnawî, composed A.H. 731. Beginning on fol. 40^a:

بنام خدائی که توفیق ارزست

دل زنده را نور تحقیق ارزست

3. محبت نامه صاحب‌دلان, the love-book of the Sûfis, a third mathnawî, composed A.H. 722 (the title is a chronogram), with a short preface in prose. Beginning on fol. 70^b:

للمد لله الذی ابدع الخلق محبة لعرفانه و اودع الع

Beginning of the mathnawî:

بنام آنکه در کاشانه دل - محبت را معین کرد منزل

4. ده نامه, the ten letters, a fourth mathnawî. Beginning on fol. 99^b:

بنام آنکه معجز نامه است - حروف کائنات از خامه اوست

5. A collection of short mathnawîs (poems on particular occasions, as Ouseley styles them), the first of which is headed سید المرسلین (the first of the prophets), beginning on fol. 121^b:

بنام آنکه ذکرش درد جانست

مبارک‌نامه اش معجز نشانست

The headings of the other short poems are:

در بیان بعضی احوال منشی کتاب در حسب حال
در بیان بخواب دیدن قدس سرّ حضرت رسالت را
در سبب فرستادن قدس سرّ دیوان را بکشیخانه سعد
شهد الع

فی مدح السلطان المانی نور مبرو

فی الموعظة والنصیحة (ال) السلطان المانی

خواب دیدن قدس سرّ سلطان سعید غازی را

الدعا و التائفة

6. مصباح الهدایة, the torch of guidance, another mathnawî, also styled نامه طریقت; comp. the last but but one:

طریقت نامه چون آمد بپایان

زحی در خواستم تاریخی آسان

It begins on fol. 128^b:

بنام آنکه جانرا دانش آموخت

بنور عقل شمع دل بر افروخت

The date of its composition is contained in this chronogram:

جو دل در شهریار از مهر بستم
فتاد از غیب نازش بدستم

that is, A. H. 750.

7. *Kāsidās* and *kitās*, on fol. 214^b. Beginning:

ای حکمت زانرا فصل الخطاب داده
کشت امید جانرا از دیده آب داده

At the end a chronogram and one short *mathnawī* (فای المراسله), on fol. 248^b.

8. *Ghazals* in alphabetical order and some *rubā'is*. Beginning of the *ghazals* on fol. 250^b:

ای هر دم از عطای تو کامی ذکر مرا
وز شکر نعمت تو دهن بر شکر مرا

Beginning of the *rubā'is* on fol. 386^b:

هر چند که خواهش از خداوند رواست
حسن طلب از اهل کرم رسم گداست

There seem to be some small lacunae after ff. 281 and 341.

This copy was finished by Aẓhar, the 26th of Dhū-al-hijjah, A. H. 834 = A. D. 1431, September 4.

Ff. 390, 2 coll., each ll. 19; distinct Nasta'lik: a richly-adorned star, with the inscription *بسم خزانة السلطان الاعظم بابنصر* illuminated headings, with Kāfic inscriptions, on ff. 16, 40^b, 70^b, 99^b, 121^b, 128^b, 214^b, 250^b, and another heading on fol. 72^b; bound in brown leather with gold; size, 9½ in. by 5½ in. [ELLIOT 210.]

804

Another very defective copy of the same.

Contents:

1. Seven large *kāsidās*, which are not found in the preceding copy. Beginning of the first on fol. 1^b:

چو زهره خاک مسکین را که توحید خدا گوید
بدین آلودگی ذات مقدس را ثنا گوید

On fol. 2^a several baits are left blank.

The fifth *kāsidāh* (on fol. 16^a) is styled *قصیده مرآت* (قصیده بصر المرآت), the seventh *بسم الله الرحمن الرحيم*.

2. The same collection of short *mathnawīs* as in the preceding copy. No. 5, on fol. 32^b.

3. *Kitāb* *Na'ma* *Ṣafa* *al-Malīq* *Ḥusn* *al-Ibrār*, on fol. 39^b.

4. *Kitāb* *Ṣaḥīḥ* *Na'ma*, on fol. 81^b.

5. *Kitāb* *Ṣaḥīḥ* *Na'ma*, on fol. 113^b, with the preface in prose.

6. *Kitāb* *Ṣaḥīḥ* *Na'ma* (or *Ṣaḥīḥ* *Ḥadīqah*), on fol. 143^b. This *mathnawī* is defective at the end; the last bait, *نایابان آمد این فرخنده تألیف آتیه*, agrees with Elliot 210, fol. 213^a, l. 8; the remaining five baits, as well as the *Na'ma*, the *ghazals*, *kitās*, etc., are entirely missing in this copy.

Ff. 231, 2 coll., each ll. 17; Nasta'lik; no ornaments; the original leaves are put into a modern margin; size, 10½ in. by 6½ in. [ELLIOT 256.]

805

Diwān-i-Imād (دیوان عماد).

This collection of Imād Faḳīh's lyrical poems contains:

Ghazals in alphabetical order, on fol. 1^b. Beginning: *ای هر دم آتیه*. Comp. Elliot 210, fol. 250^b.

Rubā'is and riddles, on fol. 171^b. Beginning: *کیمیوی تو با مشک ختن بازی کرد آتیه*.

No date.

Ff. 177, 2 coll., each ll. 17; the original leaves are put into a modern margin; Nasta'lik; size, 10½ in. by 6½ in. [ELLIOT 59.]

806

Short selections from the same diwān.

Selected *ghazals*. Beginning:

زهی بوعده وصل تو شادمان دل ما
خیال روی تو بیوسته در مقابل ما

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 437^b-440^a, ll. 24; Nasta'lik. [ELLIOT 121.]

807

Diwān-i-Salmān (دیوان سلمان).

The lyrical poems of Jamāl-al-din Muhammad Salmān of Sāwa, who died A. H. 778 or 779 = A. D. 1376 or 1377; comp. Rieu ii. p. 624 sq., and *Khulāṣat-al-fakār*, Elliot 181, No. 129, fol. 121^b. The dates given by Daulatshāh and Takī Kāshī, viz. 769 and 799, are obviously wrong. See also Ouseley, *Biographical Notices*, p. 117; A. Sprenger, *Catal.*, p. 555; and Erdmann, in *Zeitschrift der D. M. G.* xv. p. 758 sq.

Contents:

Kāsidās, on fol. 1^b, *tarjībānds* and *marāthi* (on ff. 2^a-6^a, 48^b-54^b, 67^b-69^a, 90^a-91^b, 102^b-104^a, 136^b-138^b, 141^b-143^a, 163^b-174^b), without any order. Beginning (as in Sprenger):

هر دل که در هوای هویت مجال یافت آتیه

Ff. 135 and 140 are supplied later.

Mukatta'āt, on fol. 174^b, and two *tarjībānds* at the end. Beginning:

گر سر ترک کلاه فقر داری ای فقیر
چار ترکت باید آوّل تا رود کاری زمینی

Ghazals, on fol. 209^b, without alphabetical order. Beginning (as in Sprenger's Lucknow copies):

اگر حسن تو بکشد نغاب از چهره دعوی را آتیه
Rubā'is and *mufarradāt*, on fol. 312^a. Beginning:

ای کار از آن (کار گذران) درت شمس و زحل آتیه
This part is larger in this copy than in the two following ones. The date is effaced. The transcriber's name seems to be محمد بن عفا بن سکندر دهلوی.

Ff. 322, 2 coll., each ll. 19; Naskhi; old, mounted MS., without ornaments; size, 11½ in. by 7½ in. [ELLIOT 107.]

808

The same.

Contents:

Kasidas, on fol. 1^b; tarjībānds and marāthi (on ff. 58^b-8^b, 57^a-64^a, 78^b-80^b, 104^b-106^a, 119^a-120^b, 158^a-160^a, 187^b-200^b), in number and arrangement completely agreeing with Elliot 107.

Mukattā'āt, on fol. 200^b, entirely corresponding to Elliot 107. At the end (ff. 233-239) there are the same two tarjībānds.

Ghazals, on fol. 239^a. Beginning and order the same as in Elliot 107.

Rubā'is, on fol. 352^a. Beginning the same as in Elliot 107. The mufradāt are wanting here.

Not dated. A small blank on fol. 312^a. Many corners injured and effaced.

Ff. 358, 2 coll., each ll. 17; Nasta'lik; old, mounted MS., with out ornaments; size, 12½ in. by 7½ in. [ELLIOT 105.]

809

The same.

Contents:

Kasidas, on fol. 1^b; tarjībānds and marāthi (on ff. 58^b-66^b, 83^a-85^b, 112^b-114^a, 129^a-130^b, 173^a-175^b, 179^b-181^a, 206^b-220^a). The arrangement differs a little from that in Elliot 107 and Elliot 105.

Beginning agreeing with Elliot 105, fol. 9^a, l. 1:

خاک خون آغشته لب تشنگان کربلاست
آخراي چشم بلا بين جوی خوناب کجاست

Mukattā'āt, on fol. 220^a, quite agreeing with Elliot 107 and Elliot 105, only the second tarjībānd is wanting here.

Ghazals without any order, on fol. 263^b. Beginning:

آنها که مقيمان خرابان مغانند
و جز بدر خانه خوار ندانند

Comp. Elliot 105, fol. 245^a.

Rubā'is, on fol. 383^a, without the mufradāt. Beginning the same as in Elliot 107 and Elliot 105.

Not dated.

Ff. 393, 2 coll., each ll. 15; Nasta'lik; old, mounted MS., with out ornaments, except a splendid binding in red and gold and gilt edges; size, 8½ in. by 5½ in. [ELLIOT 106.]

810

Selections from Salmān's diwān.

A few selected ghazals of Salmān's. Beginning like Elliot 107 (fol. 209^b):

اگر حسن تو بکشايد الخ

Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 453-457, l. 24; Nasta'lik. [ELLIOT 121.]

811

Mīhr u Mushtarī (مهر و مشتري).

The Sun and Jupiter, a romantic poem by Shams-aldin Muhammad 'Aṣṣār of Tabriz, who died A.H. 784 = A.D. 1382, 1383. This poem was completed the 10th of Shawwāl, A.H. 778 = A.D. 1377, Feb. 20; see fol. 175^a, l. 12:

بروز واد و دل از ماه شوال - ز هجرت رفته حا و عين با ذال

Comp. Rieu ii. p. 626 sq. and p. 817; A. Sprenger, Catal., p. 311; Ouseley, Biographical Notices, p. 201 sq.; Peiper, Comment. de Mihri et Mushtarī, amoribus, Berlin, 1839; G. Flügel l. p. 547; Catal. des MSS. et Xylographes, p. 359; Zeitschrift der D.M.G. xv. p. 389 sq. etc. Beginning:

بنام پادشاه عالم عشق - که نقش ارست نقش خاتم عشق
The right order of ff. 31-47 is: 31, 39-46, 32-38, 47. At the beginning of fol. 107^a two baits are wanting; comp. the following copy, fol. 155^b, ll. 8 and 9.

Copied A.H. 955 = A.D. 1548, by Muhammad bin Husain the Kātib.

Ff. 176, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; the first two pages richly adorned, but a little injured; pictures on ff. 19^a, 35^b, 76^a, 89^a, 113^a, and 141^a; size, 9½ in. by 5½ in. [ELLIOT 267.]

812

The same.

Beginning as in the preceding copy. In the date on fol. 257^b, l. 9, there appears the same various reading as in Rieu ii. p. 817, ح و عين instead of ح و مين (748 instead of 778). The right order of ff. 21-156 is: 21, 23-80, 82, 81, 84, 83, 85-155, 22, 156.

This copy was finished by Muhammad Husain of Harāt the 22nd of Shawwāl, A.H. 990 = A.D. 1582, November 19.

Centre-column, ff. 1-260, l. 10; Nasta'lik; illuminated frontispiece on fol. 2^b; ff. 3^b and 4^a splendidly adorned; two large pictures on ff. 1^b and 2^a, smaller ones on ff. 56^a, 61^a, 73^b, 81^a, 116^a, 138^a, 151^a, 214^a, and 234^a; illuminated headings throughout; size, 10 in. by 5½ in. [ELLIOT 239.]

813

The same.

Excellent copy, not dated. Beginning as in the preceding copies.

Ff. 216, 2 coll., each ll. 12; very distinct Nasta'lik; rich ornaments; the first two pages luxuriously embellished, likewise the pages before and after a picture; all the headings written in gold or silver on coloured (red, blue, or black) ground; miniature paintings on ff. 15^a, 54^a, 114^a, 134^b, 161^a, and 189^a; splendid binding with flowers; size, 9½ in. by 6 in. [OUSELEY ADD. 21.]

814

The same.

Not dated. Most of the leaves a little injured. The proper order of ff. 157-167 is this: 157, 165, 164, 163, 162, 161, 160, 159, 158, 166, 167. The line which contains the date of the composition on fol. 173^b, l. 5, is greatly damaged, and therefore not readable.

Ff. 174, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in. [BOLL. 134.]

Ḥafẓ (Nos. 815-853).

815

Diwān-i Ḥafẓ (ديوان حافظ).

Collection of the poems of Muhammad Shams-aldin Ḥafẓ, who died at Shirāz, A.H. 791 (= 1389).

F p

A. D. 1389. His death is also dated A. H. 792 = A. D. 1390; comp. Rieu ii. p. 627 sq. For his biography, we refer to S. de Sacy, *Notices et Extraits*, tom. iv. p. 238 sq.; Sir Gore Ouseley, *Biographical Notices*, p. 23; M. Deffrémery, *Journ. As.*, tom. xi, 1858, p. 406; S. Robinson, *Persian Poetry*, 1883, p. 385 sq.

For editions, see Zenker ii. p. 40, and Rieu, loc. cit.; the text, with Südl's commentary, was edited by Brockhaus, 1854; text and metrical German translation, by V. v. Rosenzweig-Schwannau, 3 vols., Vienna, 1858, 1863, and 1864. Other translations in German by Fr. Bodenstedt, *Der Sänger von Shiraz*, Berlin, 1877 and 1880; in English by H. Bicknell, *Háfiz of Shiraz*, *Selections from his Poems*, London, 1875; by the late E. H. Palmer, *The Odes of Hafiz*, 2 vols., in Trübner's *Oriental Series*, London, 1883; comp. also S. Robinson, *Persian Poetry*, p. 397 sq., and the 'Select Translations from the original Persian of Hafiz,' Calcutta, 1877, etc.

For other MSS. see Catal. des MSS. et Xylographes, p. 362; G. Flügel i. p. 561; J. Aumer, p. 23; W. Pertsch, p. 99; A. F. Mehren, p. 38; A. Sprenger, *Catal.*, p. 415; *Catal. Codd. Or. Lugd.*, p. 118; and Rieu, loc. cit.

This MS. is dated the 9th of Jumáda II, A. H. 843 = A. D. 1439, November 17, fifty-two lunar years after the author's death, by one Isma'il bin Mahmūd Alrazmī. See fol. 263^a.

فرغ من تحرير هذا الكتاب بعون الله الملك الوهاب
العبد المذنب المحتاج الى الله العلي . . . اسمعيل بن
محمود الرزقي في تاسع جمادى الاخر المفع عند اسم
الملك في سنة تاريخها بالخير غفر الله له بحق محمد وآله
وصحبه اجمعين

The copyist has wrongly reckoned بالخير as ٨٤١; ١, however, is an alteration, where originally there was something different. The characters of بالخير added together give 843.

Contents:

Ghazals in alphabetical order, on ff. 1^b-236^a. Beginning:

لا يا إلهي الساني آت
Mukatta'at, on fol. 236^b. They are thirty-seven in number, whilst the edition of Brockhaus has 42.

The Mughanni- and Sāḡl-nāma in one, on fol. 247^a.

Mathnawīyāt, on fol. 254^a. They are two in number — لا اى آموى آت and ابا ربه الصا قلى آت — (Brockhaus, 685).

Rubā'iyyāt, on ff. 256^a-263^b. They are thirty-five, whilst Brockhaus has sixty-nine.

From this it would appear that the present MS. does not contain all the poems which are at present attributed to Háfiz. This text varies considerably from the redaction of Südl, edited by Brockhaus. The copyist distinguishes carefully between د and ذ in Persian words; this distinction was scarcely regarded by the original redactor, Muḥammad Gulandām, because in

this case he would have divided the letter د into two parts.

Ft. 263, 2 coll., each ll. 10 or 11; very small, but clear and regular Naṣṭ'īk; on the first page a vignette painted in different colours; ff. 1^b and 2^a are beautifully adorned and interlined with gold and different colours; the first leaf is destroyed in the middle; each page is surrounded by a gold border and all the headings by a gold painting; the whole is very carefully executed and entirely preserved; size, 4½ in. by 3½ in. [OUSELEY 148.]

816

The same.

This copy of Háfiz' poems contains:

Preface of Muḥammad Gulandām, who collected the poems of his friend Háfiz at the request of Kīwāmdāldīn 'Abdallāh (see Rieu ii. p. 628 sq.), on ff. 1^b-6^b. Beginning:

حمد بى حد و نئى بىحد و سباس بى قياس آت

Ghazals in alphabetical order, on fol. 12^b. Beginning as usual.

Two ḡasidas (Brockhaus, 691 and 692) and seven mathnawīs, on fol. 204^a. The first mathnawī corresponds to Brockhaus, 685; the second begins: سر رفتند بیا ساقى از من برو: (ساقى نامه) دارد آت; the third begins: بیا ساقى از من برو: (ساقى نامه) دارد آت; the fourth agrees with Brockhaus, 686; the fifth begins: بیا ساقى از من برو: (ساقى نامه) دارد آت; the sixth is identical with Brockhaus, 690; and the seventh consists only of three baits, beginning: درون وادى آت.

One tarjīband, on fol. 214^a. Beginning:

ای داده بباد دوستدارى . . . این بود وفا و عهد و یارى

One mukhammas (Brockhaus, 693), on fol. 218^b.

Mukatta'at, on fol. 220^a.

Rubā'is, on fol. 228^b. Beginning: برگير شراب طرب

آت (Brockhaus, 696). This copy was finished the 1st of Šafar, A. H. 927 = A. D. 1521, January 11, by Mir 'Alī, who, according to a notice on the fly-leaf by Sir Gore Ouseley, was emphatically styled 'alkātib,' being the best writer of Naṣṭ'īk in the world. A very elaborate account of Háfiz' life and poetry, by Sir Gore Ouseley, comprising nearly eight pages, is also found on the fly-leaves.

Two centre-columns, ff. 1-6 and 12^b-236, ll. 14; beautifully ornamented throughout in gold and ultramarine; illuminated frontispieces on ff. 3^b and 12^b; highly finished miniatures on ff. 1^b, 2^b, 3^b, 148^b, 149^a, and 198^a; excellent Naṣṭ'īk; splendid binding, rich in gold; size, 1½ in. by 7½ in.

[OUSELEY Add. 175.]

817

The same.

Contents:

Ghazals, on fol. 1^b.

Two ḡasidas (Brockhaus, 691 and 692), on fol. 170^a.

Four mathnawīs, on fol. 173^a, the first and last identical with Brockhaus, 685 and 690. Beginning of the second, on fol. 174^b: سر رفتند دارد آت; beginning of the third, on fol. 177^a: بیا ساقى از ما مکن سرکشى آت.

¹ Here is one word rubbed out.

Kiṭ'as and a few rubā'is, on fol. 179^a. Beginning: دل منه بر دلی الی (Brockhaus, 574).

Copied in the month Sha'bān, A.H. 943=A.D. 1537, January-February.

Ff. 189, 2 coll., each ll. 14; clear and distinct Nasta'lik; the first two pages splendidly adorned; illuminations throughout; pictures on ff. 35^a, 67^a, 92^a, 128^a, and 162^a: splendid binding in gold; size, 9½ in. by 5½ in. [Ouseley Add. 16.]

818

The same.

Contents:

Ghazals, on fol. 1^b.

One mukhammas, on fol. 140^a. Beginning: در عشق تو الی (Brockhaus, 693).

One tarjībānd, entitled سانی نامه, on fol. 141^a. Beginning: سانی اکبر هوای الی.

Two mathnawīyāt, on fol. 143^b, corresponding to Brockhaus, 685 and 686.

Mukatta'āt, on fol. 149^b. Beginning:

بر تو خوانم ز دفتر اخلاق - آیتی در وفا و در بخشش (Brockhaus, 583).

Rubā'is, on fol. 155^b, beginning with Brockhaus, 617.

Dated the 12th of Jumādā-alakhar, A.H. 945=A.D. 1538, November 5.

Ff. 160, 2 coll., each ll. 14; distinct Nasta'lik; the first two pages brilliantly illuminated; pictures on ff. 50^a, 99^a, 117^a, and 135^a; size, 8½ in. by 5 in.; splendid eastern binding. [Ouseley Add. 26.]

819

The same.

Contents:

Ghazals, on ff. 1^a-202^b.

Mathnawīyāt, on fol. 202^b.

Mukatta'āt, on fol. 205^b.

Rubā'iyāt, on fol. 210^a-215^a.

Dated the 1st Rabi', A.H. 956=A.D. 1549, March 30.

Ff. 215, 2 coll., each ll. 12; Nasta'lik; the first two pages are beautifully adorned; all the pages are surrounded by green, white, gold, and blue borders, and by flowers; there are several pictures, which have been disfigured by a later hand; size, 8½ in. by 4½ in. [Ouseley 20.]

820

The same.

Contents:

Muhammad Gulandām's preface, on fol. 1^b.

Kasidas, on fol. 7^b.

Tarkibbands, on fol. 15^a.

Tarjībāt, on fol. 17^b.

Ghazals, on fol. 20^b.

Mathnawīyāt, on fol. 197^a.

Mukatta'āt, on fol. 202^b.

Mukhammasāt and rubā'iyāt, on ff. 208^b-213^a.

The scribe was Kiwām bin Muhammad Shirāzi. The date, which is not stated, is about the same as that of Ouseley 20. On the first page there is a seal (probably of an owner), 'Abd-alshakūr, 1143.' In many places a

more modern hand has made additions on the margin from other copies. In a few places it is injured by wet.

Ff. 213, 2 coll., each ll. 12; Nasta'lik; ff. 1^b and 2^a, 7^b and 8^a, 20^b and 21^a are richly ornamented, and so is every page with borders of various colours and flowers; a small lacuna on fol. 206; size, 9½ in. by 5½ in. [Ouseley 200.]

821

The same.

This copy contains:

Gulandām's preface, on fol. 1^b.

Ghazals, on fol. 5^b, arranged alphabetically, but different in order and text from Brockhaus' edition.

Beginning the same: الی یا الی.

Kasidas, on fol. 211^b (agreeing with Brockhaus, 691 and 692).

Mathnawīyāt, on fol. 214^b (the first agreeing with Brockhaus, 685); there are besides a sākināma and a mughannnāma, quite different from those in Brockhaus, 686 and 687.

Tarjībānds and one mukhammas (Brockhaus, 693), on fol. 222^a.

Mukatta'āt, on fol. 228^b. Beginning: زخواب مستی الی.

Tarkibāt and rubā'is, on fol. 236^a. Beginning of the latter: برگیر شراب الی (Brockhaus, 656). There seems to be a lacuna after fol. 33; on fol. 179 the scribe has made a mistake, fol. 179^b must be read before 179^a. This copy was finished in the month Jumādā-alawwal, A.H. 988=A.D. 1580, June-July.

Ff. 246, 2 coll., each ll. 13; without any particular ornaments; many large waterspots; occasionally short marginal notes, introduced by the writing, both at the beginning and towards the end, a little effaced; Nasta'lik; size, 9½ in. by 5½ in. [Elliot 52.]

822

The same.

This copy, written in Persia and dated the middle of Ramaḍān, A.H. 1011=end of February, A.D. 1603, contains only Ghazals, in the usual order, on fol. 1^b.

Two mathnawīs and a few rubā'is at the end. Beginning of the first mathnawī: سر فتنه دارد الی.

Ff. 155, 2 coll., each ll. 12; Nasta'lik; a portion of fol. 109^a written by another hand; a rather effaced frontispiece; size, 7½ in. by 4½ in. [Bon. 385.]

823

The same.

Contents:

Ghazals, on fol. 1^b, beginning with Brockhaus, 8.

Mukhammasāt, on fol. 142^a.

Mukatta'āt, on fol. 143^b.

Mathnawīyāt, on fol. 149^b.

Rubā'iyāt, on fol. 155^a.

The name of the scribe seems to have been Mirzā Muhammad Husain Harawī; he wrote in Harāt; the year is not entirely preserved; it seems to have been either 1. or 1v (A.H. 1010 or 1017=A.D. 1601 or 1608).

Ff. 161, 2 coll., each ll. 17; written in a very small, but clear Nasta'lik; it is greatly injured, especially at the beginning and end, by worms, etc.; at the beginning one leaf seems to be missing; ornamented with gold; size, 7½ in. by 4½ in. [Ouseley 144.]

824

The same.

Another copy of Hāfiẓ diwān, containing the ghazals in alphabetical order with the usual beginning, on fol. 1^b; two mathnawīs, on fol. 142^b (Brockhaus, 686 and 685); and some kīṭās and rubā'īs at the end, on ff. 144^b-148^b, the first of which corresponds to Brockhaus, 592. Beginning:

بمن پیغام فرستاد دوستی دی روز آینه

Dated the 20th of Jumādā-al-ūlā, A. H. 1019 = A. D. 1610, August 10.

Ff. 148, 2 coll., each ll. 17; Nasta'liq; size, 10½ in. by 6½ in. [HUNT. 126.]

825

The same.

This copy is imperfect at the beginning; it opens with Brockhaus, 156, second bait.

Ghazals, on fol. 1^b.

Kāsidās, on fol. 133^a.

Mathnawīyyāt, on fol. 148^a.

Mukhammasāt, on fol. 149^b.

Mukatta'āt, on fol. 151^a.

Rubā'īyyāt, on fol. 163^a.

On the margin several additions are made.

There is no date; it may be somewhat later than Ouseley 144 and Hunt. 126.

Ff. 174, 2 coll., each ll. 15; small Nasta'liq; size, 6½ in. by 3½ in. [OUSELEY 142.]

826

The same.

Contents:

Gulandām's preface, on fol. 1^b.

Five kāsidas, on fol. 4^b. Beginning of the first:

سفید دم که صبا بوی آینه

Ghazals in alphabetical order, on fol. 10^a. Beginning as usual.

A tarkibband (beginning: مایه چو تو آسمان آینه) and a mukhammas (corresponding to Brockhaus, 693), on fol. 160^a.

Mathnawīs, on fol. 162^b. Beginning of the first:

ای ای آموی آینه

see Brockhaus, 685.

Kīṭās, on fol. 166^b. Beginning:

زمانه کرو گهر پاک داشتی در امل آینه

comp. Brockhaus, 580. This poem is wrongly headed فی الشنوی.

Rubā'īs, on fol. 171^a. Beginning:

امشب زغمتم میان خون آینه

agreeing with Brockhaus, 626.

This copy was transcribed from an Oriental MS. (dated the 27th of Rabi' al-awwal, A. H. 1052, A. D. 1642. Many leaves are misplaced, the right order being this: ff. 1-12, 63-70, 53-62, 43-52, 33-42, 13-22, 32-23 (the last ten leaves are turned upside down), 81-90, 71-80, 91-175. Most of the Persian words are ex-

plained in Latin (written in pencil) on the margin and between the lines.

Ff. 175, 2 coll., each ll. 17; European handwriting; size, 13½ in. by 8½ in. [MARSH. 450.]

827

The same.

Extract from Daulatahāh's article on Hāfiẓ, on fol. 1^b.

Introduction of Muḥammad Gulandām, on fol. 3^a.

Ghazals, on fol. 6^a.

Mathnawīyyāt, on fol. 200^a.

Tarkibbands, on fol. 207^a.

Mukatta'āt, on fol. 210^b.

Mukhammasāt, on fol. 218^a.

Rubā'īyyāt, on fol. 219^a.

Small collection of explanations of Sūfic terms, on ff. 227^b-232^a.

Copied by Ghulām Husain, and dated the 16th of the 1st Rabi', A. H. 1074 = A. D. 1663, October 18.

Ff. 132, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 4½ in. [OUSELEY 182.]

828

The same.

Contents:

The first portion of Gulandām's preface, on fol. 1^b, going down to the bait مستغرق در دو لنا آینه; comp. Ouseley 200, fol. 3^b, l. 3.

Ghazals in usual order, on fol. 3^b.

One tarjībhand, incomplete at the beginning, agreeing with Ouseley 200, fol. 17^a, on fol. 116^a. It commences with the tarjīb-bait of the first strophe:

آن بد که زسیرخ ننام - باشد که مراد دل بیام

One kāsīdah (جزوا سحر نهاد آینه) and one kīṭāh (دل آینه), on ff. 117^b-118^a, including fol. 119, which ought to be placed before fol. 118.

One mukhammas (Brockhaus, 693), on fol. 118^a.

Mathnawīyyāt and kīṭās, on fol. 120^b, but the greater part different from those in the other MSS. as well as in the printed editions. Beginning:

فرب جهان قمت روشن است آینه

Rubā'īs, on fol. 133^a, beginning with Brockhaus, 617. Dated by Kūth-aldin, in the month Rabi' al-ākhkar, A. H. 1001 (according to the Arabic ciphers), or, more probably, 1101 (according to the words, where between الف and احدى a distinct یاد is written) = A. D. 1690, January-February.

Ff. 138, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; pictures on ff. 2^a, 11^a, 55^a, and 88^a; a blank on fol. 125; size, 9 in. by 5½ in. [ELLIOT 163.]

829

The same.

Contents:

Ghazals, on fol. 1^b, concluded by one or two kāsīdahs.

Mathnawīyyāt, on fol. 247^a, the first agreeing with Brockhaus, 685, the second and third with the sākināma and muḥannināma in Elliot 52, ff. 217^a and 220^a; the fourth and fifth with Elliot 52, ff. 221^b and 222^a.

Two tarkibbands and one mukhammas, on fol. 256^a, quite agreeing with Elliot 52, ff. 222^a-228^b. Beginning:

ای داد بباد دوستداري
Mukattā'āt, on fol. 263^b. Beginning as in Elliot 52.
Rubā'iyyāt, on fol. 274^a. Beginning as in Elliot 52, fol. 237^b.

This copy was transcribed from that of the famous calligrapher Zurrin Rākām (died A.H. 1118, comp. Rieu iii. p. 1078^a), preserved in the emperor 'Alamgir's library: see the colophon:

در کتابخانه پادشاه دین پناه حضرت عالمگیر غازی
دیوان خواجہ شیراز بدستخط استادی زرین رقم مرقوم
گشته بود این دیوان نقل برداشته از آن دیوانست

Ff. 284, 2 coll., each ll. 11; large and distinct Nasta'liq; illuminated frontispiece; the two initial pages greatly adorned; gilt edges; binding in red and gold; some of the first leaves injured; size, 6½ in. by 4½ in. [ELLIOT 164.]

830

The same.

Contents:

Ghazals, alphabetically arranged, on fol. 1^a.

Two kasidas, on fol. 190^b.

Rubā'is, on fol. 194^a. Beginning as in Brockhaus.

The right order of the leaves is as follows: 1-15, 20-28, 16-19, 29-110, 113, 114, 111, 112, 115-122, 126-129, 123-125, 130-197. Lacunas after fol. 31 and fol. 89.

This copy was finished the 17th of Dhū-al-ḥijjah, A. H. 1155 = A. D. 1743, February 12.

Ff. 197, 2 coll., each ll. 9; Nasta'liq; size, 5½ in. by 3½ in. [WALKER 26.]

831

The same.

Contents:

Kasidas, on fol. 1^b. Beginning as in the Calcutta edition of 1791:

مقدری که ز آثار صنع کرد اظهار الهی

Mathnawis, on fol. 10^a, the first of which corresponds to Brockhaus, 685; the last ای آموی الهی. The second to 690. The remaining ones are not found in any of the previous copies or in the printed editions.

Ghazals in usual order, on fol. 14^b.

This part has a separate colophon, according to which it was finished the 2nd of the month of the year 1189 in the 10th year of the reign of the emperor 'Alamgir, that is to say, the 2nd of Dhū-al-ḥijjah, A. H. 1189 = A. D. 1776, January 24.

Mukattā'āt, on fol. 202^b. Beginning: دل منه الهی.

Rubā'is, on fol. 212^b. Beginning: در کبر شراب الهی. [Brockhaus, 656.]

Ff. 220, 2 coll., each ll. 15; Shikasta; two illuminated frontispieces on ff. 1^b and 14^b; splendid ornaments on ff. 2^a, 2^b, 14^a, and 15^a; the columns of all the other leaves surrounded by stripes of gold; gilt edges; binding red and gold; size, 6½ in. by 4½ in. [ELLIOT 165.]

832

The same.

Contents:

Ghazals, on fol. 1^b.

Mukhammasāt, on fol. 195^a.

Tarkibbands, on fol. 196^b.

Mathnawīyyāt, on fol. 198^b.

Mukattā'āt, on fol. 204^b.

No date; it was written in the last century. It is imperfect at the end, and in many other places, where the copyist could not read the original.

Ff. 210, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5½ in. [OUSELEY 201.]

833

The same.

Contents:

Gulandām's preface, on fol. 1^b, in the full length of the Calcutta edition (the text in Ouseley 182 and 200, for instance, is much shorter).

Another, but incomplete, preface, on fol. 6^a. Beginning: حمد و ثناء که الهی.

Ghazals, on fol. 8^b. Alphabetical order, but quite different from that in Brockhaus, Rosenzweig, and the Calcutta edition. Beginning as usual.

Kasidas, on fol. 214^a, beginning with Brockhaus, 692:

ز دلبران نتوان الهی.

One tarjī'band (comp. Ouseley 200, fol. 17^b), one mukhammas (Brockhaus, 693), some ghazals, ki'ās, and two mathnawis (Brockhaus, 685 and 687), on fol. 223^b.

Rubā'is, on fol. 236^b, beginning with Brockhaus, 641:

گفتیم که لب الهی.

No date.

Ff. 246, 2 coll., each ll. 14; the original leaves are put into another margin; splendid binding, without gold and blue, within yellow silk; each page surrounded by stripes of gold and other colours; two illuminated frontispieces on ff. 1^b and 8^b; small ornaments on ff. 8^a and 9^a; gilt edges; pictures on ff. 31^a, 87^a, 128^a; Nasta'liq; size, 9½ in. by 5½ in. [ELLIOT 51.]

834

The same.

Contents:

A preface, different from Gulandām's, on fol. 1^b. Beginning:

این گنج معانی که تھی از عیب است

نفشی است که بر صمیمه لا ریب است

Gulandām's preface, on fol. 5^b.

Nine kasidas, on ff. 8^b-12^a and 15^b-21^b; three tarjī'bands and tarkibbands, on ff. 12^b-14^b and 22^a-26^a; six mathnawis, among them the sākināma and the mughannināma contained in Elliot 52, fol. 214^b, three on ff. 27^a-30^a, and three on ff. 34^b-40^b; one ki'āsh, on fol. 21^b, beginning مستی الهی; comp. Elliot 52, fol. 228^b; and four mukhammasāt, on ff. 26^a and 31^b-33^a, the first corresponding to Brockhaus, 693, concluded by the following tarikh on the death of Ḥāfiẓ:

چراغ اهل معنی خواجه حافظ
که شمع بود از نور نبوی

چو برخاک مصلی ساخت منزل
بجو تاربخش از خاک مصلی

Ghazals, on fol. 41^b.

Mukatta'at, on fol. 229^a. Beginning:

ای که از دهر دون همی رنجی الهی

Rubā'iyyāt, on fol. 240^a. Beginning:

امشب ز غمت میان خون خواهم خفت الهی

corresponding to Brockhaus, 625.

After fol. 256^b there is added on the following three fly-leaves Daulatahāh's article on Hāfīz (نفل من تذکره)، and a short instruction for that kind of divination which is well known under the name of فال.

Not dated.

Ff. 256, 2 coll., each ll. 17; richly ornamented frontispieces on ff. 1^a, 5^b, 8^a, and 41^b; illuminated headings throughout; gilt edges; Naṣṭ'īk; size, 9½ in. by 5½ in. [ELLIOT 53.]

835

The same.

This copy contains:

Gulandām's preface, on fol. 1^b, incomplete at the beginning (there are two leaves wanting).

(Ghazals, on fol. 4^b, in alphabetical order, but slightly differing from those in Brockhaus.

Tarjībānds, on fol. 231^b (the first corresponding to Ouseley 200, fol. 17^b) and mathnawīyyāt (the first beginning: سر فتنه دارد الهی).

Mukatta'at, beginning the same as in Elliot 52 (among these a short mathnawī, consisting of four baits, on fol. 250^b; یکی کوه الهی, and the well-known mukhammas, on fol. 255^a; در عشق الهی).

Rubā'iyyāt, on fol. 258^a, beginning with Brockhaus, 651.

Not dated. On the fly-leaf after fol. 270 a notice written by a certain kādlī on the subject of this copy, but so indistinctly that the date cannot be accurately fixed.

Ff. 270, 2 coll., each ll. 13; gilt edges; illuminated frontispiece on fol. 4^b; small, but very clear Naṣṭ'īk; size, 7½ in. by 4½ in. [ELLIOT 55.]

836

The same.

This copy contains:

Ghazals, on fol. 1^b, arranged alphabetically, but quite different from those in Brockhaus, Rosenzweig, the Calcutta edition, and the other Elliot MSS. Beginning as usual.

Kasīdas, on fol. 197^a; the first agreeing with Elliot 51, fol. 216^b: سپیده دم که صبا الهی.

Mathnawīyyāt, on fol. 200^a; the first three corresponding to Brockhaus, 685-687; the sixth to Brockhaus, 688.

Mukatta'at, on fol. 203^b, beginning with Brockhaus, 592.

Rubā'iyyāt, on fol. 210^b, beginning with Brockhaus, 617.

Margin-column, ff. 1-216, ll. 22; Naṣṭ'īk. [ELLIOT 62.]

837

The same.

Contents:

Ghazals, on fol. 1^b.

Mukatta'at, on fol. 176^b. Beginning as in Ouseley Add. 26.

The same two mathnawīs as in Ouseley Add. 26, on fol. 187^a.

One tarjībānd, on fol. 192^a. Beginning:

ماهی چو تو آسمان ندارد - سروی چو تو بوستان ندارد

One mukhammas (Brockhaus, 693) and one mathnawī (Brockhaus, 690), on fol. 195^a.

Rubā'is, on fol. 196^b. Beginning:

نه قصه آن شمع چکل بستان گفت الهی

comp. Brockhaus, 633.

The copy breaks off on fol. 204^b. No date.

Ff. 204, 2 coll., each ll. 25; careless Naṣṭ'īk; very worm-eaten throughout; size, 9 in. by 5½ in. [OUSELEY ADD. 150.]

838

The same.

This copy is remarkable in several respects: (a) there is almost throughout an interlinear paraphrase or explanation, together with marginal glosses added to the text; (b) there are several pieces of poetry in this MS. not found in any other copy of Hāfīz's diwān.

Contents:

Gulandām's preface, on fol. 1^b.

The Arabic kasīdah, from which the first hemistich in Hāfīz' first ghazal is taken, on fol. 5^a.

Ghazals, on fol. 9^b.

Kasīdas, on fol. 200^b. Beginning: جزا سحر نهاد الهی.

Sākīnāma, on fol. 207^a. Beginning: ایای آموی الهی.

One musaddas, on fol. 208^a. Beginning:

دوش بوم در طواف روم خیر الانام الهی

Mathnawīyyāt, on fol. 210^b. Beginning: ایای روح

الصبا الهی.

Another Sākīnāma, on fol. 213^a. Beginning:

بیا ساقی از من بد بر پیش شاه الهی

Mughanulīnāma, on fol. 215^b. Beginning: معنی

کجائی الهی.

A series of tarjībānds, beginning on fol. 216^b: ای

داد بباد الهی.

The usual mukhammas, on fol. 220^b.

Kit'as and rubā'is, on fol. 221^b.

No date.

Ff. 245, 2 coll., each ll. 17; Naṣṭ'īk; illuminated frontispieces on ff. 1^a, 5^a, and 9^b; size, 9½ in. by 4½ in. [BODL. 458.]

839

The same.

Contents:

Ghazals, defective at the beginning. They open on fol. 1^b abruptly thus:

عنفا شکار کس نمود نام باز چمن الهی

corresponding to Brockhaus, 4, second bait.

Two *kašidas*, on fol. 154^a; the second identical with Brockhaus, 691.

Four *mathnawis*, on fol. 156^b; the first of which corresponds to Brockhaus, 685.

A few *ki'as* and *rubā'is*, on fol. 161^b, beginning with Brockhaus, 602.

This copy is worm-eaten throughout and spoiled by water, especially in the beginning. No date.

Ff. 168, 2 coll., each ll. 15; *Nasta'liq*; size, 5½ in. by 3½ in. [BODL. 566.]

840

The same.

On the first leaves there are some marginal glosses, various readings, and additions. The date is torn away.

Ghazals, on fol. 1^b.

Mathnawiyāt, on fol. 136^b; the first agrees with Brockhaus, 685.

They are intermixed with a long *tarkibband*.

The well-known *mukhammas* (Brockhaus, 693), on fol. 144^a.

Ki'as and *rubā'is* at the end.

Ff. 154, 2 coll., each ll. 17; *Nasta'liq*; size, 8½ in. by 5½ in. [BODL. 526.]

841

The same.

Contents:

Qalandām's preface, on fol. 1^b.

Kašidas and one *tarkibband*, on fol. 5^b. The first of the *kašidas* begins: *چو ز سحر نهاد حائل برابرم* (agreeing with Elliot 53, fol. 19^b); the *tarkibband* on fol. 14^b begins: *دوش بودم در طواف* (Elliot 53, fol. 12^b).

Ghazals in alphabetical order, on fol. 17^b. Beginning as usual.

The well-known *mukhammas* (Brockhaus, 693), on fol. 197^b.

Mathnawis, on fol. 200^a; the first is identical with Brockhaus' *ساقینامه* (686).

Ki'as, on fol. 206^a. Beginning: *بگوش جان روی* (see Brockhaus, 576).

Rubā'is, on fol. 215^a. Beginning: *مردی ز کندۀ آینه* (Brockhaus, 617).

Not dated.

Ff. 226, 2 coll., each ll. 14; clear *Nasta'liq*; three illuminated frontispieces on ff. 1^a, 5^a, and 17^b; size, 8½ in. by 4½ in. [FRASER 71.]

842

The same.

Contents:

Ghazals, alphabetical, on fol. 1^b. Beginning as usual.

Ki'as, on fol. 174^a. Beginning:

سرای مدرسه و بخت علم و طای و روائی (see Brockhaus, 584).

Mathnawis, on fol. 180^a; the first is Brockhaus' *ساقینامه*.

Rubā'is, on fol. 183^b. Beginning: *مردی ز کندۀ آینه* (Brockhaus, 617).

Not dated.

Ff. 186, 2 coll., each ll. 14; *Nasta'liq*; a little effaced frontispiece; size, 7½ in. by 4½ in. [SALE 28.]

843

Shorter selections from *Hāfi's* *diwān*.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Some ghazals, *ki'as*, and parts of the first two *mathnawis* in Brockhaus (685 and 686), on ff. 146^a and 147^a (two baits of it repeated and the whole continued on fol. 151^a); concluded by *rubā'is*, the first of which, on fol. 156^a, corresponds to Brockhaus, 635.

Copied A. H. 839=A. D. 1435, 1436.

Margin-column, ff. 1-159, ll. 24; *Nasta'liq*. [ELLIOT 121.]

844

The same.

Contents:

Ghazals, on fol. 1^b.

Two *mathnawis* (Brockhaus, 685 and 686) and some *ki'as* (the first identical with Brockhaus, 574), on fol. 161^a.

This copy was finished in the month *Šafar*, A. H. 980=A. D. 1572, June-July.

Ff. 167, 2 coll., each ll. 13; illuminated frontispiece, the first two pages adorned; size, 8 in. by 5½ in. [LAUD 44.]

845

The same.

This copy contains chiefly ghazals in alphabetical order, with a few *ki'as* at the end. Dated the 14th of *Šafar*, A. H. 1057=A. D. 1647, March 21.

Ff. 165, 2 coll., each ll. 14; *Nasta'liq*; small illuminated frontispiece; size, 6½ in. by 4 in. [CAPS. OR. F. 3.]

846

The same.

Contents:

Ghazals, on fol. 1^b.

Ki'as, on fol. 178^b, beginning with Brockhaus, 605.

Rubā'is, on fol. 182^a, beginning with Brockhaus, 626.

Not dated.

Ff. 185, 2 coll., each ll. 13; clear and distinct *Nasta'liq*; the first twenty-four and the last three leaves supplied by another hand; size, 8½ in. by 4½ in. [FRASER 72.]

847

The same.

Contents:

Ghazals, on fol. 1^b.

A few *ki'as* and *rubā'is* at the end, on ff. 134^b-140^b, beginning: *دل مند آینه*. Copied by *Nūr Muḥammad ibn Pir Muḥammad*. No date.

Ff. 140, 2 coll., each ll. 17; *Nasta'liq*, by different hands; size, 9½ in. by 5½ in. [BODL. 570.]

848

The same.

Ghazals in alphabetical order, with some *kit'as*, *kašid*-*dal* fragments, and four *rubā'is* at the end. No date.

Ff. 187, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in. [BODL. 67.]

849

The same.

Only ghazals in alphabetical order, with three or four *mathnawi*-baits at the end. No date.

Ff. 135, 2 coll., each ll. 14; Nasta'lik; illuminated frontispieces on ff. 1^b and 2^a; size, 7½ in. by 4½ in. [MARSH. 634.]

850

A short fragment of the same.

Beginning of the *diwān* of Ḥāfiẓ, ghazals as far as the letter *ت*.

Ff. 24^a-40^a on the outer margin; Nasta'lik, written in the eleventh century of the Hīrah. [OSLEY 302.]

851

Jild-i-awwal az sharh-i-diwān-i-Ḥāfiẓ (جلد اول از شرح دیوان حافظ لیسری).

The first volume of Surūrī's (died A. H. 969=A. D. 1561, 1562) well-known Turkish commentary on Ḥāfiẓ poems. Beginning:

لحمد لله الذي حفظ الذكر العتيق

comp. Rieu ii. p. 631; H. Khalifa iii. p. 273; and J. Aumer, p. 27. It comprises the ghazals from *ا* to *ب*. Several leaves are misplaced, for instance, fol. 90 must be followed by fol. 99. Colophon: صاحب ومالكه فقير و حقيق ابراهيم الكاتب سنة 1025 (A. H. 1025). It came into Archbishop Laud's library in 1635.

Ff. 313, ll. 21; Turkish handwriting; many marginal glosses and additions; size, 8½ in. by 5½ in. [LAUD 45.]

852

Another copy of the same.

The same first volume of Surūrī's commentary, quite agreeing with the preceding copy. It goes likewise down to the letter *ب*. Not dated. It came into Archbishop Laud's library in 1635.

Ff. 256, ll. 21; Turkish handwriting; size, 8½ in. by 5½ in. [LAUD 218.]

853

Jild-i-duwum az sharh-i-diwān-i-Ḥāfiẓ (جلد دوم از شرح دیوان حافظ لیسری).

The second volume of Surūrī's Turkish commentary on Ḥāfiẓ poems. Beginning: الحمد لله الذي عتيق اعيان الذين عتيق

It comprises the remaining ghazals from *ع* to *ی*, the *kit'as* (on fol. 202^b, beginning دل منه آتے Brockhaus, 574), the *rubā'is* (on fol. 212^b, beginning حامله 574), the *mathnawis* (on fol. 215^a, beginning عمر خود آتے Brockhaus, 616), the *mathnawis* (on fol. 215^a, beginning آتے ای آمی آتے Brockhaus, 685), two

kasidas and one *mukhammas* (on ff. 240^a and 245^b, Brockhaus, 691-693).

According to the colophon this commentary was finished by Surūrī the 4th of Dhū-al-hijjah, A. H. 966=A. D. 1559, Sept. 7, that is, three years before his death.

The copy is dated A. H. 974=A. D. 1566, 1567; on the last fly-leaf the same notice is found as in the colophon of the first volume (Laud 45): صاحب ومالكه فقير و حقيق ابراهيم الكاتب سنة 1025.

Ff. 153^b and 154^a and portions of some other pages are left blank.

Ff. 247, ll. 25; Turkish handwriting; several leaves seem to have been supplied by a later hand; many marginal glosses; size, 8½ in. by 6½ in. [LAUD 78.]

854

Selections from Jalāl-i-'Adud's *diwān*.

Ghazals of Sayyid Jalāl-aldin bin 'Adud-aldin of Yazd, who died A. H. 793=A. D. 1391. His father was wazir of Muhammad Muẓaffar; comp. Makhzan-al-gharā'ib, Elliot 395, No. 490, fol. 78^b; Butkhāna, No. 32; Rieu ii. p. 869^b; A. Sprenger, Catal., p. 18, No. 71. Beginning:

عاشقان اول قدم بر هر دو عالم میزنند

بعد از آن در کو عیش از عاشقی دم میزنند

Copied A. H. 839=A. D. 1435, 1436.

Margin-column, ff. 464^b-485^a, ll. 24; Nasta'lik. [ELLIOT 121.]

855

Selections from Tabīb's *diwān*.

Ghazals of Tabīb, that is, Jalāl-aldin Ahmad Tabīb, the physician of Shāh Shujā', died A. H. 795=A. D. 1393; comp. Makhzan-al-gharā'ib, Elliot 395, No. 494, fol. 79^b; Rieu ii. p. 867; A. Sprenger, Catal., p. 18, No. 83. See also Butkhāna, No. 86. Beginning:

ای نرگس سرست تو آشفته جهانرا

وز دست ببرد دل صاحب نظرانرا

Copied A. H. 839=A. D. 1435, 1436.

Margin-column, ff. 485^b-488^a, ll. 24; Nasta'lik. [ELLIOT 121.]

856

Diwān-i-Mas'ūd-i-Bakk (دیوان مسعود بک).

The lyrical poems of Khwājāh Mas'ūd of Bakk (near Bukhārā), with his full name (as given here on fol. 57^b, l. 13), Ahmad bin Muhammad Nakhshabī, who after renouncing the world became an enthusiastic disciple of the Cishiti order; comp. Makhzan-al-gharā'ib, Elliot 395, No. 2306, fol. 384^b; Rieu ii. p. 632; A. Sprenger, Catal., p. 486, etc. His death is stated to have taken place A. H. 800=A. D. 1397, 1398.

This *diwān* consists of a prose-preface of a few lines, an introductory ghazal, *kasidas*, ghazals in alphabetical order, one *fard*, and eleven *rubā'is*. The title usually given to the *diwān* is, according to the Makhzan-al-gharā'ib, نور العین; according to Ilāh's *tadhkirah* (see A. Sprenger, Catal., p. 84), نور العیون; and

according to Rien and the introductory ghazal in our copy, نور الیقین.

Beginning of the prose-preface, on fol. 1^b:

لحمد لله الذى نور فؤاد العارفين
غزل: لحد لله فى فهرست

این سوادست که در دیده دهد نور یقین

Beginning of the first *kašidah*:

ای خدای کاندروں جان هر انسان توئی
ظلمت کفرست از تو نور هر ایمان توئی

Beginning of the first alphabetical ghazal, on fol. 9^b:

سیاس و شکر بگوئیم جمله یزنان را
که داد خلعت توحید روح انسان را

Beginning of the first rubā'i, on fol. 57^b:

از نور رسول است چو روح و تن ما

The last leaf is a little injured. No date.

FF. 58, 2 coll., each ll. 23; Nasta'liq; size, 9½ in. by 5½ in. [SKED. 33.]

857

Diwān-i-Kamāl Khujandī (دیوان کمال خجندی).

The lyrical works of Kamāl-aldin Mas'ud of Khujand in Transoxania, a contemporary of Hāfiẓ. He died A. H. 803 = A. D. 1400, 1401, according to other authorities A. H. 808 = A. D. 1405, 1406, at Tabriz; comp. Rieu ii. p. 632; Ouseley, Biographical Notices, p. 192; A. Sprenger, Catal., p. 454; J. Aumer, p. 27; G. Flügel i. p. 557, etc. etc. The date assigned to Kamāl Khujand's death by Daulatshāh and the author of the *Ātashkād*, viz. 792, is obviously wrong; see Rieu, loc. cit.

Contents:

One *kašidah*, on fol. 159^b. Beginning:

افتتاح سخن آن به که کند اهل کمال
نشانی ملک الملک خدای متعال

agreeing with the initial poem in the two Munich copies and the *kašidah* in Sprenger's Catalogue.

Ghazals, on fol. 161^a, arranged alphabetically. Beginning:

ای سرابرد سلطان خیالت دل ما

کرده درد و غم تو خانه یاب و گل ما

Kiṭ'as and rubā'is, on fol. 387^a. Beginning:

لا ای صوفی مکشوف باطن - که بنمائی ره ارباب و رع را

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 159-396, ll. 24; Nasta'liq. [ELLIOT 121.]

858

Intikhab-i-diwān-i-Kamāl (انتخاب دیوان کمال).

Extracts from the diwān of Kamāl Khujandī, containing ghazals in alphabetical order. Beginning:

بی غمت شاد میاد این دل غم بیروز ما

غم خور ای دل که بجز غم نبود در خور ما

agreeing with the last of Kamāl's ghazals, selected by Bland in his 'Century,' on p. 17.

Copied at Samarkand, by Mirak, A. H. 988 = A. D. 1580.

FF. 69-99, 2 coll., each ll. 15; illuminated frontispiece; a splendid star on fol. 69^a; Nasta'liq; size, 9 in. by 6½ in. [ELLIOT 200.]

859

Diwān-i-Maghribī (دیوان مغربی).

The lyrical poems of Mullā Muhammad Shāhin Maghribī, who died at Tabriz in the reign of Sultān Shāhrukh, Timūr's son, A. H. 809 = A. D. 1406, 1407; comp. Rieu ii. p. 633; A. Sprenger, Catal., p. 476; Ouseley, Biographical Notices, p. 106. An account of the poet is given by Sir Gore Ouseley on the fly-leaves.

Contents:

Dibāca in prose, and some Arabic poems by Maghribī, on ff. 3^b-6^b (only margin-column), and ff. 7^a-12^a (both margin- and centre-columns). Beginning:

لحمد لله الذى انشاء عروض الكون

Ghazals, in alphabetical order, on fol. 12^b. Beginning:

خورشید رخت چو گشت پیدا - ذرات درگون شد هویدا

Kasidas, tarji'bauds, and one short mathnawi, on fol. 100^a. Beginning:

آفتاب وجود کرد اشراق - نور او سر بسر گرفت آفتاب

Rubā'is, on fol. 120^a. Beginning:

ای گشته عیان روزتو در جام جهان

پیدا شده از نام خوشت نام جهان

Copied by Mir 'Alī, A. H. 927 = A. D. 1521.

Margin-column on ff. 3^b-124^b, ll. 12, and 2 centre-columns on ff. 7^a-12^a, each ll. 14; excellent Nasta'liq, written on ground of various colours; illuminated in gold and ultramarine throughout; a picture on fol. 12^a; size, 12½ in. by 7½ in. [OUSELEY ADD. 175.]

860

Bisāṭi's ghazals (غزلیات بساطی).

The ghazals of Sirāj-aldin Bisāṭi of Samarkand, who was originally a mat weaver, and died probably A. H. 815 = A. D. 1412. Others fix his death in A. H. 808 = A. D. 1405, 1406; comp. Rieu ii. p. 735; A. Sprenger, Catal., p. 19, No. 107. His first takhalluṣ was Ḥaṣri (حمیری), which he afterwards exchanged for Bisāṭi at the request of his spiritual guide, 'Ismat-Allah of Bukhārā; see the *Ātashkād*, Ouseley Add. 183, No. 734, fol. 194^b, and the *Makhzan-algharā'ib*, Elliot 395, No. 304, fol. 58^b. Beginning:

ای ز مهر عازمت در تاب شمع خاوری

حلقه در گویی زخوشید جمالت مشتری

Some rubā'is at the end, on ff. 434^b-437^a.

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 396^a-437^a, ll. 24; Nasta'liq. [ELLIOT 121.]

861

Selections from 'Ismat's diwān.

Ghazals of Fakhr-aldin 'Ismat-Allah ibn Khwājah

Q q

Mas'ūd of Bukhārā, with the takhalluṣ 'Ismat (عممت), the teacher of the preceding poet Bisāṭī. He died A. H. 829 = A. D. 1426; comp. A. Sprenger, Catal., p. 19, No. 106, and p. 434; Rieu ii. p. 736; W. Pertsch, p. 72. See besides the Atashkade, Ouseley Add. 183, No. 722, fol. 188^a (where 826 and 829 must be read instead of 726 and 729). The Makhzan-algharā'ib, Elliot 395, No. 1545, fixes his death by a ta'rikh in A. H. 840 = A. D. 1436, 1437. Beginning:

ای دیده اسرار بدیدار تو پیدا

خورشید در انوار تو چون دژ هویا

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 447^b, 453^a. ll. 24; Nasta'liq. [ELLIOT 121.]

862

Diwān-i Kāsim-i-Anwār (دیوان قاسم انوار).

The complete poetical and prose works of Sayyid Mu'īn-al-dīn 'Alī Kāsim-i-Anwār or Kāsim of Tabriz, who was born A. H. 757 = A. D. 1356, and died at Kharjird, near Jām, A. H. 835 or 837 = A. D. 1431, 1432 or 1433, 1434; comp. Rieu ii. p. 635 sq.; A. Sprenger, Catal., p. 532; Bland, Century of Persian Ghazals, vi; Butkhāna, No. 37; Flügel i. p. 558; J. Aumer, p. 28; W. Pertsch, p. 101, No. 75, etc.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, introduced by the initial poem and the panegyric of Muḥammad, quoted in Rieu, Flügel, etc.: من بپیاره سودا آتی. At the end some short poems, partly or even entirely in Turkish (headed التركيبه), the first of which begins thus:

بیا ای ساقی جانها بیار آن بادو درگلشن

بغایت خوش شدم کان یار می برد که سن کم سن

Marāṭhī, tarj'āt, mukatta'āt, and some short mathnawīs, etc., on fol. 207^b. Beginning of the first marṭhiyyah:

میر مخدوم سفر کرد و دباغی فرمود

همه دلهای عزیزان بفراتش فرسود

Rubā'is, on fol. 225^b. Beginning:

مارا ز عنایت چمیلست و جمال

عالم همه تشنه اند وما آب لال

A mathnawī, entitled Amir Timur Gurkan (در بیان واقعه امیر تیمور گورکان), on fol. 231^a, identical with that quoted by Aumer. It is preceded here by a short preface in prose. Beginning of the preface: برادر عزیزان سعاد ابدی مساعد آتی.

Beginning of the poem: الا ای شاه باز ملک لاهوت آتی.

A larger mathnawī, entitled Ghazals in usual order, also with a preface in prose, on fol. 233^b; comp. Rieu ii. p. 636; G. Flügel iii. p. 506; W. Pertsch, p. 101, etc.

Beginning of the preface: منت خدابرا جلّت عظمتو
و عقلت کلبته آتی

Beginning of the poem: ما مغیث المذنبین معطی
السؤال آتی

A Sūfic treatise in prose, interspersed with verses, entitled رسالة انیس العاشقین, on fol. 257^a. Begin-

ning: شکر و سپاس و حمد بی قیاس آتی. It is identical with the treatise, without title, described by Pertsch, and the رسالة الامانة in Rieu ii. pp. 636 and 637.

Six shorter prose-pieces, on ff. 277^a-283^a. Beginning of the first: نال خطر الموار امواج لجة افعال آتی; of the second: اول نصیحتی که سلامت دین آتی; of the third: قال التبی مکی الله علیه و سلم افعال البر آتی; of the fourth (headed): معین الدین ابو قاسم آتی (امیر قاسم الانوار); of the fifth (مسألة مشایخ): عن قاسم للمسنی العلوی عن: ابی بکر آتی; of the sixth (الدعوات): لا اله الا الله آتی.

This copy was finished by Muḥammad bin Hājī Ḥasan bin Muzaḥfar the 5th of Jumādā-al-ūlā, A. H. 876 = A. D. 1471, October 20.

Ff. 283, 2 coll., each ll. 15; excellent Nasta'liq; illuminated frontispiece; the first two pages adorned; size, 8½ in. by 4½ in. [SALE 5.]

863

The same.

Contents:

Ghazals, in alphabetical order, with the same introductory poems as in the preceding copy, on fol. 124^b. The first alphabetical ghazal, on fol. 125^b, begins thus:

ای صبح سعادت زجبین تو هویا آتی

Miscellaneous poems, consisting of unalphabetical ghazals, short mathnawīs, kit'as, kaṣidas, and rubā'is, on fol. 288^b. Beginning of the first:

بیا ای عشق عالموز بی غم

قدم بر چشم من نه خبر مقدم

The right order of ff. 282-285 is: 282, 284, 283, 285. An account of Kāsim-i-Anwār's life, by Sir Gore Ouseley, is found on the fly-leaves.

Dated by Mir 'Alī al-kātib, the 21st of Šafar, A. H. 933 or 943 = A. D. 1526, November 27, or 1536, August 9.

Margin column, ff. 124^b-317^b, ll. 24, and two centre-columns, ff. 236^b-317^b, each ll. 14; excellent Nasta'liq, written on a ground of various colours; illuminated throughout in gold and ultramarine; three large pictures at the end, on ff. 318^a, 318^b, and 319^a; size, 12½ in. by 7½ in. [OUSELEY ADD. 175.]

864

The same.

Contents:

Ghazals in usual order, on fol. 1^b. Tarj'āt, mukatta'āt, rubā'iyāt, etc., on fol. 210^b. Beginning: بیا ای عشق آتی.

Copied by Nīmat-allāh bin Sayyid bin Husainī, A. H. 958 = A. D. 1551. This copy came into Sir Gore Ouseley's Library at Tahrān, A. H. 1217 = A. D. 1802, 1803.

Ff. 228, 2 coll., each ll. 14; Nasta'liq; illuminated frontispiece; gold arabesques on the margin of the first two pages; size, 8½ in. by 5½ in. [ELLIOT 70.]

865

The same.

Contents :

Ghazals in usual order, on fol. 1^b.

Tarj'ât, mukatta'ât, and rubā'iyyât, on fol. 199^a. Beginning the same as in Elliot 70.

A short fragment of the first mathnawî of Sâ'î (see No. 862 above), on fol. 207^b, containing only eight baits. Beginning :

الاى شاه باز ملك الله

No date.

Ff. 208, 2 coll., each ll. 15; Nasta'liq; the first two pages very sumptuously ornamented; illuminated headings on the third and fourth pages; seven very fine pictures on ff. 10^a, 42^b, 60^a, 89^a, 131^a, 173^a, and 194^a; size, 7½ in. by 4½ in. [ELLIOT 71.]

866

The same.

Contents :

Ghazals, arranged alphabetically, but different in order from Elliot 70 and 71, on fol. 1^b. Beginning as usual.

Tarj'ât, ghazals, kiḥās, and rubā'is, on fol. 201^a. They break off with the bait :

سید ره روان الله

corresponding to Elliot 70, fol. 219^a, l. 5.

Ff. 209, 2 coll., each ll. 15; Nasta'liq; quite without ornaments; many corners injured; the first nine leaves are put into another margin; incomplete at the end; size, 7½ in. by 4½ in. [ELLIOT 72.]

867

Kulliyât-i-Kâtibi (کلیات کاتبی).

Complete poetical works of Shams-al-din Muhammad bin 'Abdallāh Kâtibi, who was born not far from Tarshiz, and died at Astarābād, A.H. 838 or 839 = A.D. 1434-1436. He is commonly called al-Nishāpūri, since he came in early youth to Nishāpūr; comp. Rien ii. p. 637 sq.; A. Sprenger, Catal., p. 457; Ouseley, Biographical Notices, p. 188 sq.; G. Flügel i. p. 561; H. Khalfa iii. p. 302, No. 5625; W. Pertsch, p. 76; Tornberg, p. 104; Cat. des MSS. et Xylographes, p. 366. The following title, belonging to the first part of this collection, appears on ff. 1^b and 2^a :

دیوان الملع المتأخرین و المعص المتکلمین مولانا شمس الدین محمد المعروف بکتابی النیشاپوری

Contents :

Kāshidas without any order, on fol. 1^b. Beginning :

ای گل آدم بخمر جان معتبر ساخته الله

A tarkibband, some musaddasât, and murabba'ât, on ff. 4-8.

Ghazals in alphabetical order, on fol. 96^b. Beginning :

آقای بر عداست زکوه گناه ما الله

Mukatta'ât, on fol. 187^b. Beginning :

ای دل از خوامی که باشی در در عزت سوار الله

Rubā'is and fards, on fol. 195^a. Beginning :

هر جا که حدیث می احمر کند الله

Gulshan-i-Abrār (گلشن ابرار), or the garden of the pure, a mystical mathnawî (identical with the first mathnawî of Sprenger's Moty Mahall copy), on fol. 202^b. Beginning :

بسم الله الرحمن الرحيم - تاج کلامت و کلام قدیم
Majma'-albahrain (مجمع البحرين), or the combination of two metres, another mathnawî (also styled ناطر و منظر), with a preface in prose, on fol. 228^b. Beginning :
ای شده از قدرت تو ما و طین
لوحه دیباجه دنیا و دین

(identical with the second mathnawî of Sprenger's Moty Mahall copy).

Dah Bāb (دہ باب), or the ten chapters, a third mathnawî, on fol. 266^b. Beginning :

ای برحمت در دو عالم کار ساز - جمله عالم برحمت کار ساز
According to the initial bait and the index of this copy (where opposite باب دہ باب the 'Tajnisât' (تجنیسات) described in W. Pertsch, pp. 76, 77, and in A. Sprenger, p. 458; see also Rien ii. p. 638.

Si Nāma (سی نامہ), or thirty epistles, a fourth mathnawî, on fol. 303^b. Beginning :

زهی سی نامہ ام نامی ز نامت - حدیثم حرفی از جزو کلامت
Dilrubā'î (دلربائی), a fifth mathnawî, on fol. 347^b. Beginning :

زهی روح را رحمت راضع الله

This copy was finished at the end of the month Ramadān, A.H. 889 = A.D. 1484, October.

Ff. 363, 2 coll., each ll. 17; Nasta'liq; the first two pages richly adorned; an illuminated index of the whole work on fol. 1^a; illuminated headings on ff. 96^a, 201^a, 228^b, 266^a, 303^a, and 347^b; binding with flowers; size, 8½ in. by 4½ in. [ELLIOT 177.]

868

Another, but defective copy of the same.

Another copy of Kâtibi's Kulliyât, sixteen years older than the preceding one, but very defective and incomplete.

Contents :

Kāshidas, on fol. 1^b, preceded by the same tarkibband, the same musaddasât, and murabba'ât, which are found in Elliot 177, fol. 4 sq. Beginning of the tarkibband :

ای یک رقم کتابه کل از کمال تو

لوح دو کون نقطه جیم جمال تو

The first kāshidā, on fol. 4^b, begins thus :

مرا غیبت شتو راها بحیرو تن الله

(see Elliot 177, fol. 8^a).

Ghazals in alphabetical order, on fol. 63^b. Beginning as in Elliot 177.

Mukatta'ât, rubā'is, and fards, on fol. 111^a, quite agreeing with Elliot 177, but incomplete at the end. There is a large lacuna after fol. 120, corresponding to Elliot 177, fol. 201^b, l. 14—fol. 210^b, l. 6.

Q q 2

Gulshan-i-Abrār, on fol. 121^a, incomplete at the beginning. The first bait here,

کاتبی اوصاف تو دارد سبق آت

corresponds to Elliot 177, fol. 210^b, l. 7.

Majma'-albahrain, with the preface in prose, on fol. 133^b, defective at the end. After fol. 157 there is a second large lacuna, corresponding to Elliot 177, fol. 264^a, l. 7—fol. 274^a, l. 16.

Dah Bāb, on fol. 158^a, defective at the beginning. The first bait here,

هرکرا دلدار پرسد خسته نیست آت

agrees with Elliot 177, fol. 274^a, last line.

Si Nāma, on fol. 178^b, complete.

Dilrubā'i, on fol. 208^b, defective in the middle. There is a third lacuna after fol. 212, comprising seventy-five missing baits (Elliot 177, fol. 354^a, l. 2—fol. 356^a, l. 13); fol. 215^b is left blank besides.

This copy is dated the 10th of Dhū-al-kā'dah, A. H. 873 = A. D. 1469, May 22; the kašidas were finished already the 13th of Ramaḍān, in the same year.

Ff. 218, 2 coll., each ll. 19, and a third on the margin, ll. 12; illuminated frontispieces on ff. 1^a, 63^a, 133^a, 178^a, 209^a, and 213^b; Nasta'liq; size, 8½ in. by 4½ in. [ELLIOT 216.]

869

Another copy of Kātibī's Dah Bāb.

This copy is defective both at the beginning and end. Its initial bait,

آن شنیدستی که در وقت اجل
گفت ذو القرنین سلطان اجل

corresponds to Elliot 177, fol. 268^a, l. 5; and its last bait,

باده آخر دقتی آوردت - شرب غم همچون ریحی آوردت
is found in Elliot 177, on fol. 302^a, l. 15 (with a few modifications). There are consequently missing in this copy forty-seven baits at the beginning and seventeen at the end. Copied A. H. 991 = A. D. 1583.

Margin-column, ff. 101^a-148^a, 157^a-159^a, and 155^a-156^b (the leaves being misplaced), ll. 23; Nasta'liq. [FARER 91.]

870

Selections from Kātibī's ghazals.

The ghazals are arranged alphabetically. Beginning the same as in Elliot 177 and 216:

آقای بر صداست آت

No date.

Ff. 1-22, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [ELLIOT 329.]

871

Selections from Khayālī's ghazals.

Ghazals by Maulānā Khayālī (خیالی) of Bukhārā, Khwājāh 'Isma't-allāh's pupil, who died during Ulugh-beg's reign (A. H. 850-853 = A. D. 1446-1449); comp. Rieu ii. p. 639, and A. Sprenger, Catal., p. 465. Beginning:

تک چشمت بی سپاه حسن خنجر میزند
تا هنوز از جانب رویت چه سر در میزند

No date.

Ff. 45^b-66^a, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [ELLIOT 329.]

872

Hālnāma or Gāi u Caugān (چوگان). The book of ecstasy, or the ball and the bat, a mystical mathnawi, by Maulānā Maḥmūd al-'Arifī, who lived in Harāt under Sultān Shāhrukh and died A. H. 853 = A. D. 1449; see the author's name quoted on fol. 2^b,

این حال: 9: 24^b, l. 9; تا نام بعاری بر آیم; on fol. 24^b, l. 7: که شعر عارفی راست; a fortnight at the age of fifty years, comp. fol. 24^b, last line:

کردم بدو هفته بهر نامش - همچو مد چارده تماش
and ff. 24^a, l. 3:

بنجاه گذشت سال عمرم - یک نیمه شکست بال عمرم

The chronogram *کوی خور* (A. H. 842 = A. D. 1438, 1439), as quoted by Flügel, Rieu, etc., is not found here; the respective bait runs in this copy thus:

چون کوبک سحر نماید - روشن بتو گوی زر نماید

There are two other statements, differing from those in Flügel's and Rieu's copies, viz. (1) on fol. 25^a, l. 2, the author remarks that his poem contains 501 baits (بایستد ویک), not 510, as in Flügel (both calculations being wrong, however, since the actual number of baits in this MS. is 505); (2) the last verse but one tells us that Sultān Shāhrukh presented the poet with a mallet and 1000 dinārs (هزار دینار). Beginning:

زان پیش که حسب حال گویم
از خالق ذو اللیل گویم

Not dated. Other copies of this interesting allegorical poem, by which Hīlālī's mystical mathnawi, *وکیا*, has been greatly influenced, are found in G. Flügel i. p. 560 sq.; Rieu ii. p. 639; J. Aumer, p. 36; Cat. des MSS. et xylographes, p. 379; and Cat. Codic. Or. Lugd. Bat. ii. p. 123; comp. also H. Khalifa v. p. 266, and Ethé, Ueber persische Tenzen (Abhandlungen des 1ten internat. Orientalisten-Congresses, vol. ii. p. 123 sq., where extracts are given in text and translation).

Ff. 25, 2 coll., each ll. 11; small illuminated frontispiece; Nasta'liq; size, 6 in. by 4½ in. [ELLIOT 35.]

873

Another copy of the same.

In this copy the chronogram for A. H. 842 is found in the same form as in Flügel, Rieu, etc., viz. روشن بتو: *کوی خور نماید*.

The number of baits is given on fol. 100^a, l. 1, according to the usual calculation, as 510 (بایستد ویک).

No date.

Ff. 72-100, 2 coll., each ll. 9; distinct Nasta'liq; illuminated frontispiece; size, 6½ in. by 4½ in. [Bohl. 413.]

874

Khamsa-i-Ashraf (خمسة اشرف).

Five mathnawī, composed by Ashraf, who lived at Harāt under the reign of Sultān Shāhrukh (A. H. 807-850=A. D. 1405-1446), and died probably A. H. 854=A. D. 1450; see Rieu iii. p. 1092^b, and Sprenger, Catal., p. 20, No. 139. The poet praises Shāhrukh at the end, on fol. 252^a; as to Harāt, see fol. 204^a, l. 2, and fol. 251^b, l. 6, col. 4.

1. Manhaj-al-abrār (منهج الارباب), the road of the righteous, on fol. 1^b. Beginning:

بسم الله الرحمن الرحيم - هست سر آغاز کتاب کریم
Composed A. H. 832=A. D. 1428, 1429, see fol. 46^b, l. 9, col. 4.

2. Riyād-al-ashhikīn (رياض العاشقين), the gardens of the lovers, on fol. 48^a. Beginning:

خداندا ره بهمد بنمای - نقاب از چهره مقصود بکشی
Composed A. H. 836=A. D. 1432, 1433, see fol. 128^a, l. 7, col. 3.

3. 'Ishk-nāma (عشق نامه), the book of love, on fol. 129^a. Beginning:

ای دل ز تو دیده روشنائی - وز تو بنو کرده آشنائی
Composed A. H. 842=A. D. 1438, 1439, see fol. 163^b, l. 19, col. 3.

4. Haft Aurang (هفت اورنگ), the seven thrones, or the seven-starred constellation, on fol. 165^a. Beginning:

ای زمین گستر زمان آری - وی جهان پرور جهان پیری
Composed A. H. 844=A. D. 1440, 1441, see fol. 203^b, lin. penult., col. 4.

5. Zafarnāma (ظفرنامه), the book of victory, on fol. 205^a. Beginning:

خدایا توئی پادشاه همه - خدانودی تو پناه همه
Composed A. H. 848=A. D. 1444, 1445, see fol. 251^b, l. 6, col. 1.

Copied by Nizām bin 'Alī almiškāli albukhārī alashrafi and dated A. H. 861, Rabī' I=A. D. 1457, January, February, not more than thirteen years after the composition of the last mathnawī.

Ff. 252, ll. 25, each page 4 coll.; small Nasta'liq; illuminated frontispiece at the beginning of each mathnawī; size, 9½ in. by 6½ in. [Ouseley 237.]

Shāhī (Nos. 875-881).

875

Diwān-i-Shāhī (دیوان شاهی).

The lyrical works of Akā Malik bin Jamāl-al-dīn Amir Shāhī of Sabzwār in Khurāsān, who died A. H. 857=A. D. 1453, in Astarābād; comp. Rieu ii. p. 640; A. Sprenger, Catal., p. 563; Ouseley, Biographical Notices, pp. 139-143; G. Flügel i. p. 562 sq.; Cat. des MSS. et Xylographes, p. 366; Cat. Codd. Or. Lugd. Bat. ii. p. 119, etc. According to the Mirāt-alkhayāl, Shāhī died A. H. 859; see Ouseley Add. 2, No. 53.

This copy contains:

Ghazals in alphabetical order, on fol. 1^b. Beginning as in Rieu, Sprenger, and Flügel:

ای نقش بسته نام خط با سرشت ما آید

Muḳaṭṭa'āt and rubā'is, on fol. 36^b. Beginning:

در آن گوش من بعد شامی بدهر آید

The heading is by mistake prefixed to the second kit'ah.

No date. A full notice of Shāhī, written by Sir Gore Ouseley on the basis of the best tadhkiras, is added to this MS.

Ff. 37, ll. 15; 2 coll., and occasionally a third on the margin; Nasta'liq; small illuminated frontispiece; size, 6½ in. by 4½ in. [ELLIOT 98.]

876

The same.

Contents:

Ghazals, on fol. 1^b, beginning as in the preceding copy. The arrangement, although alphabetical, differs entirely from that in Elliot 98.

Kit'as and rubā'is, on fol. 34^b. Beginning:

شبى با صراحی همی گفت شمع

که ای مرشی مجلس آری دوست

corresponding to the third kit'ah in Elliot 98.

On fol. 1^a some seals are found, one of which belongs to Shāhjahān. The same notice of Shāhī as in Elliot 98 is added to this MS.

Ff. 36, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; the first two pages adorned; size, 9½ in. by 5½ in. [ELLIOT 99.]

877

The same.

Contents:

Ghazals, on fol. 1^b, again in a different alphabetical order. Beginning the same as in the previous copies.

Kit'as and rubā'is, on fol. 42^a. Beginning the same as in Elliot 98: در آن گوش آید.

Not dated.

Ff. 45, 2 coll., each ll. 12; Nasta'liq; the first two pages richly ornamented; the frontispiece and all the headings throughout splendidly illuminated; size, 9 in. by 6½ in. [ELLIOT 100.]

878

The same.

This copy of Shāhī's diwān begins with a tarjīz-band:

یا رب بجز سینه زندان پاک باز آید

The initial ghazal of the preceding copies is found here on fol. 5^b. No rubā'is; no date.

Ff. 87, 6 bits on every page in oblique lines; small, but clear Nasta'liq; pictures on ff. 1^b and 2^a; ff. 2^b and 3^a sumptuously adorned; illuminations throughout; size, 6½ in. by 3½ in. [SLEED. 98 Sur.]

879

Selections from Shāhī's diwān.

Only ghazals in alphabetical order. Beginning:

ای نقش بسته آید

No date.

Ff. 21^b-45^a, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; a miniature painting on fol. 26^a; size, 9½ in. by 5½ in. [ELLIOT 229.]

880

Sharh-i-Diwan-i-Shāhī (شرح دیوان شاهی).

A Turkish commentary on Shāhī's diwān, by the famous Mullā Shāmī, the well-known commentator of Jalāl-aldin Rūmī, Hāfiẓ, Sa'dī, etc. (died about A.H. 1010 = A.D. 1601, 1602, according to Rieu ii. p. 607; others fix his death in A.H. 1000, 1001, or 1005; see Flügel i. p. 574). This commentary is also mentioned by H. Khalfa iii. p. 286, No. 5480. Shāmī compiled it at the request of a certain Ahmad bin Muḥammad (یکی از ارباب جود و سخا که سرو جوینار کریم و نهال) and his way of proceeding is, that at first he gives a literal Turkish translation of every Persian bait, and then, wherever he finds it necessary, adds a longer or shorter explanation of its meaning. Beginning of the Persian preface:

سپاس و حمد بی پایان پادشاهی را که در بارگاه عظمتی همه شاهان بنده است اله

The first ghazal, explained by Shāmī, is the initial poem of all the preceding copies. This copy was acquired by Archbishop Laud in 1633.

Ff. 105, ll. 17; pretty Turkish handwriting; size, 8½ in. by 5½ in. [LAUD 80.]

881

Another copy of the same commentary.

Beginning the same as in Laud 80. No date.

Ff. 66, ll. 21; Nasta'liq; size, 8½ in. by 6 in. [SALE 3.]

882

Dilsūznāma (دلسوز نامه).

A poetical edition of the story of the Rose and Nightingale (گل و بلبل), by Badī'aldin Minūchir Altā-jiri Altābrizī. The title occurs on fol. 6^a, l. 4; ib. l. 5, the town, where the poet lived, is called محروسه این.

Beginning:

بنام آنکه دل را وصل جان داد - عشق را برو حکم روان داد

Copied at Adrianople, A.H. 860 = A.D. 1456. According to a note on the first page it was once in the possession of one Muṣṭafā bin Ibrāhīm. The copy contains several pictures.

Ff. 105, 2 coll., each ll. 12; Nasta'liq; size, 6½ in. by 4½ in. [DORSET 132.]

883

Kulliyāt-i-Dā'i (کلیات داعی).

The complete works of Nizām-aldin Mahmūd bin alḥasan alḥusaini of Shirāz, with the takhallus Dā'i (see this name in the preface, fol. 3^a, ll. 9 and 10; Butkhāna, No. 104; A. Sprenger, Catal., p. 387; and Rieu ii. p. 791^b), which have been collected by the author himself with the assistance of his son, in the 55th year of his age, A.H. 865 = A.D. 1460, 1461 (fol. 3^b, l. 1 = q: در تألیف سنه خمس و ستین و ثمانمائه که سن ناظم به بنیاده و پنج رسیده بود آنچه در عرض چهل سال تقریباً

از مفکرات باقی مانده بمقد قلم فرزندی ارجمند در طریقت مستقیم رقم جمیوعیت یافت).

He divides his diwān into three kisma: *Kudsiyyāt* (فوائد انجاء مزیل بکتاب مناجات و نعت و قدسیات), *Waridāt* (واردات), i.e. *Waridāt* (و منقبت ترجیعات و قصائد و نظم عربی و ملّعی و اشعار متنوّعه لطائف), i.e. *Sādīrāt* (صادرات), and *Sādīrāt* (بدیهه بی کلفت), (فرجام مرتّب بشعر شیرازی که مستکسّات بکتاب ملاحات), and gives an interpretation of these terms in the following words: قسم اول بقدسیات از برای آن رفته که از شوائب طبع و هوس پاک افتاده و قسم دوم را واردات از آن جهت گفته که از پیشگاه معنی بی قصد مخاطفه صورت ورود یافته و قسم سیم را بواسطه مدور از سخن تاز). He promises two other kisma, entitled *Sakḥun-i-tāza* and *Fa'id-i-mujaddad* (سکّخن تاز), if he should live long enough (او فیض مجدد اگر در) (و عمر امان اند) and these supplements are really found in this copy, which after the preface in prose, ff. 1^b-4^a, contains kasidas, ghazals, mukatta'āt, rubā'is, ta'rīkhāt, tarjīfāt, etc. in the following sections:

1. Kitāb-i-kudsiyyāt (کتاب قدسیات), on ff. 4^b-50^a. Beginning the same as in Sprenger:

ای مرا مؤنس جان بسم الله - دائم ورد زبان بسم الله

With the subdivisions:

Kitāb-almunājāt (کتاب المناجات), on fol. 29^a, and Kitāb-almu'āt (کتاب التعویت), on fol. 35^b.

2. Kitāb-i-Waridāt (کتاب واردات), on ff. 50^b-170^a. With the subdivisions:

Kitāb-almukatta'āt fi-altanḥid (کتاب المقطعات فی التأنید), on fol. 86^b.

Fi-alrubā'iyāt min jumlat-alwaridāt (فی الرباعیات من جملة واردات), on fol. 94^b.

Kitāb-'arā'is-altarjī' (کتاب عرائس الترجم), on fol. 109^b.

Ff. 127-134 have been turned upside down, the beginning is therefore on fol. 134^b, and the end on fol. 127^a.

Kitāb-alkaṣā'id (کتاب القصائد), on fol. 127^b. Beginning:

آسدیم از سخن خلق بتوحید خدا

چند آسانه بگوئیم حدیث من و ما

3. Kitāb-i-Sādīrāt (کتاب صادرات), on ff. 170^b-232^a. Beginning:

ابتدای سخن بنام خدا - آن سخن بخش معرفت آرا

With the subdivisions:

Kitāb-i-kān-i-malāḥat (کتاب کان ملاحات), on fol. 199^b.

Kitāb-i-guṣṭār-i-tanḥid-u-na't-u-manḥabat (کتاب گفتار تأنید و نعت و منقبت), on fol. 224^b.

4. Kitāb-i-sakḥun-i-tāza (کتاب سکّخن تاز), on ff. 232^b-283^a. Beginning:

سخن تازه زتوحید خدا باز کسا

که سخن راست زتوحید خدا نشو و نما

5. Kitāb-i-faiḍ-i-majḍadd (کتاب فیض مجدد), on ff. 283^b-391^a. Beginning:

لله الحمد که از فیض مجدد ما را
میدهد حضرت حق طبع معانی آرا

With the subdivisions:

Fi al-mathnawīyyāt - al-mutafarrīkah (فی المثنویات - المتفرقات), on fol. 373^b.

Fi al-muḥaṭṭa't (فی المصطفات), on fol. 376^a.

Fi al-rubā'īyyāt (فی الرباعیات), on fol. 380^b.

In the margin-columns which surround the pages, there are written the following works in verse and prose by the same Dā'i:

1. Kitāb-i-maṣāḥid or طبایع حقائق, on fol. 2^a-29^a. The seven Iklim are:

توحید، حقیقه، معرفه، کشف، ذوق، تجرید، طلب.

2. Ganj-i-rawān, or the soul's treasure (گنج روان), on ff. 30^a-64^a, containing ten chapters:

1. در معرفه الذات باری سبحانه, on fol. 31^a.

2. در معرفه صفات او, on fol. 34^b.

3. در معرفه اسماء الله, on fol. 46^b.

4. معرفه الله, on fol. 40^a.

5. معرفه علم, on fol. 43^b.

6. در معرفه انسان, on fol. 46^b.

7. در معرفه اخلاق انسان, on fol. 50^a.

8. در احوال انسان, on fol. 53^a.

9. در مقامات انسان, on fol. 57^a.

10. در معرفه کمال انسان, on fol. 60^a.

The conclusion of this book is formed by an epilogue (معذرت نامه), on fol. 63^b.

3. Kitāb-i-Ghīl sabāh, or the forty mornings (کتاب چهل صبح), on ff. 64^b-98^b.

4. Kitāb-i-ġar ʿāman, or the four meadows (چهار چار), on ff. 98^b-140^a.

5. Kitāb-i-ʿashma-i-Zindagānī, or the fountain of life (کتاب چشمه زندگانی), on ff. 140^b-174^b.

6. 'Ishknāma, or the book of love (کتاب عشقنامه), on ff. 175^a-247^a.

7. Kalīmāt-i-bākiyah (کلمات باقیه), on ff. 247^b-278^a.

8. Nizām n Saranjām (نظام و سرانجام), on ff. 278^a-288^a.

9-11. Eleven risālas on ṣūfī matters, on ff. 289^a, 294^b, 302^a, 313^a, 319^b, 327^b, 339^b, 345^a, 354^b, 371^b, and 383^a.

Good old copy, dated the 16th of Rajab, A. H. 879 = A. D. 1474, November 26, that is, only fourteen years after the date of the collection itself, by Sultān 'Alī. The Khulāṣat-alkalām, Elliot 183, No. 27, fixes Dā'i's death in A. H. 915, which is clearly a mistake.

Ff. 391, 2 coll., each ll. 13-14, and a third on the margin, ll. 23-24; richly illuminated throughout; most splendid frontispiece; the first page sumptuously ornamented; splendid binding with flowers; Nasta'liq; size, 8½ in. by 4½ in. [ELLIOT 48.]

884

Selections from Ādhuri's ghazals.

Ghazals of Jalāl-aldin Ḥamzah bin 'Alī Malik Ṭūsī

Baiḥakī, with the takhalluṣ Ādhuri (آذری), who died at Asfārā'in, A. H. 866 = A. D. 1461, 1462; comp. Rieu i. p. 43; A. Sprenger, Catal., p. 315; and Nos. 402 and 403 above. Beginning:

گر کند بدرد لطف تو مهرامی ما آت

The poems are arranged alphabetically, except the last. No date.

Ff. 101^b-124^a, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; a miniature painting on fol. 120^a; size, 9½ in. by 5½ in. [ELLIOT 329.]

885

Diwān-i-Mas'ūd (دیوان مسعود).

A diwān of Amīr Mas'ūd; this takhalluṣ occurs everywhere at the end of the ghazals. It contains:

Ghazals, on fol. 1^b, arranged alphabetically. Beginning:

ای قدر برده خال تو مشک سیاه را

در حسن رنگ داد خط مهر و ما را

Kit'as, on fol. 85^a. Beginning:

وی یکی گفت قاضی کرمان - صافی و پاک همچو آئینه است

Miscellaneous poems, on fol. 88^b. Beginning:

آن دلبر شوخ مست و رعنا آت

The author of this diwān is undoubtedly identical with Khwājah Mas'ūd of Kumm (see Safinah, Elliot 400, No. 42), otherwise called Mas'ūd Turkman (see A. Sprenger, Catal., p. 84), one of Sultān Yā'kūb's Amīrs, who came to Harāt in the reign of Sultān Ḥusām Mirzā (A. H. 873-911) and wrote a Tilmaz. There occurs in one of his kit'as the date A. H. 869 = A. D. 1464, 1465, comp. fol. 86^b:

با دل خوشی گفتم ای مشکین

باش خوش دل که شاه می آید

خسرو جم شکوه بار دگر

جانب بارگاه می آید

گفت تا پهن این بگو گفتم

شاه گیتی پناه می آید

The numerical value of the chronostichon for the arrival of the king (شاه گیتی پناه می آید) is 869. Consequently this poet and the author of the *ṣafinah* (see the next number but one) are the same person.

This beautiful copy, adorned with several pictures, is dated Rabi' I, A. H. 886 = A. D. 1481, May.

Ff. 90, 2 coll., each ll. 10; Nasta'liq; size, 8½ in. by 4½ in. [CORRELL 18.]

886

Selections from Amīr Mas'ūd's ghazals.

Ghazals, arranged alphabetically. Beginning:

ای قدر برده آت

comp. the preceding copy. No date.

Ff. 66^b-84^a, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; a miniature painting on fol. 80^a; size, 9½ in. by 5½ in. [ELLIOT 329.]

887

Makhzan-i-Ma'nā (مخزن معنی).

A mathnawī, 'the dispite of the sword and the pen'

(منابر: on the first page), by the same Ma'sūd, composed A. H. 867 = A. D. 1462, 1463, and dedicated to a prince Abū-alnaṣr Yūsuf Bahādur Khān. Beginning:

قلم چون به تیغ زبان راز گفت

حقیقت بنام خدا باز گفت

The name of the author occurs on fol. 4^b, l. 8:

چو ساری روان قلزم چودرا

کفایت یک قطره مسعود را

and on fol. 55^a, l. 2.

The title and the date are mentioned at the end, on fol. 54^b, l. 10:

چو دیدش خرد در معانی تمام

روان مخزن معنیش کرد نام

گر از سال تاریخ خواهی نشان

ازین نام فرخنده گردد عیان

Dated 8th Shawwāl, A. H. 963 = A. D. 1556, August 15. According to a seal on the last page this copy belonged to the emperor Jahāngir, in the year A. H. 1027; there are other seals with the name Zāhid 'Alikhān, with the dates A. H. 1162, 1164, 1165, and 1168. Ornaments at the beginning and end.

Ff. 55, 2 coll., each ll. 14; Nasta'liq; size, 8 in. by 4½ in. [OUSELEY 7.]

888

Diwān-i-Amir Saifi (دیوان امیر سیفی).
Lyrical poems of Amir Yādgārbeg Saifi, one of Sulṭān Shāhrukh's Amirs; comp. Makhzan-algharā'ib, Elliot 395, No. 1014 (the only one among all the poets with this takhalluṣ who can claim the title 'Amir'). He died A. H. 870 = A. D. 1465, 1466; see Rien iii. pp. 1094 and 1095; A. Sprenger, Catal., p. 20, No. 130; Cat. des MSS. et Xylographes, p. 311.

This diwān contains only ghazals, arranged alphabetically, on ff. 109-166. Beginning:

تا عیان کردم بار عشق نهان خویش را

ساختم بیگانه ماد مهربان خویش را

At the end follow a few ki'ās on Muḥammad, Imām, Khān, Dā'ūd, Husain.

The copy contains a few pictures; not dated, but paper and writing are identical with Ouseley 18, which is dated A. H. 856 = A. D. 1481.

On the last page a ghazal by Ḥafiz, beginning: سینه از آتش دل در غم جانان ده بسوخت

handwriting. Ff. 109-167, 2 coll., each ll. 10; Nasta'liq; size, 8½ in. by 4½ in. [OUSELEY 14.]

889

Selections from the same diwān.

Ghazals by the same Amir Saifi in alphabetical order, beginning like the preceding copy: تا عیان کردم آتش

No date.

Ff. 84^b-101^a, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [ELLIOT 329.]

890

Selections from the diwān of Riyāḍl.

Ghazals by Maulānā Riyāḍl of Samarkand, who was drowned A. H. 884 = A. D. 1479, 1480; comp. Rien iii. p. 1074; A. Sprenger, Catal., p. 20, No. 140; Cat. des MSS. et Xylographes, p. 311; Makhzan-algharā'ib, Elliot 395, No. 827. Alphabetical order. Beginning:

ای بری از رخ برافکن طرّو طرار را

تابکی بروی محف می نهی زرار را

No date.

Ff. 24^b-32^a, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in. [ELLIOT 134.]

891

The same.

Other selections from the same ghazals, beginning:

گر طیب آید که گیرد نبض جانان مرا

من همی میم که میگیرد رک جان مرا

No date.

Ff. 75^a-81^b, 2 coll., each ll. 12; Nasta'liq; size, 7½ in. by 4½ in. [ELLIOT 167.]

892

Lailā u Majnūn (لیلی و مجنون).

Lailā and Majnūn, a mathnawī, by Mullā Maktabi of Shirāz, who composed it A. H. 895 = A. D. 1490; comp. Catal. Cod. Or. Lugd. ii. p. 121; A. Sprenger, Catal., p. 480; J. Aumer, p. 33. Beginning:

ای بر احدیت زکار - خلق ازل و ابد هم آواز

Part of the colophon is torn away; from the remaining part we learn that this copy was finished the 12th of Dhū-alḥajjah, A. H. 1198 = A. D. 1784, September 28.

Ff. 75, 1 coll., each ll. 15; extremely small Shikasta; size, 3½ in. by 2 in. [OUSELEY 153.]

893

Another copy of the same.

Beginning the same as in the preceding copy. It was written in twenty-six days, and finished in the month Rabi'ul-awwal, A. H. 1238 = A. D. 1822, November, December, at Shirāz.

Ff. 100, 2 coll., each ll. 11; Shikasta; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 16^a, 32^a, 41^a, 44^a, 48^a, 51^a, 60^a, 61^a, 64^a, 66^a, 70^a, 71^a, 73^a, 76^a, 85^a, and 91^a; binding also with pictures; size, 7½ in. by 4½ in. [ELLIOT 231.]

Jāmi (Nos. 894-976).

894

Kulliyāt-i-Jāmi (کلیات جامی).

A collection of the works of Nūr-al-dīn 'Abd-alrah-mān, who was born in Jām, A. H. 817 = A. D. 1414, and died A. H. 898 = A. D. 1492, in Harāt. For information regarding his life and works we refer to Ouseley,

Biographical Notices, p. 131; Rosenzweig, Biographische Notizen über Mevlana Abdurrahman Dehchami, Vienna, 1840; W. Nassau Lees, A Biographical Sketch of the Mystic Philosopher and Poet Jāmi, being the preface to his 'Lives of the Mystics,' Calcutta, 1859; S. Robinson, Persian Poetry for English Readers, 1883, p. 511 sq.; Rieu ii. p. 643 sq., and i. p. 17; A. Sprenger, Catal., p. 447 sq., etc.¹

Contents:

1. سلسلة الذهب, the golden chain, a religious mathnawī, in the Matn of ff. 11^b-6^a, and on the margin of ff. 6^b-141^a. The author finished it A. H. 890=A. D. 1485. The three books, into which this poem is usually divided, are not separated from one another in this copy; the preface in prose is also wanting.

Beginning:

لله الحمد قبل كل كلام - بصفات الجلال والاکرام

Comp. G. Flügel i. p. 569; and Wiener Jahrbücher, tom. 66, Anzeigebblatt, p. 20 sq., where the contents are specified.

2. شرح جامي, known as فوائد غيائية, in the Matn of ff. 6^b-130^a. An Arabic commentary on the Kāfiyah of Ibn al-Jāhiz, composed A. H. 897=A. D. 1492, by Jāmi for his son Diyā-aldin Yūsuf.

Beginning: الحمد لله والصلوة على نبيه وعلى آله
والصحابه المتأدبين باتاب هذه فوائد وافية بحمل مكلات
الجم. Comp. G. Flügel i. p. 167; Cat. des MSS. et
Xylographes, p. 158, No. 164. Printed at Calcutta,
1818, and at Constantinople, A. H. 1235=A. D. 1820.
The glosses of Muḥarrar Efendi to the first part of this
commentary entitled كتاب المحرم في حاشية جامي
were published at Constantinople, A. H. 1226=A. D. 1811.

3. نجات الأسم من حشرات القدس, in the Matn of
ff. 130^b-321^a, a collection of biographies of great Sūfis,
completed A. H. 883=A. D. 1478. See S. de Sacy, Notices
et Extraits, xii. pp. 287-436; G. Flügel iii. p. 424;
Wiener Jahrbücher, tom. 84, Anzeigebblatt, p. 40; Rieu i.
p. 349. Beginning:

الحمد لله الذي جعل مرآتي قلوب أوليائه التي
Printed at Calcutta, 1859.

4. شواهد النبوة, evidences of Muḥammad's divine
mission, on the outer margin of ff. 131^a-261^a.

Beginning: الحمد لله الذي أرسل رسلًا مبشرين ومنذرين
لئلا يكون للناس على الله حجة بعد الرسل وحسن من
بينهم حبيبه محمد بالهداية إليه التي

It is divided into خاتمة, seven, and خاتمة;
composed A. H. 885=A. D. 1480. See H. Khalfa iv.
p. 82; J. Aumer, pp. 101-103; Cat. des MSS. et Xylo-
graphes, p. 370, No. 422, i.; Rieu i. p. 146; Cat. Codd.
Or. Lugd. Batav. iv. pp. 299 sq.

5. سلامان و ايسال, Salāmān and Aṣāl, a mathnawī,
on the inner margin of ff. 141^a-165^a. Beginning:
ای بیادت تازو جان عاشقان زان طاعت ترزبان عاشقان

Edited by F. Falconer, London, 1850; English transla-
tion by the same, 1856.

6. تحفة الأحرار, the gift to the free, a religious math-
nawī, completed A. H. 886=A. D. 1481, on the inner
margin of ff. 165^b-202^a. Beginning:

بسم الله الرحمن الرحيم - هست ملای سر خوان کرم
Edited by F. Falconer, London, 1848. Printed at
Lucknow, 1869; see Trübner's Record, No. 65, p. 81.

7. سمة الأبرار, the rosary of the righteous, a
religious mathnawī, on the inner margin of ff. 203^b-
266^a. Beginning:

ابتدای بسم الله الرحمن الرحيم المتوالی الاحسان
Edited in the 'Persian Selections,' Calcutta, 1811, vol.
vi. part ii; by F. Falconer, London, 1849.

8. يوسف و زليخا, Yūsuf and Zalikhá, a mathnawī,
completed A. H. 888=A. D. 1483, on the margin of
ff. 266^b-352^b. Beginning:

الهي غنيمة اميد بكشای - گلی از رفته جاويد بنمای

Edited at Calcutta, in the 'Persian Selections,' vol. i.
part ii. Published with German translation by V. von
Rosenzweig, Vienna, 1824; lithographed at Bombay,
1860; numerous other Eastern editions. English
translation by Ralph T. H. Griffith, London, 1881.

9. نفوس القوموس, a commentary on نفوس النصوص
of Shaikh Muḥammad bin 'Alī Al-'Arabī, this being an
extract of his work فصوص الحکم, in the Matn of
ff. 321^b-383^b.

Beginning: الحمد لله الذي جعل صفاتي قلوبهم ذوى
الهمم قائله نقش فصوص الحکم والصلوة على المظهر الخ

10. ليلي و Majnun, a mathnawī,
composed A. H. 889=A. D. 1484, on the margin of
ff. 352^b-429^a. Beginning:

ای خاک تو تاج سر بلندان
مجنون تو عقل هوشمندان

Translated into French by A. L. Chézy, Paris, 1805;
into German by Hartmann, Leipzig, 1807.

11. اشعة اللمعات, commentary on اشعة اللمعات,
in the Matn of ff. 383^b-423^a. These 'Lama'at' are an
extract of Ibn-Al-'Arabī's 'Fusūṣ-alḥikam,' made by
Fakhr-aldin Ibrāhīm Alhamadānī Al-Fārīkī, who had
studied the work under Ṣadr-aldin Muḥammad al-
qunūḍī (H. Khalfa under the name). Beginning:

لولا لمعات برق نور الفهم
من نحو حصى اللود وحى الكرم

See H. Khalfa v. p. 335, and Rieu ii. p. 594. Jāmi
composed it A. H. 886=A. D. 1491; comp. also Cat. des
MSS. et Xylographes, p. 371.

12. شرح مفيدة ميمية خمرية, in the Matn of ff. 423^b-
439^a. Commentary on the 'Wine-Kasidah' of Shaikh
'Umar Ibn-Al-Fārid Miṣri (died A. H. 632=A. D. 1235);
see H. Khalfa iv. pp. 536, 537.

Beginning: بسم الله الرحمن الرحيم رب انعمت نورك ولا بحمال
سمعان من جميل ليس لوجهه نقاب الا النور ولا بحمال
الظاهر الخ

¹ Works of Jāmi are, more or less, in every collection of
Persian MSS.; on the printed literature see Zenker ii.
pp. 38, 39.

This commentary is styled *لوامع*, and was compiled A. H. 875=A. D. 1470, 1471; see Rieu ii. p. 808b; Cat. Codd. Or. Lugd. Batav. ii. p. 72.

13. *سکندر نامہ*, usually styled *خردنامہ اسکندری*, the wisdom-book of Alexander, a mathnawī, on the margin of ff. 429^b-460^a. Beginning:

الهی کمال الہی تراست . جمال جهان پادشاهی تراست

14. رسالة شرح قصيدة نائية فارسية موسومة بنظم الدرر.
in the Matu of ff. 439^b-447^a. Commentary on the
نائية by 'Umar Ibn al-Farid. See J. Khalfa
ii. p. 85; Loth, Catal. of Arabic MSS. in the India
Office, pp. 199 and 236; G. Flügel i. p. 461 sq.

پاگاہ خدانندی کے صفحات کاٹنا نامہ: Beginning: سہاس وستایش اوست و صحیفہ مکونان بخشش و بخشایش
بزبان مر ستاینده حامد اوست الہ

15. رسالة در شرح رباعیات که خود فرموده اند. in the *Matn* of ff. 447^b-460^b. Commentary on some of his own rubrīs, the same which are mentioned by A. Sprenger, *Catal.*, p. 452, No. 300; Rieu ii. pp. 827ⁿ and 834ⁿ; *Cat. des MSS. et Xylographes*, p. 373. Beginning quite agreeing with that in Sprenger and *حیدر لاله آید*.

16. **لوائح**, in the Matn of ff. 460^b-468^a, system of Sûfic doctrines. It is divided into 'Lâ'ihās,' لائح.

Beginning : بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا أَحْصِي ثَنَاءَ عَلَيْكَ
كَيْفَ وَكَلَّ ثَنَاءَ يَعُودُ إِلَيْكَ الْخَيْرُ

See H. Khalfa v. p. 344; Rieu i. p. 44; Cat. des MSS. et Xylographes, p. 252, No. 256; J. Aumer, p. 21.

17. رسالة شرح بيتين مثنوئي مولوى, in the *Matn* of ff. 468^b-470^a. Commentary on two verses of Jalāl-
al-dīn Rūmī. Beginning:

عشق جز نائی وما جزئی نه ایم
وی دمی بی ما وما بی وی نه ایم

See Rieu ii. p. 863ⁿ, No. xiii; comp. also Cat. Codd.
Or. Lugd. Batav. ii. p. 112.

18. رسالۂ شرح بیت خسرو دهلوی, in the *Matn* of ff. 470^b-471^a. Commentary on a verse of Amir Khurrau Dillawī.

Beginning: يا من لا رب غيره ولا اله سواه وفقنا في القول والعمل آمين. Comp. Rieu ii. p. 863^a, No. ix.

19. رسالة شرح حديث, in the *Matn* of ff. 471^b-472^a.
Commentary on a tradition delivered by Abū-Dharr
Al'ukaili. Beginning:

ای پاک زحیر و مبرا زمكان
خالی ز توئی درون و بیرون جهان

The same tract mentioned without Jāmi's name in Rieu ii, p. 862^b, No. viii.

20. رسالة أربعين حديث منظوم, in the *Matn* of ff. 472^b-474^a. Commentary on forty traditions.

Beginning: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَ بِهٖ نَسْتَعِیْنُ
صحیح ترین حدیثی کہ راویان مجالس دین و محدثان
مدارس یقین اہل کنند حمد دانائی است کہ کلمہ نامہ

جامعہ برزبان معجز بیان الخ. Comp. Rien i. p. 17,
where the date of composition is given as A. H. 886 =
A. D. 1481.

رسالة ترجمت كلمات قدسيه موسومہ بشر الالبی
in the Matn of ff. 474^b-476^a. Some sentences ascribed to 'Ali bin Abi-Tālib, with a Persian metrical para-
phrase: the first saying is *الْحَقُّ فِي السَّعَةِ*
the last, *ثَوَابُ الْآخِرَةِ خَيْرٌ مِنْ نَعِيمِ الدُّنْيَا*. They are
arranged alphabetically according to the first letter.
Beginning :

باسمہ سبحانہ هذه كلمات قدسيّة الخ

22. دبران آزل, on the margin of ff. 475^b-626^b, and in the Matn of ff. 603^b-626^b.

The first diwān: (a) The first part on fol. 475^b, the preface of which begins بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - هست نماز سر خوان کریم نموده می اما بعد with the second part on fol. 475^b - آید که نمرد، شجره آفرینش بلکه شجره نمرد، دانش الهی. The first poem, called تَعْمِيدِ خدایوند تعالی تقدس، beginning thus:

زان پیش کز مداد دهم خامه را مدد
جویم مدد ز فضل تو ای مفضل احد

(b) The *second* part, on fol. 512^b, begins (without the preface) with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - اعظم اسماء عليم حكيم

The first part does not contain ghazals, but mostly poems composed on certain occasions, letters, etc., whilst the second part contains chiefly ghazals. The same reduction and arrangement we find in Elliot, Nos. 6 and 63; see also A. Sprenger, *Catal.*, p. 448, No. 1; Rieu ii. p. 643; G. Flügel i. p. 570 sq.; A. F. Mehren, pp. 40 and 41; J. Aumer, pp. 30 and 33; W. Pertsch, p. 102; *Cat. des MSS.*, etc. *Yixlogaphs*, p. 379, etc. etc. The first ghazal, on fol. 514a, begins:

يا (من) بدا جمالك في كل ما بدا
بدا هزار جان مقدس ترا بدا

رساله مجموعه که مشتمل بر جمع کلمات که از 23. اناس قدسیه انای طریقت که بر حواشی بعضی از کتب خواجہ محمد پارسا مشرقی رود بنابر خلوص اعتقاد که مولوی بان جناب دانش جمع نموده in the Matn of the *انسان الی* Extracts from the *انسان الی* Khwājah Muḥammad Pārsā Albukhārī, died a.n. 822 = A. D. 1419, collected by Jāmī from the margin of some copies of this work. See H. Khalfā iii, p. 427.

Beginning: *بسم الله الرحمن الرحيم* *وبه نستعين* بعد: *از كشايش مقال بستايش خجسته مآل ملك الع* comp.
 Ouseley 302, inner margin, ff. 1-22. Rieu ii. p. 863^a.
 No. xi, describes the same tract without mentioning
 Jāmī's name.

رسالة وجيزه در تحقیق و اثبات واجب الوجود 24. in the Matn of ff. 479^b-480^a. Proof for, and definition of the absolute.

الوجود اى ما بانفسهام الى الماهيات ترتب
 Beginning: وعليها آثارها المختقة بها **البح**
 25. رسالة في تحقيق مذهب الموفية. in the Matn of
 ff. 480^b-487^a. On the definition of Sūfiism; in Arabic.

للحد لله الذي تهيئ بذاته لثلاثة فئتين: في باطن علمه مجالي ذاته وصفاته **البح**
 See G. Flügel
 iii. p. 409.

26. رسالة در بيان طريق بجا آوردن مناسك حج وعمره وزيارت روضه منوره بر مذاهب اربعة وطريقه سنيّه
 وروضه، in the Matn of ff. 487^b-500^a. On the performances of the laws and customs, connected with the pilgrimage, composed A. H. 877 = A. D. 1472, 1473, in Baghddād, on his route to Makkah.

Beginning: الحمد لله الذي جعل الكعبة البيت الحرام
 مناشاة الناس **البح**

27. دیهستان, a collection of moral anecdotes, in imitation of Sa'di's Gulistan, in the Matn of ff. 500^b-528^a. Beginning:

چو مرغ امرزی دالی زاناز
 نه از نیروی حمد آید بپرواز

Composed A. H. 892 = A. D. 1487; comp. Rieu ii. p. 755. Edited and translated into German by O. von Schlecht-Wesohrd, Vienna, 1846. Printed at Lucknow, and with a Turkish commentary at Constantinople, A. H. 1252.

28. رسالة در علم قافیه, in the Matn of ff. 528^b-530^a. On the rhyme, divided into five fisl.

Beginning: بسم الله الرحمن الرحيم و در نشتون
 بعد از تیسین بموزون کلامی که قافیه سنجان
 اینچون فماحت بدان تکلم کنند
 See H. Khalfā iii. p. 425; G. Flügel iii. p. 543, No. 7; J. Aumer, p. 121, No. 315, 3; Rieu ii. p. 526^b. Edited and translated into English by H. Blochmann, in his 'Prosody of the Persians,' 1872, pp. 75-86.

29. رساله مختصر در بیان افعال معنّا, in verses, in the Matn of ff. 530^b-531^a. Beginning:

چو از حمد و تحیت یافتی کام
 بدان ای در معنّا طالب تام

The same treatise is found in Rieu ii. p. 876^a.

30. رساله در بیان افعال معنّا, another treatise on riddles, in the Matn of ff. 531^b-538^b. Beginning:

ای اسم تو گنج هر طلسمی
 قانع ز تو هر کسی باسمی

The same treatise is found in J. Aumer, p. 44, No. 135, II, and G. Flügel iii. p. 543, No. 5.

31. رساله در بیان قواعد معنّا, a third treatise on riddles, in the Matn of ff. 538^b-546^a. This is the same treatise which is mentioned by J. Aumer, p. 44, No. 135, II, and G. Flügel iii. p. 543, No. 4. Beginning:

بنام آنکه ذات او زاسما **البح**

32. رساله موسومہ بحلیه حلل که بعد از مطالعه رساله
 حلل که از تصنیفات شرف الدین علی یزدی است در فن

معنّا ولغو و منتخب للحل نیز از همان بزرگوار است این
 رساله را که مشتمل است بر فوائد وقواعد ولطائف این در
 in the Matn of ff. 546^b-563^a. The fourth and largest treatise on riddles, extracted from the work of Sharaf-aldin 'Alī Alyazdi, died A. H. 858 = A. D. 1454. See H. Khalfā iii. p. 108; v. p. 638; ii. p. 108; J. Aumer, p. 44, Nos. 134 and 135, I; G. Flügel iii. p. 542, No. 3. Beginning:

بعد از کشایش مقال بستانیش خجسته **البح**

33. رسالة في العروض, treatise on metrical art, in the Matn of ff. 563^b-571^a.

Beginning: سیاسی وافر قادری را که حرکت سریع دوائر
 افلاک را سبب **البح** Comp. G. Flügel iii. p. 543, No. 6.

34. رسالة في الموسيقى, treatise on music, in the Matn of ff. 571^b-581^a.

Beginning: بعد از ترجم بنگمات سیاسی خادوندی
 که شعبه دانان مقامات **البح** Comp. G. Flügel iii. p. 543, No. 9.

35. رقعات, in the Matn of ff. 581^b-603^a. Jāmi's letters, which are also called منشآت, and sometimes دیوان الرسائل.

Beginning: بعد از انشاء صحائف ثنا و محمدت لله
 الذي انزل على عبده الكتاب **البح** See G. Flügel i. p. 264, and iii. p. 542; Cat. des MSS. et Xylographes, p. 371, No. 7. Edited in the 'Selections for the Use of the Students of the Persian Class,' vol. vi, Calcutta, 1811.

36. دیوان دوم, in the Matn of ff. 626^b-651^b. The second diwān, collected A. H. 884 = A. D. 1479; see below, Hunt. 629. The preface begins: بسم الله الرحمن الرحيم املى حمد اللتان الكريم آنکه باین کتبه
 سنجیده کشت فائحه ادای کلام قدیم متکلمی که خلعت
 اعجاز کلام معجز طراز **البح**

في توحيد الباري عز اسمه **البح** The first poem, called اسم الله الحسنى, begins:

دوین صحیفه چو بنیاد کردم املى را
 شمردم از هم اولی تنای مولى را

At the end it is called دیوان نانی. See A. Sprenger, Catal., p. 448, No. 2.

37. دیوان ثالث, on the margin of ff. 651^b-656^a. The third diwān, collected A. H. 896 = A. D. 1491. Beginning of the preface:

بسم الله الرحمن الرحيم
 طرفه خطابست ز سفر قدیم
 کرده ازین حرز ستایش گران
 نقش نکین خاتم پیغمبران

The first poem (في التوحيد) begins:

آنکه تسبیح حما برمدن او آمد گوا
 گاه احصای ثنابت گفته لا احصى ثنا

See A. Sprenger, Catal., p. 448, No. 3.

Selections from these various diwāns of Jāmi have been translated into German by V. von Rosenzweig, Vienna, 1840; by Rückert in 'Zeitschrift für die Kunde des Morgenlandes,' vols. 5 and 6, and in 'Zeitschrift der D. M. G.,' vols. 2, 4, 5, 6, 24, 25, and 29, and by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858.

محمد عسکری بن محمد نفی دشت بیانی
 A certain Jami has added at the end, on two leaves, a complete index, in A. H. 1109 = A. D. 1697, 1698, at Multān. See his note on the last page.

The scribe's name is Abū-alḥasan bin Maḥmūd bin Waḥid bin Muḥammad Alḥusaini Alḥarawī Al'alawī, one of the Qurān-readers in Harāt (بن الحسن بن محمود بن وحید بن محمد الحسینی الهروی ثم العلوی (من قراء البراء). The name of the town where he wrote is erased. The date is A. H. 941, the second Jumādā = A. D. 1534, December. Originally the date seems to have been 942, but it is corrected into 941.

On the first page is stated, by Mūsawikhān 'Alī Akbar, that he bought this MS. A. H. 1035 = A. D. 1625, 1626, in Āgra; also his son Sayyid Mirzā bin Mūsawikhān is mentioned as an owner of the book on the first page.

Fl. 658; each page presents a double text, one in the middle (متن) and another on the margin (حاشیه); in many places there are two margins, an inner and an outer one; the Main has 25 ll.; written in a very small but clear Nasta'lik; the first two pages are richly illuminated, and so are the headings of each work; Matn and Ḥāshiyah are separated and surrounded by borders of various colours; size, 9½ in. by 6 in. [OUSELEY 288.]

895

Another copy of Jāmi's Kulliyāt.

Contents:

1. A short preface in prose, on ff. 1-2^b. Beginning: بهترین مفتاحی که بآن کنوز سرالرشاد کشاید الّٰح.
2. شواهد النبوة, on fol. 3^b.
3. نفعات الانس, on fol. 78^b.
4. نقد النصوص, on fol. 209^b, margin.
5. اشعة المعاني, on fol. 253^a.
6. رساله لوامع فی شرح قصیدہ میمیة خمریة فارسیة, the same commentary on Ibn-al-fārid's 'Wine-qaṣidah' as in Ouseley 288, No. 12, on fol. 280^a.
7. شرح قصیدة تائیه فارسیة (Ouseley 288, No. 14), on fol. 291^b, margin.
8. شرح بیتین مشهور مولوی (Ouseley 288, No. 17), on fol. 297^a.
9. شرح بیت امیر خسرو دهلوی (Ouseley 288, No. 18), on fol. 298^a, margin.
10. شرح حدیث نبوی (Ouseley 288, No. 19), on fol. 299^a.
11. شرح رباعیات (Ouseley 288, No. 15), on fol. 299^b.
12. لوامع (Ouseley 288, No. 16), on fol. 308^a, margin.
13. رساله خواجہ محمد یارشا, the same extracts from the Jami as in Ouseley 288, No. 23, on fol. 313^a.

14. رساله چهل حدیث (Ouseley 288, No. 20), on fol. 314^b.

15. رساله در تحقیق مذهب آلّٰح (Ouseley 288, No. 25), on fol. 315^a, margin.

16. رساله در مناسک حج (Ouseley 288, No. 26), on fol. 320^b, margin.

17. سلسلة الذهب, with the preface in prose; first book on fol. 323^b, second book on fol. 353^b, third book on fol. 365^b, margin.

18. سلامان و اقبال, on fol. 374^b.

19. تفسیر الاحرار, on fol. 383^b, margin.

20. سبعة الابرار, on fol. 397^a, also with a preface in prose.

21. يوسف و زليخا, on fol. 419^b.

22. لیلی و مجنون, on fol. 449^a.

23. خردنامه اسکندری, that is, اسکندر نامه (the wisdom-book of Alexander), on fol. 477^b.

24. قصائد من فائحة الشباب, a collection of qaṣidas from the first diwān, entitled: 'Beginning of Youth,' with a short preface, on fol. 495^b. Beginning the same as in the first diwān of Ouseley 288, No. 22.

25. A rich collection of ghazals from the three diwāns: فائحة الشباب (beginning of youth), واسطة خاتمة الحية (centre of the necklace), and خاتمة الحية (conclusion of life); concluded by a series of rubā'is, on fol. 515^b. Beginning:

یا من بدا جمالك فی كل ما بدا
 یادا هزار جان مفتش ترا ندا

The title given to this collection here, viz. غزلیات, is incorrect, as there are contained in it specimens from the second and third diwāns too.

26. رساله در روابط ذکر, on fol. 627^b. Beginning:

سرشته دولت ای برادر در کف آتّٰح

These 'Rules for Devotion' are not found in Ouseley 288, nor in Sprenger.

27. بهارستان, on fol. 628^b.

28. رساله کبیر در معنی, agreeing with Ouseley 288, No. 32, and Aumer, Nos. 134 and 135, I, on fol. 647^b.

29. رساله متوسط در معنی, agreeing with Ouseley 288, No. 31, and Aumer, No. 135, II, on fol. 659^a.

30. رساله صغیر در معنی, agreeing with Ouseley 288, No. 30, and Aumer, No. 135, III, on fol. 664^b.

31. رساله منظومه در معنی, agreeing with Ouseley 288, No. 29, on fol. 669^b.

32. رساله در قافیه (Ouseley 288, No. 28), on fol. 670^a.

33. رساله در علم عروضی (Ouseley 288, No. 33), on fol. 671^b.

34. رساله در علم موسیقی (Ouseley 288, No. 34), on fol. 675^b, margin.

35. رباعیات منشآت, otherwise styled رباعیات (Ouseley 288, No. 35), on fol. 683^a.

The scribe, Muḥammad alkiwām of Shirāz, was occupied four years with this copy, and finished it A. H. 963, during the Ramaḍān = A. D. 1556, July, August. On the

fly-leaves a full account of Jāmi's life and works, splendidly written by Sir Gore Ouseley.

Ff. 699, 4 centre-columns, ll. 23, and a margin-column, ll. 48; very clear and distinct Nasta'liq, ff. 1st and 2nd most sumptuously adorned in red, blue, gold, and other colours; on fol. 3rd a richly embellished star, which contains the title of the whole work in the centre, and the names of the single books in thirty-seven smaller gilt stars round the middle (the three books of the *Silsila al-Zuhbi* illuminated frontispieces and headings at the beginning of each portion; splendid binding in gold; size, 15½ in. by 9½ in. [ELLIOT 215.]

896

An incomplete copy of the same Kulliyāt.

Contents:

1. *Silsila al-Zuhbi*, with the preface in prose, on fol. 2^b. First book on fol. 3^b, second book on fol. 44^b, third book on fol. 62^a.

2. *Salman* and *Isbal*, on fol. 74^b.

3. *Ḥikmat al-Ahrar*, with a short preface in prose, on fol. 87^b. Beginning of the preface: *قوله همت خدای شناس* *الح*, see Rieu ii. p. 645^b.

4. *Ḥikmat al-Ahrar*, also with a preface in prose, on fol. 106^b. Beginning: *المثني لذك بحون كرم ختم الله*, see Rieu ii. p. 644^b.

5. *Yusuf* and *Zulaykha*, on fol. 137^b.

6. *Yusuf* and *Zulaykha*, on fol. 179^b.

7. *Ḥikmat al-Ahrar*, on fol. 219^b.

8. *Ḥikmat al-Ahrar*, on fol. 244^b. This preface is wrongly styled the *dibāḥa* of the *first diwān*, it being different from that in all the other copies. Beginning: *بسم الله الرحمن الرحيم بعد از تمیّن بادای ثنائی جمیل*. It is rather an introduction to the three *diwāns* together.

9. *Ḥikmat al-Ahrar*, with the usual preface of the *first diwān*, beginning: *بسم الله الرحمن الرحيم*, comp. Ouseley 288, No. 22, on fol. 245^b. It corresponds upon the whole to the *first part* of the *first diwān* in Ouseley 288. Beginning of the *ḥikāṣidas*:

زان پیش کرم مداد دهم خام را مدد الله

10. *Ḥikmat al-Ahrar*, that is the *second part* of the *first diwān*, on fol. 264^b. Beginning:

بسم الله الرحمن الرحيم - اعظم اسماء عليهم حكيم

11. *Ḥikmat al-Ahrar*, on fol. 349^b, with a short preface in prose, beginning as in Ouseley 288, No. 36. The *first part* of it contains *ḥikāṣidas*, and goes down to fol. 356^b, beginning: *درین صحیفه الله*; the *second part* contains *ghazals* (on ff. 356^b-399^a), beginning:

اتما الله اله واحد - فهو العائب وهو الشاهد

12. *Ḥikmat al-Ahrar*, with a short preface, on fol. 399^b. Beginning, both of the preface and the poems, the same as in Ouseley 288, No. 37.

13. *Ḥikmat al-Ahrar*, agreeing with Ouseley 288, No. 32, and Elliot 215, No. 28, on fol. 430^b.

14. *Ḥikmat al-Ahrar*, agreeing with Ouseley 288, No. 31, and Elliot 215, No. 29, on fol. 444^b.

15. *Ḥikmat al-Ahrar*, agreeing with Ouseley 288, No. 30, and Elliot 215, No. 30, on fol. 451^b.

16. *Ḥikmat al-Ahrar*, agreeing with Ouseley 288, No. 29, and Elliot 215, No. 31, on fol. 457^b.

17. *Ḥikmat al-Ahrar* (Ouseley 288, No. 33, and Elliot 215, No. 33), on fol. 458^b.

18. *Ḥikmat al-Ahrar* (Ouseley 288, No. 28, and Elliot 215, No. 32), on fol. 465^b.

19. *Ḥikmat al-Ahrar*, on fol. 467^b.

20. *Ḥikmat al-Ahrar*, Jāmi's standard-letters (Ouseley 288, No. 35, and Elliot 215, No. 35), on fol. 492^b.

21. *Ḥikmat al-Ahrar* (Ouseley 288, No. 34, and Elliot 215, No. 34), on fol. 516^b.

All the other works of Jāmi are wanting in this copy, which was written A. H. 979 = A. D. 1571, 1572, at Tabriz; comp. the colophons on ff. 74 and 492. The proper order of ff. 1-32 is: 1-11, 21, 13-20, 12, 22, 30, 24, 28, 26, 27, 25, 29, 23, 31, 32.

Ff. 516, 4 coll., each ll. 25; small Nasta'liq; illuminated frontispieces on ff. 2^a and 3^a, and likewise at the beginning of each book; two vignettes, containing the titles of Jāmi's works, on ff. 1^b and 2^a; size, 13½ in. by 9 in. [FRASER 78.]

897

Haft Aurang-i-Jāmi (هفت اورنگ جامی).

The seven mathnawis of Jāmi; comp. Rieu ii. p. 644^{sq.}; G. Flügel i. p. 564, etc. The same preface on ff. 2^a-4^a as in Fraser 78 at the beginning of the *Silsila al-Zuhbi*, viz.: *حمد الربّ الجلیل من عبد الذلیل و سلام علی حبیب* *فاتح من صحیفه صادق الله*.

1. *Silsila al-Zuhbi*, in three books, the first on fol. 4^b, the second on fol. 53^b, the third on fol. 77^b.

2. *Ḥikmat al-Ahrar*, on fol. 93^b.

3. *Ḥikmat al-Ahrar*, on fol. 110^b.

4. *Ḥikmat al-Ahrar*, on fol. 135^b.

5. *Yusuf* and *Zulaykha*, on fol. 173^b.

6. *Yusuf* and *Zulaykha*, on fol. 228^a.

7. *Ḥikmat al-Ahrar*, on ff. 278^b-309^a.

By a mistake of the binder the first two leaves of this MS. are misplaced; their proper place is between fol. 7 I and 7 II.

This copy was made by Ḥasan Ḥusaini Alkātib Al-shirāzi, and finished the 10th of Rajab, A. H. 955 = A. D. 1548, August 15.

Some Persian tales in metre in the handwriting of Sir W. Ouseley are bound up with it at the end.

Ff. 309, 4 coll., each ll. 19; written in a small, clear Nasta'liq; the first two pages and all the headings are beautifully illuminated, the single columns divided by gold borders; some verses are written over the space of two columns in gold and blue colours; size, 10½ in. by 6½ in. [Ouseley 290.]

898

Another copy of the Haft Anrang.

Contents:

1. سلسلة الذهب, preceded by the author's preface, containing a short account of the contents and metres of the single poems, on the basis of which Sprenger, in his Catalogue, p. 449, wrote his notice on Jāmi's mathnawis, on fol. 2^a, beginning effaced. First book on fol. 3^b, second book on fol. 53^b, third book on fol. 75^a.

2. سلامان و اقبال, on fol. 90^b.

3. تحفة الاحرار, on fol. 105^b.

4. سمعة الابرار, on fol. 128^b.

5. يوسف و زليخا, on fol. 168^b.

6. ليلى و مجنون, on fol. 220^b.

7. خردنامه اسکندر, on fol. 267^b.

Written by Muhammad Kiwām of Shirāz, see No. 895 above. A lacuna after fol. 134.

Ff. 207, 4 coll., each ll. 21; Nasta'liq; sumptuously illuminated throughout, especially on ff. 1^a, 2^a, 3^a, 4^a, 53^a, 54^a, 74^a, 75^a, 89^a, 90^a, 91^a, 105^a, 106^a, 121^a, 122^a, 127^a, 128^a, 128^a, 129^a, 140^a, 140^b, 151^a, 152^a, 152^b, 153^a, 154^a, 161^a, 161^b, 168^a, 169^a, 178^a, 220^a, 221^a, 251^a, 267^a, 268^a, 285^a, and 286^a; all the headings richly adorned, each column surrounded by stripes of gold and other colours; fine pictures on ff. 11^a, 42^a, 64^a, 88^a, 97^a, 117^a, 123^a, 147^a, 153^a, 162^a, 179^a, 182^a, 190^a, 212^a, 226^a, 246^a, 252^a, and 287^a; unfortunately many leaves of this splendid copy at the beginning and end are greatly injured; size, 14½ in. by 9½ in. [ELLIOT 149.]

899

The same.

Contents:

1. سلسلة الذهب, with the preface, on fol. 1^b; first book on fol. 2^a, second book on fol. 51^b, third book on fol. 72^b.

2. سلامان و اقبال, on fol. 87^b.

3. تحفة الاحرار, with the preface, on fol. 102^b.

4. سمعة الابرار, with the preface, on fol. 126^b.

5. ليلى و مجنون, on fol. 165^b.

6. خردنامه اسکندر, on fol. 213^b.

7. يوسف و زليخا, on fol. 241^b.

Fol. 242 is a little injured. No date.

Ff. 200, 4 coll., each ll. 21; Nasta'liq; illuminated frontispieces on ff. 1^a, 51^a, 72^a, and at the beginning of each of the following mathnawis; size, 10½ in. by 6½ in. [FRASER 79.]

900

Khamsa-i-Jāmi (خمسة جامي).

The five mathnawis of Jāmi, see G. Flügel i. p. 565 sq., viz.:

1. تحفة الاحرار, with the preface in prose, on fol. 2^b. Copied in the month Dhū-al-hijjah, A. H. 972 = A. D. 1565, July, by Kamāl-al-din Husayn ibn Jalāl-al-din Maḥmūd.

2. سمعة الابرار, with the short preface in prose, on fol. 30^b, copied by the same scribe at the same time.

3. خردنامه اسکندر, on fol. 76^b, copied by the same in Dhū-al-hijjah, A. H. 971 = A. D. 1564, July, August.

4. ليلى و مجنون, on fol. 112^b, copied by the same in the month Rabi'-al-awwal, A. H. 971 = A. D. 1563, October, November.

5. يوسف و زليخا, on fol. 169^b, copied by the same in the month Dhū-al-hijjah, A. H. 970 = A. D. 1563, July, August.

Ff. 230, 4 coll., each ll. 18; Nasta'liq; illuminated frontispiece at the beginning of each mathnawi; rich ornaments on ff. 2^a, 3^a, 30^a, 31^a, 76^a, 77^a, 112^a, 113^a, 169^a, and 170^a; four stars in gold and various other colours on ff. 1^a, 2^a, 229^a, and 230^a; illuminated headings throughout the first four mathnawis; pictures on ff. 11^a, 19^a, 54^a, 101^a, 159^a, 200^a, 206^a, and 209^a; gilt edges; binding in red and gold; large waterspots here and there; many lines of the inner columns injured at the beginning and end of the MS.; size, 9½ in. by 6 in. [ELLIOT 186.]

901

Four mathnawis of Jāmi.

This copy contains:

1. يوسف و زليخا, on fol. 1^b. Dated in the citadel of Bander Lari, the 24th of Shawwāl (a Friday), A. H. 1049 = A. D. 1640, February 17.

2. سمعة الابرار, with the preface, on fol. 111^b. Dated at the same place by the same scribe, whose name is given here as Muhammad Taki Jāmi, the 15th of Shawwāl, A. H. 1047 = A. D. 1638, March 2.

3. تحفة الاحرار, with the preface, on fol. 193^b. Dated at the same place by the same scribe, the 4th of Sha'ban, A. H. 1048 = A. D. 1638, December 11.

4. سلامان و اقبال, on fol. 243^b. Dated by the same, the 29th of Ramaḍān, A. H. 1048 = A. D. 1639, Feb. 3.

Ff. 276, 2 coll., each ll. 19; Nasta'liq; illuminated frontispiece at the beginning of each mathnawi; many headings omitted; large waterspots; size, 9 in. by 4½ in. [ELLIOT 187.]

902

Three mathnawis of Jāmi.

This copy contains:

1. سلسلة الذهب, the first book on fol. 1^a, the second on fol. 117^b, the third on ff. 166^b-201^b.

2. يوسف و زليخا, on the margin of ff. 11^a-148^a.

3. سلامان و اقبال, on the margin of ff. 149^a-194^a.

There is a colophon on fol. 202^a, but it is incomplete, containing neither the name of the scribe nor the date.

The MS. seems to have been copied at the end of the tenth or eleventh century of the Hijrah.

Ff. 202, 2 coll., each ll. 16; Nasta'liq; with an illuminated frontispiece; size, 9½ in. by 6½ in. [OUSLEY 198.]

903

Another copy of Jāmi's Yūsuf and Zalikhā.

Between ff. 1 and 2 one leaf is wanting. This copy was made by Maḥsūd Kātib, and finished at the end of the second Jumādā, A. H. 961 = A. D. 1554, end of May.

Ff. 189, 2 coll., each ll. 11; small Nasta'liq; the first page is richly illuminated; pictures on ff. 42^b, 78^b, 127^a, and 163^b; size, 7½ in. by 4½ in. [OUSLEY 77.]

904

The same.

There is no date, but it seems to have been copied about the same time as the preceding MS.

Ff. 69-234, 2 coll., each ll. 12; the first four pages are richly illuminated; Nasta'liq; there is one picture on fol. 105^a; size, 8½ in. by 5½ in. [OUSLEY 28.]

905

The same.

This beautiful copy was written by Kīwām of Shirāz, the same who copied Elliot 215 and 149, A. H. 963 = A. D. 1556.

Ff. 173, 2 coll., each ll. 12; very fine Nasta'lik; each column framed by gold stripes; illuminated frontispiece; the first two pages richly adorned; illuminated headings throughout; miniature paintings on ff. 35^b, 71^a, and 111^b; gilt binding; size, 11 in. by 6½ in. [MARSH. 481.]

906

The same.

This excellent copy was written by Nāṣir al-kātib at Samarkand, A. H. 969 = A. D. 1561, 1562. As far as fol. 33^a Arabic words are explained by an interlinear Persian paraphrase, written in red ink.

Ff. 139, 2 coll., each ll. 15; small, but very distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 6½ in. [BODL. 759.]

907

The same.

Another excellent copy, finished by Muḥammad Bākī in the month Ramaḍān, A. H. 974 = A. D. 1567, March, April.

Ff. 149, 2 coll., each ll. 14; Nasta'lik; illuminated frontispiece; bound in brown leather with gold; size, 9½ in. by 6 in. [FRASER. 80.]

908

The same.

This beautiful copy was finished in the month Rabi'-al-thāni, A. H. 977 = A. D. 1569, September, October.

Ff. 154, 2 coll., each ll. 14; excellent Nasta'lik; illuminated frontispiece on fol. 3^a; ff. 3^b and 4^a richly adorned; miniature paintings on ff. 17, 18, 34^b, 95^b, 104^a, 123^a, and 140^b; all the margins covered with arabesques in gold, blue, red, and green; binding with pictures; size, 9½ in. by 6 in. [GRAVE. 1.]

909

The same.

Copied A. H. 982 = A. D. 1574, 1575, by Shaikh Dā'ūd bin Muḥammad. On the intervening leaves, ff. 112^b-122^b, there are written two short series of anonymous ghazals in alphabetical order. Beginning: *ای گل از طبع تو دیدم صفا*.

On fol. 1^a is found the following entry: Liber Guilielmi Laud Archiepi. Cantuar. et Cancellarii Universitatis Oxon. 1633.

Ff. 1-111 and 123-124, 2 centre-columns, ll. 19; Nasta'lik; size, 8½ in. by 5½ in. [LAUD. 216.]

910

The same.

Written at the request of Shirdilkhān Fakhr al-fahāni al-kācārī, and finished the 19th of Rabi'-al-lawwāl, A. H. 1004 = A. D. 1595, November 22.

Ff. 64, 4 coll., each ll. 17; Nasta'lik; illuminated frontispiece; all the headings written in gold; miniature paintings on ff. 11^b, 12^a, 13^b, 17^a, 20^b, 24^b, 27^b, 31^a, 36^b, 37^a, 43^b, 47^a, 56^b, and 59^b; ff. 5 and 6 supplied by another hand; size, 11½ in. by 7½ in. [ELLIOT. 418.]

911

The same.

This copy is not dated, but must be rather old, as there are found both at the beginning and end some seals of Tālib Faḍl-i-Ilāhī, with the date A. H. 1024 = A. D. 1615. A short account of this mathnawī, written in French, on the fly-leaf.

Ff. 170, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in. [SALE. 27.]

912

The same.

This copy is dated the 27th of Šafar, A. H. 1033 = A. D. 1623, December 20.

Ff. 189, 2 coll., each ll. 11; Nasta'lik; size, 7½ in. by 4½ in. [MARSH. 522.]

913

The same.

Copied for Shāhjahān's library in the 4th year of that emperor's reign, A. H. 1040, 1041 = A. D. 1631, 1632, by 'Alī ibn Mir 'Abd-alrahīm, at Akharābād. On the fly-leaves a detailed account of Jāmi's life and works, written by Sir Gore Ouseley (dated Hall Barn Park, December, 1837).

Ff. 175, 2 coll., each ll. 12; large and distinct Nasta'lik; illuminated frontispiece; all the headings written in gold, and ornamented with birds, flowers, etc.; a miniature painting on fol. 65^a; gilt binding; size, 9½ in. by 5½ in. [ELLIOT. 416.]

914

The same.

This copy was transcribed by Marash himself from an eastern one (dated by Hākwirdī of Isfahān, A. H. 1052), in 1643, commenced the 17th of February and finished the 7th of March, A. H. 1052, Dhū-alhijjah, to 1053, Muḥarram. The proper order of the leaves is: 1-18, 23-59, 19, 20, 60-62, 21, 22, 63-123.

Ff. 1-123, 2 coll., each ll. 17; European handwriting; marginal and interlinear explanations of Persian words in Latin, written with pencil, throughout the copy; size, 13 in. by 8 in. [MARSH. 449.]

915

The same.

Copied in the month Rabi'-al-lawwāl, A. H. 94 (1094) = A. D. 1683.

Ff. 175, 2 coll., each ll. 12; clear Nasta'lik; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 39^b, 72^a, and 117^a; gilt binding; size, 8 in. by 5½ in. [HYDE. 10.]

916

The same.

Copied by Muḥammad Ḥusain. No date, probably the eleventh century. On fol. 201^a a seal from A. H. 1132.

Ff. 201-243^b, 4 coll., each ll. 25; small Nasta'lik; illuminated frontispiece and a fine vignette; occasional additions on the margin; size, 11 in. by 6½ in. [ELLIOT. 247.]

917

The same.

Copied A. H. 1180=A. D. 1766, 1767. Many headings left blank. The last leaf but one seriously damaged, almost a fourth of it being torn away.

Ff. 162, 2 coll., each ll. 13; inelegant Nasta'lik; size, 8½ in. by 5½ in. [BONL 523.]

918

The same.

No date. The scribe's name is Sulṭān Muḥammad Nār.

Ff. 57, 4 coll., each ll. 21; small, but very distinct Nasta'lik; illuminated frontispiece and other illuminations throughout; gilt binding; size, 10½ in. by 6½ in. [ELLIOT 417.]

919

The same.

Not dated.

Ff. 151, 2 coll., each ll. 13; Nasta'lik; illuminated frontispiece; miniature paintings on ff. 43^b, 68^a, and 108^a; binding with flowers; size, 7½ in. by 4½ in. [ELLIOT 415.]

920

The same.

No ornaments; no date.

Ff. 139, 2 coll., each ll. 15; Nasta'lik; several pages in the beginning, middle, and end rather injured and effaced; size, 8½ in. by 5 in. [WALKER 48.]

921

A very defective copy of the same.

This copy is incomplete both at the beginning and end; there are besides some lacunas, and several leaves are misplaced.

At the beginning eight leaves are missing; it opens with the bait:

کمال روح اعظم زین چه باشد الخ

corresponding to Marsh. 431, fol. 12^b, l. 3, and closes with the verse:

در آن گریبان بره عنبر خوامی الخ

corresponding to fol. 170^b, l. 6, in the same copy. Lacunas after ff. 6, 40, and 56 (the last corresponding to fol. 82^a, l. 9—fol. 167^b, last line in Marsh. 431). Fol. 38 must be followed by fol. 41, etc.

Ff. 58, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5 in. [LAUD 102.]

922

A fragment of the same.

This fragment, written A. H. 983=A. D. 1575, 1576, extends from the beginning to the bait:

از آن نور سواد دیده دادیم الخ

corresponding to Marsh. 431, fol. 11^a, l. 5.

Margin-column, ff. 8, ll. 26-32; Nasta'lik. [LAUD 301.]

923

Other fragments of the same.

Contents:

Ff. 1^b-3^b, l. 6, agree with Elliot 215, fol. 419^b.

centre-columns, l. 13—margin-column, l. 34 on the same page. Beginning:

بنام آنک نامش حزر جاننامست الخ

Ff. 7^b, l. 3-8^b, l. 5, agree with Elliot 215, fol. 422^a, centre-columns, l. 15—margin-column, l. 6 on the same page. Beginning:

دل فارغ زدر عشق دل نیست الخ

Ff. 8^b, l. 6-15^b, l. 4, agree with Elliot 215, fol. 438^b, centre-columns, l. 16—fol. 439^a, margin-column, l. 44. Beginning:

نماز عشق را گنج سلامت الخ

Written by Shāh Maḥmūd of Nishāpūr, A. H. 962² (1556)=A. D. 1565. The heading on ff. 1^b and 2^a—از یوسف و ربیعاً تمنیف ملک الغفلا ملاً عبد الله الهاتفی—is wrong, as the above-quoted verses undoubtedly prove; besides Hātifi never composed a mathnawi on this subject.

Ff. 1-3^b and 7^b-15^b, 2 coll., each ll. 9; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 13^b and 14^a; large and distinct Nasta'lik, written on brown paper; size, 8½ in. by 5½ in. [ELLIOT 249.]

924

Another copy of Jāmi's La'ilā and Majnūn.

Not dated. There is a seal of Jahāngīrshāh on fol. 1^a, and the year 1635 given as the date when this copy came into Laud's library, on fol. 1^b.

Ff. 132, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 8½ in. by 5 in. [LAUD 223.]

925

Another copy of Jāmi's Khiradnāma-i-Iskandari.

This copy of the خردنامه اسکندری is not dated. Occasionally some interlinear explanations.

Ff. 1-93^b, 2 coll., each ll. 13; Nasta'lik; size, 9½ in. by 5 in. [BODL 500.]

926

Another copy of Jāmi's Silsilat-al-dhahab.

Jāmi's سلسلة الذهب in three books; first book on fol. 1^b, second book on fol. 138^b, third book on fol. 196^b. Half a page is left blank on fol. 65^b. Copied in the month Jumādā-al-awwal, A. H. 976=A. D. 1568, October, November, by 'Alī bin Rājā Mūsawī.

Ff. 236, 2 coll., each ll. 15; small illuminated headings on ff. 138^b and 196^b; Nasta'lik; the original leaves are put into a modern margin; size, 7½ in. by 4 in. [ELLIOT 272.]

927

The same.

First book in Nos. 209, 210, second in No. 211, third in No. 212.

The MS. is copied by Muḥammad Ḥusain Alkātib, and dated A. H. 976=A. D. 1568, 1569.

No. 209, ff. 59; No. 210, ff. 74; No. 211, ff. 51; No. 212, ff. 36; 2 coll., each ll. 17; Nasta'lik; the first two pages of No. 209 are richly illuminated, but very much effaced; also Nos. 211, 212 have beautiful frontispieces, and many other pages are ornamented with flowers; size, 9½ in. by 6 in.

[OUSELEY 209-212.]

928

The same.

First book on fol. 1^b, second book on fol. 63^b, third book on fol. 90^b.

This copy was finished in the month Sha'bān, A. H. 1004 = A. D. 1596, April, by Badr-i-munir ibn Mahmūd of Bukhārā.

Ff. 106, 4 coll., each ll. 17; illuminated frontispiece at the beginning of each book; the first two pages richly adorned; miniature paintings on ff. 67^b, 78^a, 79^a, and 83^a; Nasta'lik; size, 11½ in. by 7½ in. [ELLIOT 337.]

929

The same.

First book on fol. 1^b, second book on fol. 116^a, third book on fol. 164^a. Dated by Diyā-allāh ibn Sayyid Wall-allāh alhusaini, the 5th of Rabi'-alākhar, A. H. 1013 = A. D. 1604, August 31.

Ff. 197, 2 coll., each ll. 18; Nasta'lik; illuminated frontispiece at the beginning of each book; size, 8½ in. by 4½ in. [BODL. 450.]

930

The same.

First book on fol. 1^b, second book on fol. 137^a, third book on fol. 195^a. Not dated. This copy came into Laud's library A. D. 1635 = A. H. 1044, 1045.

Ff. 233, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 10 in. by 6 in. [LAUD 134.]

931

The same.

First book on fol. 1^b, second book on fol. 140^b, third book on fol. 200^b. Not dated, but probably acquired by Archbishop Laud about the same time as the preceding copy.

Ff. 236, 2 coll., each ll. 14; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each book; size, 8½ in. by 5½ in. [LAUD 207.]

932

The same.

First book on fol. 1^b, second book on fol. 97^a, third book on fol. 148^a. Copied by Khān Muḥammad ibn Shaikh 'Abd-almalām, in the fortress of Beker during the month of Muharram, A. H. 1061 = A. D. 1650, December, to 1651, January.

Ff. 179, 2 coll., each ll. 13-17; rather careless Nasta'lik; many leaves seem to have been supplied later by another hand; size, 8½ in. by 4½ in. [WALKER 45.]

933

Another copy of Jāmi's *Tuhfat-alahrār*.

Preface on fol. 106^b. Beginning of the poem on fol. 107^b. It is divided here into twenty makālas (instead of twelve, as in Rieu's and Sprenger's copies). Dated the 12th of Dhū-alqādaḥ, A. H. 1026 = A. D. 1617, November 11.

Ff. 106^b-165^a, 2 coll., each ll. 15; Nasta'lik; size, 7½ in. by 4½ in. [SELLE 41.]

934

The same.

This copy contains, besides the preface, a short epilogue in prose, in which this poem's composition is fixed in A. H. 887 = A. D. 1482, 1483, instead of the usual date, 886. No date.

Ff. 62, 2 coll., each ll. 15; Nasta'lik; size, 7½ in. by 4½ in. [LAUD 59.]

935

The same.

Another copy with the preface. No date.

Ff. 62, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in. [LAUD 196.]

936

The same.

No date; probably the eleventh century of the Hijrah.

Ff. 42-119, 2 coll., each ll. 12; Nasta'lik; size, 6½ in. by 4½ in. [OUSELEY 132.]

937

The same.

Preface on fol. 95^b; beginning of the poem on fol. 96^b. On fol. 95^a it is wrongly styled 'Kanz-alasrār.' No date.

Ff. 95-167, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 6 in. [MARB. 369.]

938

The same.

No date. Some injured leaves are carefully mended.

Ff. 66, 2 coll., each ll. 14; Nasta'lik; ff. 9 and 10 supplied by a more recent hand; illuminated heading; size, 8½ in. by 5½ in. [HEST. 131.]

939

The same.

Beginning of the preface on fol. 1^b; of the poem on fol. 2^b. The initial bait runs thus:

هست صلی سرخوان کریم - بسم الله الرحمن الرحیم

No date. The third leaf is a mere repetition of fol. 2 and a few lines of fol. 4^a. Occasionally some slight injuries.

Ff. 64, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 2½ in. [LYDE 13.]

940

Another copy of Jāmi's *Subḥat-alahrār*.

Preface in prose. Beginning: المنة لله که بخون کر خفتم الع

Beginning of the poem as usual.

Copied at Bukhārā, in the middle of Jumādā-althāni, A. H. 942 = A. D. 1535, December, by Mahmūd ibn Niẓām alshihābi of Harāt.

Ff. 134, 2 coll., each ll. 12; Nasta'lik, on brown paper; illuminated frontispiece on fol. 2^b; ff. 2^b and 3^a with ornaments; two vignettes on ff. 1^b and 2^a; gilt bindings; size, 9½ in. by 6½ in. [ELLIOT 255^b.]

941

The same.

This copy is dated the 11th of Šafar, A. H. 952 = A. D. 1545, April 24th.

On the first page a former possessor, Sāmi, has written his name, *من کتب الفقیر ساهی*; besides his seal, and two other seals with the name 'Abd-alrahīm and 'Abdallāh.

Fl. 98, 2 coll., each ll. 15; Nasta'lik; an illuminated frontispiece; size, 8½ in. by 4½ in. [OUSELEY 17.]

942

The same.

Preface on fol. 1b; beginning of the poem on fol. 2a. Copied A. H. 973 = A. D. 1565, 1566.

Fl. 104, 2 coll., each ll. 15; clear and distinct Nasta'lik, on brown paper; illuminated frontispiece; size, 9½ in. by 6½ in. [FRASER 81.]

943

The same.

No date; it seems to have been copied in the tenth century of the Hijrah.

Fl. 139, 2 coll., each ll. 11; small, but clear Nasta'lik; the first two pages richly illuminated; the headings written in blue ink or gold; size, 4½ in. by 3 in. [OUSELEY 150.]

944

The same.

Another copy, with the preface, dated the 16th of Dhū-alka'dah, A. H. 1026 = A. D. 1617, November 15. It was bought from Nizāmshāh's library, A. H. 1033 = A. D. 1623, 1624.

Fl. 1-103, 2 coll., each ll. 15; distinct Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in. [SELD. 41.]

945

The same.

The preface in prose is here omitted; the last five verses are supplied by Sir W. Ouseley. In many places blanks are left, where the copyist probably found his original illegible. This copy is not dated, but another work, *مغالات خواجهای نقشبند*, written on the margin by the same hand, is dated A. H. 1059 = A. D. 1649, at Patna; see fol. 22a. On the first page is a seal, with Muhammadshāh's name, and the date A. H. 1142 = A. D. 1729, 1730.

Centre-columns, ff. 115, ll. 10, and inner margin, ff. 24a-29b; the first two pages illuminated; size, 11½ in. by 7½ in. [OUSELEY 302.]

946

The same.

No date. Preface on fol. 3b, margin; beginning of the poem on fol. 4a.

Fl. 141, 2 coll., each ll. 12, and a third on the margin, ll. 12; large and very distinct Nasta'lik; two most beautifully embellished title-pages on ff. 2a and 3a; illuminated headings, corners, and other ornaments throughout; two large pictures on ff. 1b and 2a; smaller ones on ff. 27a, 37a, 72a, 82a, 93a, 105a, 120a, 125a, and 136a; the original leaves are put into a modern margin of various colours; size, 10½ in. by 7½ in. [OUSELEY ADD. 23.]

947

Another copy of Jāmi's *first diwān*.

The complete *first diwān* of Jāmi, *دفاعه الشباب*, or the beginning of youth, in an arrangement quite different from that in Ouseley 288 (as well as that in Ouseley 258 and Elliot 60). No subdivision into two parts.

Contents:

A preface, different from that in Ouseley 288, but agreeing with Rieu ii. p. 644, and G. Flügel i. p. 570. Beginning on fol. 1b: *موزون ترین کلامی که غزل سرایان* *الجمین انس و محبت الّٰه*, and containing a dedication of this diwān to Sultān Abū Sa'īd, who ascended the throne A. H. 854 or 855; see fol. 2b, ll. 1 and 2. Jāmi wrote it when he was between forty and fifty years of age; see fol. 4a, l. 2.

Kasidas, tarji'bands, and tarkibbands, on fol. 4b. Beginning the same as in the *second part* in Ouseley 288, No. 22, fol. 512b (comp. Ouseley 74, fol. 1b, and Elliot 60, fol. 138b), viz.:

بسم الله الرحمن الرحيم - اعظم اسماء علم حکیم
But this collection is intermixed with a great number of kasidas from the *first part* of the diwān; for instance, on ff. 6b, 10b, 12b, 13a, 14b, 15b, 17a, 21b, 26b, 28a, 28b, 31a, 31b, 32b, 33a, and 34a.

Ghazals in alphabetical order, on fol. 36a. Beginning:

یا من بدا الّٰه

Tarji'bands, mukatta'āt, rubā'iyyāt, and fards, on fol. 292a. Beginning:

ای بری تو چشم جان روشن الّٰه

agreeing with Ouseley 258, fol. 39b. The mukatta'āt also agree with those in Ouseley 258, but the rubā'is are entirely different. There is a lacuna after fol. 317 (eleven couplets missing according to the following copy).

Dated by Husain Kulī, the last of Rabi'-al-awwal, A. H. 899 = A. D. 1494, January 8.

Fl. 318, 2 coll., each ll. 15; small, but very clear and distinct Nasta'lik; two illuminated frontispieces on ff. 1b and 4a; all the headings throughout alternating from blue to gold and from gold to blue; splendid binding, with flowers; size, 9½ in. by 5½ in. [ELLIOT 61.]

948

The same.

The same *first diwān*, for the greater part arranged in as peculiar a manner as Elliot 61.

Contents:

Preface and dedication, a little incomplete at the beginning, on fol. 1b. The first two and a half lines of the preceding copy are missing here.

Kasidas, tarkibbands, and tarji'āt, on fol. 5a, in order and beginning entirely agreeing with Elliot 61.

Ghazals in the same alphabetical order as in Elliot 61, on fol. 16a. Beginning:

یا من بدا الّٰه

Tarji'bands, mukatta'āt, rubā'is, and fards, on fol. 298b.

This copy was finished by Muhammad bin 'Alī bin

Mas'ūd the 21st of Dhū-alhijjah, A. H. 911 = A. D. 1506, May 15.

Ff. 330, 2 coll., each ll. 11, and a third on the margin, ll. 22; Nasta'lik; illuminations throughout; the first two pages richly adorned; gilt edges; blinding in red and gold; the original leaves are put into a modern margin of green, blue, yellow, and other colours; many pages and lines injured; size, 9 in. by 5½ in. [ELLIOT 62.]

949

The same.

The same *first diwān* in the usual arrangement, divided into two parts, and quite agreeing with Ouseley 288, No. 22, the other Ouseley MSS., and the following copy, Elliot 60.

First part, on ff. 1^b-65^b, containing:

The preface, on fol. 1^b. Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَمَّتْ مَلَأَ الْ

Kasidas, tarji'bands, tarkibbands, mathnawis, etc. Beginning on fol. 5^a: زان پیش که از مداد آتج

Second part, on ff. 66^b-359^b, containing:

Poems of different description, on fol. 66^b, beginning as in Ouseley 288, fol. 512^b.

Ghazals in alphabetical order, on fol. 69^a.

Mukatta'at, on fol. 340^a. Beginning:

زح زرد دار آتج
Rubā'is and three faris, on fol. 345^b. Beginning as in Ouseley 258: سحرانك آتج

This copy was finished on a Friday, in the month Sha'bān, A. H. 985 = A. D. 1577, October, November, by Muhammad 'Alī bin Haidar Kull bin Natr (or Naṣārī) Kull bin Kamāl-aldīn bin 'Alī. A note in Persian, on fol. 359^b, states that this copy contains 360 leaves and 45 "جز".

A note in English gives the name of the former possessor, W. Roebuck, Portsmouth, June 8, 1810. The same date on fol. 1^a.

Ff. 359, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1^b and 66^b; gilt edges; sumptuous blinding in red and gold; size, 9 in. by 6½ in. [ELLIOT 63.]

950

The same.

The same *first diwān*, arranged, like the preceding copy, in two parts.

First part, on ff. 1^b-137^b, containing:

The preface, on fol. 1^b.

Kasidas, tarji'bands, tarkibbands, mathnawis, etc., on fol. 5^b.

Second part, incomplete at the end, on ff. 138^b-352^b, containing:

Poems of different description, on fol. 138^b.

Ghazals in alphabetical order, on fol. 141^a. Beginning:

یا من بدا جمالك آتج
Mukatta'at, on fol. 328^b, incomplete at the end. Beginning:

دلا منشی درین و برانه آتج

Rubā'is, incomplete both at the beginning and end, on fol. 341^a.

There is a lacuna after fol. 340 (corresponding to Ouseley 258, fol. 263^a, l. 1, to fol. 264^b, l. 7).

No date.

Ff. 352, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1^b and 138^a, the first of them rather dirty; blinding, green and gold; gilt edges; size, 9½ in. by 6½ in. [ELLIOT 60.]

951

A portion of the *first diwān*.

Contents:

The preface, on fol. 1^b.

Poems of different forms and contents, on fol. 7^a. Some of the poems have headings, stating the names of the persons to whom they were addressed, or the occasions for which they were composed.

Ghazals, on fol. 56^b, with the heading, ابتداء دیوان, arranged in alphabetical order.

Mukatta'at, on fol. 259^b.

Rubā'iyyāt, on fol. 264^a.

This copy is dated by 'Alawī (Mullā 'Alawī Samar-kandī; see the note on fol. 1^a and on fol. 274^a), A. H. 1045, the 14th of the feast-month (ماه عيد = Ramadān, A. D. 1636, February 21), at Samarkand. Written at the command of امیر طراغی اعنی بندرینک مرزای طعای.

On the first fly-leaf, p. 2, there is an inshā of Ākhund Mullā Yūsuf (هو الانشا من مقولات آخوند ملا یوسف). Beginning: حلال نیست محبت مگر کسانرا که دوستی فیضت برزد آتج

Ff. 274, 2 coll., each ll. 17; Nasta'lik; illuminated frontispiece; size, 10½ in. by 6½ in. [OUSELEY 258.]

952

The same.

This portion of the *first diwān* contains:

The preface, on fol. 1^b. Beginning as in the preceding copy.

Kasidas, tarji'bands, short mathnawis, etc., on fol. 4^b. Beginning:

زان پیش که از مداد آتج

(the same as in the preceding copy, on fol. 7^a).

Ghazals in alphabetical order, except the first six. Beginning of the initial poem, on fol. 56^b:

بسم الله الرحمن الرحيم - اعظم اسمای علم حکیم
agreeing with Ouseley 288, No. 22, etc.

Beginning of the first alphabetical ghazal, on fol. 58^b:

یا من بدا آتج

Some miscellaneous poems, kiṭ'as, and rubā'is, on ff. 263^b-273^a.

Copied A. H. 1083 = A. D. 1672, 1673, by Shams-aldīn ibn Ḥabīb-Allah Kāmfirdzī of Shirāz.

Ff. 1-273, 2 coll., each ll. 18; Nasta'lik; illuminated frontispieces on ff. 1^b and 56^a; size, 9½ in. by 5 in. [OUSELEY ADD. 129.]

S s 2

953

The same.

Contents :

The preface, on fol. 1^b.

Kasidas, etc., on fol. 5^a. Beginning as in the preceding copies.

Tarjībānds and a few short mathnawis, on fol. 40^a. Beginning : ماه معین الله

Ghazals in alphabetical order, except the first six, on fol. 66^b. Beginning, both of the initial and of the first alphabetical ghazal, the same as in the preceding copy.

Rubā'is, on fol. 323^b.

No date.

Ff. 141, 2 coll., each ll. 15; Nasta'liq; illuminated frontispieces on ff. 1^a and 66^a; the first two pages richly adorned; size, 10½ in. by 6½ in. [Bibl. 539.]

954

Another copy of the second part of the first diwān.

This copy of the second part of Jāmi's first diwān bears the heading مدد علی, and begins without a preface :

بسم الله الرحمن الرحيم - اعظم اسماء عليم حكيم

Ghazals, in alphabetical order, on fol. 8^b.

Tarjīfāt, on fol. 187^a.

Mukatta'āt, on fol. 195^b.

This copy contains as conclusion a part of that preface and dedication (to Sultān Abū Sa'id) which is found in Elliot 61 and 62. Beginning :

آن من الشعر للكملة وأن من البیان الله

It corresponds to Elliot 61, fol. 2^a, l. 2, to fol. 4^a, end. The author's name occurs on the last page.

No date; the copy seems to have been made at the end of the tenth century of the Hijrah.

No. 74, ff. 1-106; No. 75, ff. 107-204, 2 coll., each ll. 17; Nasta'liq; the writing is in many places very much effaced; the whole MS. is in a miserable state; size, 7½ in. by 4½ in. [Ouseley 74, 75.]

955

Another copy of Jāmi's second diwān.

The second diwān of Jāmi, واسطه العبد, or the middle of the chain, collected by him from 10,000 baits of scattered poetry, A.H. 884=A.D. 1479, when he was nearly seventy years old. It contains :

Preface in prose, on fol. 1^b. Beginning as in Ouseley 288, No. 36.

Kasidas, on fol. 2^b. Beginning :

دین صحیفه چو آغاز الله

Ghazals in alphabetical order, on fol. 21^a. Beginning :

آما الله واحد - فهو غائب وهو الشاهد

Kiṭ'as, rubā'is, and fards, on fol. 155^b.

No date.

Ff. 168, 2 coll., each ll. 15; clear and distinct Nasta'liq; illuminated frontispiece; size, 10 in. by 6½ in. [Hew. 629.]

956

Short selection of ghazals from Jāmi's diwāns.

Selected ghazals. Beginning :

ترا ای نازنین هر سوز دلها صد سیه بادا الله

Ff. 35-44, 2 coll., each ll. 12; Nasta'liq; size, 7½ in. by 4½ in. [Elliot 167.]

957

Another copy of Jāmi's Nafahāt-aluna.

A good old copy of the نغبات الانس, or biographies of Sūfis. Beginning the same as in Ouseley 288, No. 3 :

للمد لله الذي جعل مرآتي قلوب اوليائه الله

Collated throughout; a great number of marginal glosses and additions, especially in the first half of the MS. No date. The scribe was Dīst Muḥammad bin Yār Muḥammad ibn Darwish Muḥammad.

Ff. 301, ll. 23; illuminated frontispiece; Naskhī; size, 10 in. by 6½ in. [Elliot 284.]

958

The same.

Many marginal glosses and additions. The Nafahāt begin on fol. 10^b. On ff. 14-9^a there is added a complete index. The copy is greatly injured in many places. Conclusion of the work on fol. 455^a; the rest of the leaves (ff. 456-485^a) contains a very detailed and interesting account of Jāmi, both biographical and literary. Beginning :

تبیانا بذكر الملك الاعلى وحيدا لله تبارك و تعالی الله

According to Rieu i. p. 351, this biography was composed by Jāmi's disciple, 'Abd-alghafūr al-Lārī, the same who wrote the نغبات الانس, noticed below in No. 960.

The proper order of ff. 172-178 is: 172, 174, 173, 176, 175, 177, 178.

No date. The scribe was Sayyid Jamāl bin Sayyid Muḥammad.

Ff. 485, ll. 17; Nasta'liq; illuminated frontispiece on fol. 10^a; size, 8½ in. by 5½ in. [Cape. B. 12.]

959

Khulāṣat-alnafahāt (خلاصة النغبات).

An abridgment of Jāmi's Nafahāt-aluna, made A.H. 927=A.D. 1521, by Mahmūd bin Hasan bin Mahmūd al-ḥasanī alāmull (see ff. 1^b, l. 8, 3^b, and 223^b), and enlarged by an account of some Shaikhs of Fārs and Trāk, not mentioned in Jāmi's original work. It is entitled 'Khulāṣat-alnafahāt' (see ff. 3^a and 223^b), and contains 232 biographies, the first of which is that of Abū-alḥashim Sūfī (on fol. 9^b), and the last that of Maulānā Muḥammad Shīrīn Maghribī (on fol. 222^b). Beginning :

للمد لله الذي اشاء بنور تعاليات مدور

الكلاملين واجتماعهم من برتبه الفضل الله

A complete index of the 232 Shaikhs is found on the first four fly-leaves. No date. The scribe was Ḥabīb-

allāh bin 'Azīz bin Ḥasan aljabrāmī aldaīlāmī. On fol. 1^a the following note appears:

انتخاب کتاب نغبات با مبع بعضی از احوال مشایخ
شیراز تحفة الغیر فقیر معین الدین محمد الهاشمی علی
عنه برسم کتابخانه العاصمیت هذابت رتبت معالی منقبت
صاحب نفس قدسی جامع فضائل انسی مرتبی ارباب الکمال
مرّوح حذیقة الفصل و الافعال المشوّرة الوحيد الموحّد
الکامل فی التّرك و التجريد شخشا و شیخ للمسلمین
ابو سعید لازال متروکّا فی مراتب التّوحد و معادّا الی
مدارج التّعمید

and further below:

مما انسلک فی سلك ملک للغیر عمر بن حسین
الرومی للنفی الغیر جعله الدّ من جملة عبادہ الصالحین
وارسله الی اقصی درج الصّالحین آمین

Ff. 224, ll. 14; Naskhi; size, 8 in. by 4½ in.
[Grave 34 (olim 35).]

960

Ḥāshiyā-i-Nafahāt-aluns (حاشیة نغبات الانس).

Persian glosses to the Nafahāt, compiled A.H. 896 = A.D. 1490, 1491, by Jāmi's famous disciple 'Abd-alghafūr of Lār, who died A.H. 912 = A.D. 1506, 1507; comp. H. Khalfā vi, p. 367, No. 13922; Notices et Extraits, xii, p. 313; and Rieu i, p. 350. Beginning: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَ بِهٖ نَسْتَعِیْنُ سِیَاسَ وَ سِتَاسِیْ خَدَایْرَا کِهْ اَکِیْنَهٗ دَل دُوسْتَاں خُود رَا جَلُو کِهْ جَمَال دَات کَرَمِ خُود کَرْدَا نِیْدِ اَلْحَ.

Besides these glosses and Jāmi's life (see above, No. 958) 'Abd-alghafūr wrote a work, entitled *Nafahāt* in *fi Ḥāshiyā* 'Abd-alghafūr wrote a work, entitled *Nafahāt* in *fi Ḥāshiyā* (glosses to Jāmi's commentary on the *Kāfiyah*, comp. G. Flügel i, p. 21, and H. Khalfā v, p. 10), and completed the same poet's commentary on the *Kurān*, which is styled 'Tafsīr-i-Jāmi'; see H. Khalfā ii, p. 357, No. 3249. This copy is not dated, but there are two seals of former owners on fol. 1^a, the first belonging to Muhammad Farrukhiyār (who reigned from A.H. 1124 to 1131), the second to Muhammad Ridā bin Maulānā Ghulām Mhammad bin Maulānā Ahmad bin Maulānā Sulaimān. An account of 'Abd-alghafūr, excerpted from 'Ali bin alḥusain al-kāshif's *Ṣiḥāḥ* (Marsh. 122), the 18th of Jumādā-l-awwal, A.H. 1144 = A.D. 1731, November 18, is also found on the first page, probably written by the second owner, Muhammad Ridā.

Ff. 150, ll. 17; Nasta'liq; size, 9½ in. by 5 in. [Walker 73.]

961

Fragment of another work of the same title, *Ḥāshiyā*, or glosses to the *Nafahāt*, by Muhammad bin Mahmūd Dihdār Fāni, who died A.H. 1016 = A.D. 1607, 1608; comp. A. Sprenger, Catal., p. 393; Rieu

ii, p. 816^a, and the other work by the same author, *Ḥāshiyā*, under 'Sūfiyem'. Beginning: لِلّٰهِ رُبُّ الْعَالَمِیْنَ وَ صَلَی اللّٰهُ عَلَی سَیِّدِ الْاَنْبِیَآءِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَ ذُرِّیَّتِهِ اَجْمَعِیْنَ چَیْنِیْنِ گوید اَلْحَ.

No date. Many slight lacunae. It breaks off with the words . . . ابو جعفر گوید . . .

Ff. 221^b-236^b, ll. 17; Nasta'liq; size, 8½ in. by 5 in.
[Walker 120.]

962

Another copy of Jāmi's *Bahārīstān*.

Beginning: چو مرغ امر دی بالی زآغاز اَلْحَ.

Copied A.H. 926 = A.D. 1520, by Ḥājī Khalīl bin Ḥājī 'Alī.

Ff. 124, ll. 13; Naskhi; size, 7½ in. by 5½ in. [SRLD. 31.]

963

The same.

This splendid copy was finished at Lāhūr, the 23rd (Daiḥādīn) of the month Rāḥman, in the year 39 (1983). Sir Gore Ouseley makes the following statement about it (written on the fly-leaves, A.D. 1817): 'This most curious and beautiful volume, written in the finest Nasta'liq character by the famous scribe Muhammad Ḥusein, who, in consequence of his imitable penmanship, obtained the title of Zerin Kalm, or pen of gold, was transcribed at Lāhūr for the emperor of Hindustan, and finished about 1575 of the Christian era (A.H. 983). No less than sixteen painters of the greatest eminence contributed to the embellishment of this beautiful MS. Five were employed upon the illumination and marginal arabesques, viz. Khezr, Selmān, Mukhlis, Ahmed, and Akhlās; on the hunting scenes and animals, three, viz. Emād, Ḥusein, and Ustād Bābā; on coloured paintings which illustrate the work, five, viz. Miḥṣin, Mādhu, Makund, Basāwan, and Lāl; and on painting the faces in the vignettes and margins, three, viz. Sindās, K'hīm, and Bālehand.'

This MS. came into Shāhjahān's library A.H. 1020, the 8th of Jumādā-l-athnāi (A.D. 1611, August 18; see that emperor's autograph on fol. 1^a), and into Sir Gore Ouseley's A.H. 1215, the 4th of Muḥarram (A.D. 1800, May 28). A second autograph of one of Timur's imperial descendants is also found on fol. 1^a.

Ff. 67, ll. 14; excellent Nasta'liq, written on paper of different colours, embellished with ornaments, drawings, arabesques, etc., in gold; illuminated frontispiece; a vignette on fol. 1^a; beautiful miniature paintings on ff. 9^a, 17^a, 27^a, 29^a, 35^a, and 42^a; binding, red velvet with gilt appendages, both in the middle and at all the corners; size, 11½ in. by 7½ in. [Elliot 254.]

964

The same.

Raudah I, on fol. 3^b; II, on fol. 11^a; III, on fol. 18^a; IV, on fol. 25^b; V, on fol. 33^b; VI, on fol. 45^a; VII, on fol. 59^b; VIII, on fol. 77^b.

No date.

Ff. 1-86, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.
[Ouseley Add. 97.]

اعمال تذهیبی شش است
تعریف و تشدید و تغریف - مد و تمبر -
اطهار و اسرار - معروف و مجهول - تعریف و تعجیم الخ
On the first page two *kitā's* of Šā'ib and two of an anonymous poet. A short note in Turkish at the end.

Ff. 24, ll. 16; small Nasta'liq; size, 6½ in. by 3½ in.
[Ouseley 137.]

975

The same.

Copied A. D. 1797. In the colophon this treatise is by mistake ascribed to Shaikh Sa'di of Shirāz.

Ff. 25-39, ll. 19; Nasta'liq; size, 12½ in. by 9½ in.
[Ouseley Add. 4.]

976

Another copy of Jāmi's Naḥd-alsuḥḥ.

Jāmi's commentary on Ibn 'Arabi's treatise; comp. Ouseley 288, No. 9. Beginning the same:

الحمد لله الذي جعل صفات قلوب ذوى الهمم الخ
This copy was finished the 4th of Jumādā-l-thānī, A. H. 1124 = A. D. 1712, July 9, by Mihrmah bin Zain-al-'ābidin alridāwī. Many marginal glosses and additions.

Ff. 146, ll. 17; Nasta'liq; size, 9½ in. by 5½ in.
[Walker 75.]

977

Diwān-i-Khāki (دوبان خاکی).

The lyrical poems of Kāsimbeg Khāki, probably identical with Maulānā Khāki, who is quoted in the Saftinah (Elliot Coll. 400, No. 21, on fol. 21^a) as contemporary with and a rival of Jāmi. An 'Abdallāh Khāki of Shirāz, who served under the Āk-kuyunlās and died A. H. 902 = A. D. 1496, 1497, is mentioned in Rieu iii, p. 886^a. This diwān contains only ghazals in alphabetical order. Beginning:

هم سفرنا غمت شد دل غم پرور ما
سوی اقلیم جنون گشت غمت رهبر ما

Copied by Ibn Sayyid Ḥasan-al-Ḥusaini.

Ff. 109-177, 2 coll., each ll. 14-16; Nasta'liq; size, 8½ in. by 4½ in.
[Seld. sup. 28.]

978

Selections from Humāyūn's poems (انتخاب اشعار (همایون).

Some ghazals of Amir Humāyūn of Asfarā'in, who died in the village of Arnaak, near Kum, A. H. 902 = A. D. 1496, 1497; comp. A. Sprenger, Catal., p. 20, No. 153, and p. 432; Ātasikāda, Ouseley Add. 183, No. 140, on fol. 40^b. Rieu ii, p. 735^b gives 908 as date of his death (probably a misprint).

Beginning:

مرا از سینه نبود پنبه داغ نهان پیدا
چنانم سوخت داغ او که گردید استخوان پیدا

No date.

Ff. 82-91, 2 coll., each ll. 12; Nasta'liq; size, 7½ in. by 4½ in.
[Elliot 167.]

979

Selections from the diwān of Amir Maḥbūl.

Selected ghazals of Amir Maḥbūl, one of the court-poets of Sultān Husain Baikarā (A. H. 873-911 = A. D. 1468-1506); comp. Makhzan-algharā'ib, Elliot 395, fol. 385^a, No. 2307. Beginning:

شکر خدا که از اثر حسن یار ما
در عاشقی گذشت همه روزگار ما

No date.

Ff. 53^b-60^a, 2 coll., each ll. 12; Nasta'liq; size, 7½ in. by 4½ in.
[Elliot 167.]

980

Selections from Nihānī's ghazals.

Selected ghazals of Nihānī (نهانی), probably the same poetess who is mentioned in A. Sprenger, Catal., p. 11, No. 5, and in Makhzan-algharā'ib, Elliot 395, fol. 463^a, No. 2843, as sister of Sultān Husain Mirzā's wazir Khwājah Afqāl, on ff. 109^a-121^b. Beginning:

برغم دشمنان ای دوست با من کن ملاقاتی
ولاکن با من ایامی بسر بر با من اوقاتی

A musaddas by the same, on ff. 152^a-156^b. Beginning:

آورد بمن قاصد فرخنده پیامی الخ

On fol. 157^b there is added by another hand a ghazal of Hāfiẓ. Beginning:

نو بهارست و در آن گوشه که خوشدل باشی
(Brockhaus, 565.) No date.

Ff. 109^a-121^b and 152^a-156^b, 2 coll., each ll. 12; Nasta'liq; size, 7½ in. by 4½ in.
[Elliot 167.]

981

Diwān-i-Suhaili (دیوان سهیلی).

The lyrical works of Amir Nizām-al-din Ahmad Suhaili, to whom Husain Wā'iz dedicated his celebrated Persian paraphrase of Kalilah and Dimnah, the Anwār-i-Suhaili. He was wazir of Sultān Husain Mirzā, and wrote, besides a Persian and a Turkish diwān, a mathnawī, Lailā and Majnūn, and died A. H. 907 = A. D. 1501, 1502; comp. Ātasikāda, Ouseley Add. 183, No. 39, on fol. 10^b; A. Sprenger, Catal., p. 20, No. 149, pp. 78 and 572; Rieu ii, p. 756.

Contents:

Ghazals in alphabetical order (except the third and fourth rhyming in تو نگاه). Beginning on fol. 1^b:

خوان نوال تست غدی (!) بخش جان ما الخ

The beginning of the second ghazal, مرکز, محیط, is the bait quoted in Sprenger.

Tarj'at, some kit'as, and short mathnawis, on fol. 83^a. Beginning of the first tarj'at:

بیاسای آن ساغر سیم در - که در سیم او لعل دارد مقرر

Rubā'is and mu'ammās (riddles), on fol. 92^a. Beginning:

آفاق سراسر همه وهمیت و خیال

موجود تجز وجود حق هست محال

Not dated. An old MS.; the transcriber was Sulṭān Muḥammad Khāndān.

Ff. 98, 2 coll., each ll. 14; Nasta'liq; illuminated frontispiece; the original leaves are put into a modern margin of various colours, red, yellow, and blue; bound in red velvet; size, 8½ in. by 5½ in. [ELLIOT 102.]

982

Lailā and Majnūn (لیلی و مجنون).

A mathnawī, entitled 'Lailā and Majnūn,' completed the 11th of Ramadān, A. H. 889 = A. D. 1484, October 2; see fol. 97^a, last line, and fol. 97^b, first line:

گشتم چو برین فسانه فیروز

بود از رقصان گذشته ده روز

وز هجرت بهترین عالم

نمده بودی به یازده کم

and dedicated to Sulṭān Ḥusain Mirzā, see fol. 11^b, last line but one. Beginning:

لحمد لواقف الصائرا - الفكر لکشف السرائر

Although the author's name does not occur anywhere, there is no doubt that we have here the very rare Lailā and Majnūn by Amir Suhaili, and this is further corroborated by the fact, that some minor poems of the same Suhaili are found on other margin-columns of this MS. Copied A. H. 991 = A. D. 1583.

Margin-column, ff. 1-98, ll. 22; Nasta'liq. [FRASER 91.]

983

Miscellaneous poetry by Suhaili.

Poetical miscellanies, consisting of a mathnawī-fragment, some ḳaṣidas, ḳiṭ'as, rubā'is, and riddles. The rubā'is and riddles are composed by Suhaili (headed (رباعیات سهیلی), and quite agree with those in Elliot 102. The takhallus in the last ḳiṭ'ah is likewise Suhaili, therefore we believe the whole of these miscellanies belong to him.

Initial bait of the mathnawī-fragment, on fol. 149^b:

وصف یکتای بیعدیل و مثال - بطریق تمام و نوع کمال

Beginning of the first ḳaṣida, on fol. 153^b:

بدار چرخ مشعبد چو در صبح و مسامت نبات کارش از

الوان مختلف پیداست

Rubā'is, on fol. 167^a; the first corresponds to Elliot 102, fol. 94^a, l. 4.

Riddles, on fol. 171^b; the first corresponds to Elliot 102, fol. 97^a, l. 7.

Copied A. H. 991 = A. D. 1583.

Margin-column, ff. 149^b-154^a and 160^a-172^a, ll. 22; centre-column, ff. 171^b and 172^a, ll. 13; Nasta'liq. [FRASER 91.]

984

Selections from Saifi 'Arūḍi's diwān.

Some ghazals by Saifi 'Arūḍi of Bukhārā, the contemporary and friend of Jāmi, and author of the عروضی, who died A. H. 909 = A. D. 1503, 1504, see A. Sprenger, Catal., p. 20, No. 150; Rieu ii. p. 525 sq.; Ātashkade, Ouseley Add. 183, No. 719, on fol. 187^b; and Makhzan-algharā'ib, Elliot 395, No. 991, on fol. 177^a, where a bait, found in one of these ghazals, is quoted. Arrangement alphabetical, commencing with the rhyme-letter م. Beginning:

بد از جان است جانانی که دام

ندای او کنم جانی که دام

No date.

Ff. 9-16^a, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in. [ELLIOT 184.]

985

'Adl u Jaur (عدل و جور).

A mathnawī on moral and ethical matters by Ḳāḍi Ikhtiyār of Turbat, entitled, according to the colophon, 'Justice and Injustice' (عدل و جور). The author, who dedicated his work to Abū-almuẓaffar Shāh Isma'il al-ḥusaini alṣafawī (who reigned A. H. 909-930 = A. D. 1503-1524), was contemporary with Hilālī (put to death A. H. 939), with a mathnawī of whom this poem is bound together. Beginning:

بنام خدا ابتدا میکنم - سر نامه نام خدا میکنم

On fol. 24^a the poet relates, that at the very moment he had finished that part of the poem, viz. the description of the spring بهار, صفت, on fol. 22^b, the Timūrīde Sulṭān Ḥusain Mirzā (who died A. H. 911) sent a most benevolent letter to him, and offered him the prime-minister's office at his court, but he excused himself with: استغنا از مناصب و قطع تعلق از مراتب.

The date of the composition of this mathnawī seems therefore to lie between A. H. 909 and 911 = A. D. 1503 and 1505, 1506.

Copied by 'Alī bin Luṭf-allāh alḥusaini Ma'ād al-sabzwārī, A. H. 967 = A. D. 1559-1560.

Ff. 1-100, 3 coll., each ll. 12, and a third on the margin, ll. 28; Nasta'liq; illuminated frontispiece; size, 9½ in. by 6½ in. [ELLIOT 335.]

986

Diwān-i-Māni (دیوان مانی).

The diwān of Māni of Mashhad; another tradition makes Māzandarān his native country. He was in the service of Muḥammad Muḥsin Mirzā, the son of Sulṭān Ḥusain Mirzā, and was killed by the Uzbeks A. H. 913 = A. D. 1507, 1508. See A. Sprenger, Catal., p. 483; Catalogue des MSS. et Xylographes, p. 396.

Contents:

Four ghazals in praise of God, on fol. 362^b. Beginning:

زهی زبوت تو پیدا بود نشان همه

خدائی از نو بود بنگی از آن همه

Ghazals, on fol. 365^b, arranged alphabetically. Beginning:

ای ز تو شاع گل آموخته رعنائی را
آب درنگ از تو بود گلشن زبائی را
Mukatta'at, rubā'is, mukhammasāt, and mufradāt, on
ff. 402^b-411^a. Beginning:

جنگ در بزم خاص حضرت شاه
ساز من نا نواست میگوید

This copy was finished A. H. 944, in the first Jumādā
= A. D. 1537, October, November.

Ff. 362-411, 2 coll., each ll. 15; small Nasta'liq; without any
ornament, except a flower depicted on the first leaf; size, 7½ in.
by 4½ in. [Ouseley 125.]

987

Bāgh-i-Iram (باغ ارم).

The garden of Iram, a very rare and interesting
mathnawī, containing the story of Bahram and Bihruz,
composed by Hālī, that is, Maulānā Kamāl-aldin Ban-
nā'ī, who uses also the takhalluṣ Hālī in several of his
ghazals. He was the pupil of Muhammad Yahyā bin
'Ubaid-allāh, and died, according to Sāmi, Taqī Kāshī,
etc., in the massacre of Shāh Isma'īl, A. H. 918 = A. D.
1512, 1513; comp. A. Sprenger, Catal. p. 372; Rieu i.
p. 351^b; Mehren, p. 41; Not. et Extr. iv. 289; and
Steward, p. 73. (The Khulāsat-alfakār fixes his death
in A. H. 909, but that is wrong, for Bāhar saw him in 911,
comp. Mémoires de Baler par Pavet de Courteille, i.
p. 406.) The title of the mathnawī occurs on fol. 33^a, l. 2:
نام او شد نهاده باغ ارم - تا که روشن کند چراغ ارم
the mention of the poet's native place, Harāt, on fol.
29^b, l. 9 sq.

Beginning of the poem:

ای وجود تو اصل کل وجود
هستی و بود و خواهی بود

When Hālī or Bannā'ī wrote this work, Jāmi was
already dead; that we learn from the phrase *فدس الله*
sero added to that poet's name, on fol. 58^a, l. 6. Sāmi's
statement, therefore, that the poem was dedicated to
Sultān Ya'kūb, cannot possibly be correct, as the latter
was already dead, A. H. 896 = A. D. 1490, 1491; there
is, moreover, no such dedication found in this copy,
although the Sultān's name is quoted several times.
No date.

Ff. 272, 2 coll., each ll. 15; Nasta'liq; mounted MS.; small
illuminated frontispiece; size, 9 in. by 5 in. [Elliot 253.]

988

Selections from Fidā'i's and Bannā'ī's diwāns (انتخاب
اشعار فدائی و بثنائی).

Some ghazals by Fidā'i (who died A. H. 927 = A. D.
1521; see Rieu ii. fol. 650^b), a son of the celebrated
commentator of Shabistari's Gulshan-i-rāz, Muhammad
bin Yahyā bin 'Alī al-Jilālī allāhijī al-nurbakhshī, with
the takhalluṣ Asiri; comp. also Safinah, Elliot 400,
No. 323, on fol. 117^a, and by Bannā'ī of Harāt, the
author of the preceding mathnawī, باغ ارم.

Beginning of the initial poem (with the wrong
takhalluṣ فدائی instead of فدائی):

بزم اگر بی یوسف خود در چمن باشد مرا
همچو یعقوب از غمش بیت لالزن باشد مرا
No date.

Ff. 101^b-108^a, ll. 12; Nasta'liq; size, 7½ in. by 4½ in.
[Elliot 167.]

989

Mu'nis-alahbāb (مونس الاحباب).

A diwān by Shihāb-aldin 'Abdallāh Alhayāni bin
Shams-aldin Muhammad Marwārid, who died A. H. 922
= A. D. 1516, according to H. Khalifa vi. p. 272. His
name does not appear in the MS., but the title occurs
on fol. 3^a, ll. 5, 6.

Beginning:

ای لطف تو داده شهریاران را تاج
شاهان بنوالت چو گدایان محتاج
از منع تو بگنجش این پنج حواس
وز نظم تو یکرانای این چار مزاج

This collection contains only rubā'is, not arranged
according to any principle; they are addressed to
different persons, princes, dervises, scholars, noblemen,
etc.; some are written for certain special occasions,
for congratulation and condolence; others, on longing
(اشتیاق) and love; the last three, 'on loss and hope-
lessness,' 'complaint on the death of a child,' and 'on hope.'
They are preceded by a preface, on ff. 1-3^a.

Copied by Yūsuf bin Muhammad of Marw, A. H. 920
= A. D. 1514, during the author's lifetime.

Ff. 25, 2 coll., each ll. 12; neatly written in small Nasta'liq;
ornamented on the first three pages; size, 6½ in. by 3½ in.
[Ouseley 123.]

990

Diwān-i-Āṣafī (دیوان آصفی).

The lyrical poems of Khwājah Āṣafī, the son of
Muḥim-aldin Nīmat-allāh, Sultān Abū Sa'id's wazīr.
He was the pupil of Jāmi and the friend of Mir 'Alī
Shir, and died, according to the best authorities, A. H.
923 = A. D. 1517, comp. Rieu ii. p. 651 sq. Other less
trustworthy dates are 920 and 928. Comp. also A.
Sprenger, Catal. p. 310; G. Flügel i. p. 578; W. Pertsch,
p. 74; and the Khulāsat-alfakār, Elliot 181, No. 22,
on fol. 23^b. This diwān contains ghazals in alphabetical
order (on ff. 1-69), and a few kīfās and rubā'is at the
end (on ff. 69^b-72^a). Beginning of the ghazals:

ساز آباد خدایا دل و برانی را
یا مدد مهر بتان هیچ مسامانی را

No date.

Ff. 72, 2 coll., each ll. 15; careless Nasta'liq; size, 10 in. by
5½ in. [Walker 85.]

991

Selections from the same diwān.

Some ghazals by the same Āṣafī, in alphabetical
T t

order, ending with the rhyme-letter *د*. Beginning the same as in the preceding copy.

No date.

Ff. 17^a-24^a, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in. [ELLIOT 134.]

992

Diwān-i-Bābā Fighānī (دیوان بابا فغانی).

The complete works of Bābā Fighānī of Shīrāz, who died A. H. 925 = A. D. 1519; comp. Rieu ii. p. 651; A. Sprenger, Catal., p. 403 sq.; Cat. des MSS. et Xylographes, p. 384; Cat. Codd. Or. Lugd. Batav. ii. p. 122; J. Amner, p. 34; Butkhāna, No. 38. An earlier date of his death is A. H. 922.

Contents:

Kasidas, on fol. 1^b, in the first half (ff. 1^b-26^b) alphabetically arranged, in the second without any order. Beginning:

باز از سمن و گل چمن آراست جهانرا
جان تازه شد از لطف هوا پیر و جوانرا
The bait quoted in Sprenger is not found here.

Ghazals, in alphabetical order, on fol. 40^b. Beginning the same as in Rieu, Sprenger, and Aumer:

ای سر نامده نام تو عفل گرو کشای را آتیه
Nine muḳaṭṭa'āt, on fol. 197^a. Beginning:
حال من و عود مثل آتش است و نی آتیه
Thirty-six rubā'is, on fol. 198^a. Beginning:

در لوح عدم بود نهان نقش وجود آتیه
Sixty-one single baits and couplets, on fol. 201^b. Beginning:

دمی کز تن جدا سازد سرم تیغ جفای او
تن زارم روان در سجدہ افتد بیش پای او

On fol. 9^a there is probably one bait missing before the first; and likewise on fol. 50^a (comp. the next copy, Elliot 45, fol. 119^a, l. 1). Occasionally there are various readings on the margin. There is no colophon on fol. 206^a, but the following date appears on fol. 206^b: Rabi'-alawwal, A. H. 1223 = A. D. 1808, April, May.

Ff. 206, 2 coll., each ll. 14; two illuminated frontispieces on ff. 1^a and 40^a; on ff. 1^b, 2^a, 40^b, and 41^a margin and text are very richly ornamented in gold and various other colours; Nasta'lik; size, 8½ in. by 4½ in. [ELLIOT 49.]

993

The same.

Another copy of the same diwān, but only containing the ghazals, beginning as in the previous copy, but the order, although alphabetical, differs from that in Elliot 49. One hemistich is missing on fol. 168^a, l. 2.

On fol. 214^a are added one kiṭ'ah and thirteen rubā'is; the kiṭ'ah agrees with the first in Elliot 49, حال من آتیه, and the first rubā'i is also identical with the initial one in that copy: در لوح عدم آتیه.

This copy is dated A. H. 1219 = A. D. 1804, 1805.

Ff. 105^a-115^a, 2 coll., each ll. 13; Nasta'lik; size, 9½ in. by 7 in. [ELLIOT 45.]

994

Selections from Fighānī's ghazals (انتخاب اشعار فغانی).

Some ghazals by the same Fighānī. Beginning:

زبس که داشتی ای گل همیشه خار مرا
نماند بیش کسان هیچ اعتبار مرا

No date.

Ff. 91^a-101^a, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4½ in. [ELLIOT 107.]

995

Selections from the diwān of Āhlī.

Some ghazals and a few rubā'is by Āhlī, a Turkish Amir, who died A. H. 927 = A. D. 1521; comp. A. Sprenger, Catal., p. 327; G. Flügel i. p. 578; W. Pertsch, p. 74; Rieu ii. p. 736. Alphabetical order. Beginning:

ای صد خجالت از گل روی تو لاله را آتیه
No date.

Ff. 33^a-48^a, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size, 8½ in. by 5½ in. [ELLIOT 134.]

Hatifa (Nos. 996-1016).

996

Lailā and Majnūn (لایلی و مجنون).

The loves of Lailā and Majnūn, by Jāmī's nephew, 'Abdallāh Ḥatīfī of Jām, who died A. H. 927 = A. D. 1520, 1521; comp. Rieu ii. p. 652; A. Sprenger, Catal., p. 421; Ouseley, Biographical Notices, p. 143; G. Flügel i. p. 581; Cat. Codd. Or. Lugd. Bat. ii. p. 121; W. Pertsch, p. 107, etc.

Edited by Sir W. Jones, Calcutta, 1788.

Beginning:

این نامه که خامه کرد بنیاد
تو قیام قبول روزی باد

Copied A. H. 982 = A. D. 1574, 1575.

Margin-column, ff. 91^b, ll. 12-17, partly two hemistichs, and partly only one in the line; Nasta'lik, by different hands. [LAUD 216.]

997

The same.

Dated the 27th of Sha'bān, A. H. 1033 = A. D. 1624, June 14, by Jāmešid. On the margin of the last page there is written, by another hand, the name of Sayyid 'Umar ibn Sayyid alkhālil (probably a former owner).

Ff. 68, 2 coll., each ll. 15; Nasta'lik; size, 7½ in. by 5½ in. [WALKER 35.]

998

The same.

Dated the 19th of Rajab, A. H. 1038 = A. D. 1629, March 14. Ff. 275 and 276 are inserted in this mathnawī by mistake; they belong to a Hindustāni poem, found in another portion of the same MS. Fol. 274

must be immediately followed by fol. 277, as the catch-word proves. Many leaves injured at the top.

Ff. 225-295, 2 coll., each ll. 13-15; careless and unequal Nasta'lik; size, 8½ in. by 4½ in. [SELD. SUP. 28.]

999

The same.

A very good and correct copy. There is no date, but an entry by Mr. J. Gelden, on fol. 1^a, states that this MS. was presented to him in January, A.D. 1648 = A.H. 1057, Dhū-al-ḥijjah, to 1058, Muḥarram, by Mr. Gilberti North.

Ff. 82, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece, the first two pages richly adorned; miniature paintings on ff. 16^a, 33^b, 47^b, 62^b, and 67^a; size, 8 in. by 5 in. [SELD. 34.]

1000

The same.

This copy was finished the 9th of Jumādā-althāni, A.H. 1077 = A.D. 1666, December 7, at nder. Collated throughout.

Ff. 65, 2 coll., each ll. 16; Nasta'lik; size, 8½ in. by 4½ in. [WALKER 49.]

1001

The same.

This copy was finished the 9th of Rabi'-al-akhar, A.H. 1096 = A.D. 1685, March 15, by Shaikh Jān Muḥammad Sākīn Ḥusain (the rest indistinctly written).

Ff. 68, 2 coll., each ll. 15; Nasta'lik; quite without ornaments; size, 8 in. by 4½ in. [ELLIOT 232.]

1002

The same.

Dated the 17th of Ramaḍān, A.H. 1139 = A.D. 1727, May 8.

Margin-column, ff. 366^a-461^b, ll. 28; Nasta'lik, mixed with Shikaasta; no ornaments. [ELLIOT 122.]

1003

The same.

This copy was finished in Harāt the 26th of Šafar, A.H. 1197 = A.D. 1783, January 31.

Ff. 103, 2 coll., each ll. 10; Nasta'lik; size, 6½ in. by 4½ in. [OUSELEY 126.]

1004

The same.

This copy, a little worm-eaten, has as date only the 9th of Shā'ban (no year is added), by 'Abd-aljalilistar Kāmī of Jahāngirnagar.

Ff. 65, 2 coll., each ll. 15; Nasta'lik; size, 7½ in. by 4½ in. [OUSELEY 89.]

1005

Fragments of Ḥātifi's Lailā and Majnūn.

Fol. 3^b, l. 7 to fol. 5^b, l. 7 agree with Elliot 232, fol. 4^b, l. 4 to fol. 5^b, l. 11. Beginning:

ای تو بتیج بحر سرمد آیی

Fol. 5^b, l. 8 to fol. 7^b, l. 2 agree with Elliot 232, fol. 8^b, l. 1 to fol. 9^a, last line. Beginning:

آن اوج سبهر عرش را بدر آیی

Fol. 25^a, l. 1 to fol. 32^a, last line agree with Elliot 232, fol. 31^b, l. 12 to fol. 35^a, last line. Beginning:

بجایه ناسرا و دلنگ آیی

Written by Shāh Maḥmūd of Nishāpūr, A.H. 96 [1096 = A.D. 1686].

Ff. 3^b-7^b and 25^a-32^a, 2 coll., each ll. 9; large and distinct Nasta'lik on brown paper; pictures on ff. 29^a and 30^a; size, 8½ in. by 5½ in. [ELLIOT 249.]

1006

Timūrnama (تیمورنامه).

The Timūrnama by Ḥātifi, an imitation of Nizāmī's Iskandarnāma, comprising the life and victories of the great Tatar conqueror; comp. Rieu ii. p. 653; A. Sprenger, Catal. p. 421; Cat. des MSS. et Xylographes, p. 381; J. Aumer, p. 34, etc. Beginning:

بنام خدائی که فکر خرد - نیارد که تا کنه او بی برد

This copy was finished in the month Jumādā-althāni, A.H. 934, only seven years after the poet's death (A.D. 1528, February, March), by Kamāl-al-din Ḥusain, the son of Jalāl-al-din Maḥmūd. A full account of Ḥātifi and his Timūrnama is written on the fly-leaves of this copy by Sir Gore Ouseley, on the authority of the Ātashkada and the Haft Iklim.

Ff. 202, 2 coll., each ll. 12; Nasta'lik; miniature paintings on ff. 24^a, 48^a, 74^b, 87^a, 120^b, 139^a, and 150^b; illuminated frontispiece; gilt binding; size, 9½ in. by 5 in. [ELLIOT 403.]

1007

The same.

Dated the 5th of Shawwāl, A.H. 983 = A.D. 1576, January 7.

Two centre-columns, ff. 153, ll. 15; Nasta'lik; illuminated frontispiece; size, 9½ in. by 6½ in. [LAUD 301.]

1008

The same.

Another rather incorrect copy of the Timūrnama. Beginning:

بنام خدائی که فهم و خرد (!)

نیارد که تا کنه آوار برد (!)

No date. Archbishop Laud acquired this MS. A.D. 1633 = A.H. 1042, 1043.

Ff. 149, 2 coll., each ll. 15; Nasta'lik; large waterspots throughout; size, 9½ in. by 6 in. [LAUD 94.]

1009

The same.

This correct and beautiful copy is not dated, but must have been written before A.D. 1635 = A.H. 1044, 1045, the year of its acquisition by Archbishop Laud.

Ff. 166, 2 coll., each ll. 14; illuminated frontispiece; the first two pages adorned with arabesque in blue, gold, and other colours; size, 10½ in. by 6½ in. [LAUD 308.]

1010

The same.

The scribe's name is Sayyid Mūsā bin Sayyid Ya'qūb; it seems to have been written in the eleventh century.

On the first page are seals of former possessors: 'Abdallāh Muḥammad, A. H. 1140 = A. D. 1727, 1728 (the same on the last page), and Ashraf 'Alī, A. H. 1163 = A. D. 1750.

Ff. 156, 2 coll., each ll. 15; on the last two leaves an additional margin-column; small Nasta'liq; illuminated frontispiece; in the first half the headings are written in red ink, afterwards they are omitted; size, 7½ in. by 4 in. [OUSELEY 124]

1011

The same.

Copied A. H. 1105 = A. D. 1693, 1694, by Muḥammad Kāsim of Shirāz.

Two centre-columns, ff. 233, ll. 10; Nasta'liq; illuminated frontispiece; the first two pages beautifully adorned; illuminated headings throughout; miniature paintings on ff. 50^b, 51^a, 89^b, and 90^a; size, 12 in. by 7 in. [FRASER 87.]

1012

The same.

Not dated.

Ff. 118, 2 coll., each ll. 15; small illuminated frontispiece; Nasta'liq; size, 8½ in. by 5 in. [THURSTON 16.]

1013

Khusrau and Shirin (خسرو و شیرین).

A mathnawi, called 'Khusrau and Shirin,' by Hātifi; comp. A. Sprenger, Catal., p. 422; G. Flügel i. p. 581. Beginning:

خداوند بعشقم زندگی ده - بفرم تاج دژ بندگی ند

Copied in Samarkand, A. H. 989 = A. D. 1581, 1582, by Mirak bin Khāwand Muḥammad Shaikh.

Ff. 1-67, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; the first two pages richly embellished; headings in gold and blue; size, 9 in. by 6½ in. [ELLIOT 200.]

1014

The same.

Not dated; tenth century.

Ff. 95, 2 coll., each ll. 11; Nasta'liq; the first two pages are richly illuminated, the headings all written in gold; pictures on ff. 25^a, 36^a, 48^a, 60^a, and 89^a; size, 8½ in. by 5½ in. [OUSELEY 19.]

1015

Fragments of Hātifi's Khusrau and Shirin.

This portion of Hātifi's mathnawi comprises the two following chapters: برآمدن شاهزاده خسرو بظرف شکار (comp. Ouseley 19, fol. 30^b, l. 1, to fol. 33^a, last line) and بفراری نمودن شیرین از دیدن نعلال خسرو (comp. Ouseley 19, fol. 34^a, l. 1, to fol. 37^a, l. 7). Written by Shāh Mahmūd of Nishāpūr, A. H. 96 (= 966 = A. D. 1685).

Ff. 15^b-14^a, 2 coll., each ll. 9; large and distinct Nasta'liq; pictures on ff. 17^b and 18^a; size, 8½ in. by 5½ in. [ELLIOT 249.]

1016

Haft Manzar (هفت منظر).

Haft Manzar, an imitation of Nizāmī's Haft Paikar, by Hātifi. It contains, like its prototype, the history of Bahramgūr; comp. Rieu ii. p. 653; Ouseley, Biogr. Notices, pp. 143-145; A. Sprenger, Catal., p. 422; Cat. des MSS. et Xylographies, p. 383; A. F. Mehren, p. 42; J. Aumer, p. 34 (where it is wrongly called هفت منظر instead of هفت منظر); and Flügel, in Wiener Jahrbücher für Literatur, Band 47; Anzeigeblatt, No. 56. Sir Gore Ouseley's account of Hātifi's life and poetry is written by himself on the fly-leaf of this MS. Beginning:

ای نگارنده صیغه غیب - نام تو صدر صیغه لایب

Dated the 10th of Ramaḍān, A. H. 946 = A. D. 1540, January 19, by Shāh Muḥammad of Nishāpūr.

Ff. 92, 2 coll., each ll. 14; Nasta'liq; small illuminated frontispiece; each column surrounded by gold stripes; all the leaves sprinkled with gold; miniature paintings on ff. 12^a, 17^a, 28^a, 44^a, 58^a, 68^a, 77^a, and 84^a; size, 8½ in. by 5 in. [ELLIOT 161.]

1017

Kāṣida-i-Umidī (قصیده امید).

One kāṣidah by Umidī of Rai, who, according to the Ḥabīb-al-siyar and the Lubb-altawārikh, was murdered A. H. 930 = A. D. 1524; see Rieu iii. p. 1091^a. However, the earlier date of his death, viz. A. H. 925 = A. D. 1519, which is given in all tadhkiras, finds some corroboration from the chronogram, آ از خون ناحی من آ (= 925), quoted by the author of the Khulāṣat-alafkār, Elliot 181, No. 31, on fol. 2^a, who states besides, that the poet was killed in Tahrān by Shāh Nī'mat-allāh, the father of Shāh Kāsim Nūrbakhsh, under Shāh Isma'īl Ṣafawī. According to the Safinah, Elliot 400, No. 47, on fol. 28^a, he was killed in Rai, by Kīwān-al-din.

This kāṣidah is quoted as the first in the Khulāṣat-alafkār, and begins:

زهی طلعت بر فراز رکاب
فرزان چو بر آسمان نجم نائب

No date.

Ff. 1-3, 2 coll., each ll. 12; Nasta'liq; size, 7½ in. by 4½ in. [MARSH 83.]

1018

Selections from the diwān of Ahlī Khurāsāni.

Some ghazals and rubā'is by Ahlī of Khurāsān, who died in Tabriz, A. H. 934 = A. D. 1527, 1528; comp. A. Sprenger, Catal., p. 319; Rieu ii. p. 657^a. Beginning:

دو چشم فرس آن منزل که ساری جلوه گاه آنجا آتج

No date.

Ff. 122^a-151^b, 2 coll., each ll. 12; Nasta'liq; size, 7½ in. by 4½ in. [ELLIOT 167.]

Hilālī (Nos. 1019-1026).

1019

Diwān-i-Hilālī (دیوان هلالی).

The lyrical poems of Maulānā Badr-al-dīn Hilālī, who was born at Astarābād and put to death at Harāt, A. H. 939 = A. D. 1532, 1533; comp. Rieu ii. p. 656; A. Sprenger, Catal., p. 426; J. Aumer, p. 35; G. Flügel i. pp. 563 and 578 sq. Lithographed at Lucknow, A. H. 1263, and Cawnpore, A. H. 1281.

Contents:

Ghazals, in alphabetical order, on fol. 1^b. Beginning:

ای تو (نور) خدا در نظر از روی تو مارا آید

Khāṭas and rubā'is, on fol. 73^a. Beginning:

معتدی عربی کابروی هر دو سراسر

کسی که خاک درش نیست خاک بر سر او

This copy is dated the 2nd of Rabi'-al-awwal, A. H. 1064 = A. D. 1654, January 21.

Ff. 77, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5½ in. [WALKER 62.]

1020

Selections from the same diwān.

Selected ghazals from Hilālī's diwān. Beginning:

جان خوشست اما نمی خواهم که جان گویم ترا

بلکه از جان حوشری خواهم که آن گویم ترا

No date.

Ff. 60^b-75^a, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4½ in. [ELLIOT 167.]

1021

Shorter selections from the same.

Ghazals, in alphabetical order. Beginning:

زآب چشم من گل شد براء عشق منزله

ندانم تا چه کلهها بشکند آخرازمین کله

Corresponding to the second ghazal in Walker 62.

Ff. 1^a-5^b, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; binding with flowers; size, 8½ in. by 5½ in. [ELLIOT 134.]

1022

Shāh-u-Gadā (شاه و گدا).

Shāh-u-Gadā (the king and the beggar), also called Shāh-u-Darwish (king and dervish), a mystical Nasta'li, by the same Hilālī; see Rieu ii. p. 656; A. Sprenger, Catal., p. 427; Cat. Codd. Or. Lugd. Bat. ii. p. 122; Cat. des MSS. et Xyll., p. 389; J. Aumer, p. 35.

Beginning:

ای وجود تو اصل هر موجود - هستی و نبوده و خواهی بود

This poem is translated into German verse by H. Ethé, *Morgenländische Studien*, Leipzig, 1870, pp. 197-282; comp. also Ethé, 'Ueber persische Tenzonen' in 'Abhandlungen des fünften internationalen

Orientalisten-Congresses,' Berlin, 1882, vol. ii. pp. 130-135. Dr. Rieu's condemnation of the objectionable nature of its subject is altogether refuted by the unmistakable allegorical character of the poem, as the above-mentioned translation proves; comp. the preface to Ethé's *Morgenländische Studien*, p. viii, and the translation, p. 278, note 206 sq.

Dated the 2nd Rabi', A. H. 947, eight years after the author's death = A. D. 1540, August. Copied by Amir-Khwānd, who is not to be identified with the famous historian of this name, who died A. H. 903.

Ff. 189-246, 2 coll., each ll. 12; Nasta'lik; the paper is sprinkled with gold; on the first page an illuminated frontispiece; the headings are written in red and blue ink; size, 7½ in. by 4½ in. [OAKLEY 88.]

1023

The same.

The same mathnawi in a much shorter redaction, only comprising about 900 baits. Copied A. H. 989 = A. D. 1581, by Khāsim.

Ff. 104^b-138^a, 2 coll., each ll. 14; small Nasta'lik; illuminated frontispiece; size, 6½ in. by 4 in. [BODL. 413.]

1024

The same.

Not dated.

Ff. 38, 2 coll., each ll. 16; Nasta'lik; size, 8 in. by 4½ in. [GRAVE 12.]

1025

A fragment of the same.

This fragment (wrongly styled by the transcriber on fol. 32^b: سلطان محمود و اباز) comprises two chapters of the mathnawi, agreeing with Ouseley 88, fol. 197^b, l. 11 to fol. 201^a, l. 4 (Ethé, *Morgenländische Studien*, p. 211, ver. 200 to p. 216, ver. 277). Beginning:

سخن آری این حدیث کهن

اینچنین می کند بیان سخن

Written by Shāh Maḥmūd of Nishāpūr, A. H. 96 (1596 = A. D. 1685).

Ff. 32^b-38^a, 2 coll., each ll. 9; large and distinct Nasta'lik; pictures on ff. 34^b and 35^a; size, 8½ in. by 5½ in. [ELLIOT 249.]

1026

Sifāt-al-āshīkīn (صفات العاشقین).

Another mathnawi of ethical contents by the same Hilālī (comp. A. Sprenger, Catal., p. 427; G. Flügel i. p. 580; Cat. des MSS. et Xyll., p. 390), incomplete at the beginning, with a lacuna after fol. 105. One or two leaves seem to be missing. The first eight baits, which are found in this copy, are concerning the praise of God; the first of them runs thus:

درست آنبا ولی سفتن خیالست

دین معنی سخن گفتن محالست

For the real beginning of the poem we refer to Sprenger and Flügel. Our copy, however, is not like Sprenger's, divided into ten makālas, but into twenty

bāb, viz.: 1. در صفت عشق; 2. در صدق; 3. در ولایت; 4. در همت; 5. در سخاوت; 6. wanting; 7. در خلق; 8. از بابسته; 9. در ادب; 10. در تواضع; 11. در احسان; 12. در حجاب بودن و از نا بابسته اجتناب نمودن; 13. در قناعت; 14. در توکل; 15. در شکرگشت; 16. در کم خوابی; 17. در کم گفتن; 18. در توحید خداوند; 19. در عزت; 20. در عزت. Poet's name and title occur in the conclusion. Copied A. H. 967 = A. D. 1559, 1560.

Ff. 101-121, 2 colls, each ll. 14, and a third on the margin, ll. 30; Nasta'liq; size, 9½ in. by 6½ in. [Elliott 335.]

1027

کَلِّیَّاتِ اهْلِ شِیرَازِی (Kulliyât-i Ahli Shirâzi).

The complete poetical works of Ahli of Shirâz, who died A. H. 942 = A. D. 1535, 1536; comp. Rieu ii. p. 657 sq.; A. Sprenger, Catal., p. 320 sq.; G. Flügel i. p. 585; Cat. des MSS. et Xylographes, p. 391; Bland's Century, vii; and Erdmann, in Zeitschrift der D. M. G. xv. p. 775 sq.

Contents:

1. *lawful sorcery*, a mathnawi which has a double rhyme (the second of which consists always of words with the same letters but with different meanings), and can be read in two different metres, in imitation of Kâtibi's *مجموع البحرین*.

Beginning of the preface in prose (دربابۀ شعر حلال), on fol. 1^b:
حمد بی حد و نثای نا محدود الی

Beginning of the mathnawi, on fol. 2^a:

ای همه عالم بر تو بی شکوه

رفت خاک در تو پیش کوه

2. *the candle and the moth*, another mathnawi, composed A. H. 894 = A. D. 1489, on fol. 11^b. Beginning:

بنام آنکه مارا از عنایت - دمد برونه شمع هدایت

3. *book of poems*, on fol. 29^b. Beginning:

الهی بسر دفتر حکمت اللہ - بنی آدم آئینه قدرت اللہ
At the end some elegies, here wrongly styled *مزمعہ* instead of *مرثیہ*, and a few *mukhamasât*.

4. *on fol. 75^b, margin*. Beginning:

ایدل زخود بهیر که کردی خلاص از آنک

تا زنده مقید این دام ماند

5. *with a preface in prose (entitled مولانا اهلی)*, on fol. 81^b, margin. Beginning:

از حمد و نثای جان آفرین الی
Beginning of the poem likewise on fol. 81^b, margin:

ساقی قدحی که کار سزاست خدا الی

The whole *Sākīnāma* consists of *rubā'is*, each beginning with the word *ساقی*.

6. *(written by the poet for a pack of cards,*

see Rieu and Sprenger, loc. cit.), with a preface in prose (دربابۀ رباعیات), on fol. 86^a, margin. Beginning: *بسم اللہ تمیّننا بذکره الاعلیٰ پوشیده نماند بر* *ارباب صورت و معنی که این بنده کم بغضات اهلی شیرازی* *الغ*.

Beginning of the *rubā'is*, on fol. 86^b, margin:

ای سرو سهی خاک رخت وقت خرام الی

7. *in alphabetical order, with a few fards and a short mathnawi, at the end*, on fol. 111^b. Beginning:

ای حیرت صفات تو بند زبان ما

انگشت حیرتست زبان در دهان ما

At the end of this part there is written, by mistake, *تمام شد کَلِّیَّاتِ مولانا اهلی شیرازی*; dated by Muḥammad Mu'min, A. H. 1031 = A. D. 1621, 1622.

8. *قصیدۀ مصنوع در مدح امیر علیشیر*. 8. *a most artificial kāsīdah in honour of Mir 'Alīshir* (in Elliott 202 this very *kāsīdah* is wrongly stated to be a *panegyric* on Sulṭān Ya'qūb), with a preface (*مصنوع*) *Beginning of the preface*, on fol. 277^b:

حمدی از حد افزون و سپاسی از قیاس بیرون
سزاوار مانع بچگون که بکلك منافع الی

Beginning of the *kāsīdah*, on fol. 278^b:

نسیم کاکل مشکین کراست چون تو نگار الی

This *kāsīdah* is written in about the same manner of *taushih* as Badr-al-din of Jāzām's 'keys of speech' in the *Dakā'ik-alashār*, Elliott 37, fol. 75^a. There are four different subtilties in it, viz:

a. All the words of two and two, or three and three baits, written in red ink, form together a new mathnawi-bait, and every bait of this kind represents a different metre and a different trope; for instance, from the first two baits of the *kāsīdah*:

نسیم کاکل مشکین کراست چون تو نگار

شمیم سنبلیل پر چین کراست مشک تَنار

شمیم خیزد از آهو دلِ نه زین خوشتر

نسیم گل وز آما چنین نه عَتر بار

there is developed the following mathnawi-bait:

نسیم کاکل مشکین کرا خیزد ازین خوشتر

شمیم سنبلیل پر چین کرا ریزد چنین عَتر

At the end there springs also from some single baits a single hemistich by *taushih*.

b. All the first letters of the baits connected into words give the following *kit'āh*:

نشان فصل بنام کیمیت طغرایشی

که سالهای بسی دیر باد و خواهد بود

همیشه خاتم اقبال و خطبۀ دولت

بنام میر علیشیر باد و خواهد بود

c. and d. From the *حشو* of all the first hemistichs together, and of all the second ones also, two *kit'as* arise, each containing eight baits. Beginning of the first, *ملک ملکت سخن که نغلتست*; beginning of the second, *سر در ملک کرم حاکم دهر*.

9. *تمیّد، مصنوع ثانی در مدح یعقوب بادشاہ*, another artificial *kaşidâh* in praise of Sultân Ya'kûb (not of Mir 'Alîshir, as by mistake is written in Elliot 202), with a preface in prose (*مصنوع ثانی*). Beginning of the preface on fol. 292^b: *بعد از حمد و سپاس بیغیاس الی*.

Beginning of the *kaşidâh*, on fol. 293^b:

هوای چیت کوبت نسیم عنبر بار
فدای بکھت موبت شمیم مشک تار

There are eight subtilties in it, viz. a. and b. Like the first two in the preceding *kaşidâh*. c. The baits *ایک* of seven baits. d. By *tanabih* there springs from this *ghazal* a new *rubâ'i*, which can be read both in Arabic and in Persian. e. and f. Like the last two in the preceding *kaşidâh*; in the first *kit'ah* there is found no *alif*, in the second no diacritical point. g. and h. From those *kit'as* arise by a new *حشو* two new *rubâ'is*, the first containing the word *لطف*, and the second the word *کرم* in every hemistich.

10. *تمیّد، مصنوع سیم*, a third artificial *kaşidâh* in honour of the Sultân Shâh Isma'il Şafawî (as Elliot 202 states; here the heading is omitted), with a preface in prose. Beginning of the preface on fol. 308^b: *حمد و سپاس بیغیاس مانعی را الی*.

Beginning of the *kaşidâh*, on fol. 309^b:

هوای گلشن کوبت نسیم باد بهار
گدای خرمن موبت شمیم مشک تار

There are again eight subtilties in this poem, agreeing with those in the second *kaşidâh*, except in d, where, instead of a *rubâ'i*, a single bait comes out. In e. no diacritical point; in f. no *alif* is found; in g. every hemistich contains the word *علی*; in h. every one the word *هنر*. Not dated.

Ff. 323, 2 coll., each ll. 15, and a third on the margin, ll. 28; small, but distinct *Nasta'lik*; illuminated frontispieces on ff. 1^a, 11^b, 29^a, 111^b, and 277^b; ff. 1^a, 2^a, 11^b, 12^a, 29^a, 30^a, 111^b, 112^a, 277^a, and 278^a are besides apertly adorned; a small illuminated heading on fol. 278^a; size, 11½ in. by 7½ in. [FRASER 76.]

1028

Another defective copy of the same.

This copy of Ahli Shirâzi's *Kulliyât* contains:

1. *کتاب سحر حلال*, with the preface, on fol. 1^b.
2. *کتاب شمع و پروانه*, on fol. 13^a.
3. *قصائد*, on fol. 33^b, margin. One *mukhammas* at the end.
4. *مغنیات و تاریخات*, on fol. 89^b.
5. *ساقی نامه*, on fol. 96^b, with the preface; this part

is incomplete at the end in consequence of a large lacuna after fol. 102 (corresponding to Fraser 76, fol. 86^a centre, l. 10 to fol. 109^b).

6. *رباعیات*, on fol. 103^a, very defective; only a few are left here.

7. *غزلیات*, on fol. 103^b, also defective; there is another lacuna after fol. 202.

Some riddles (*معصیات*) at the end, on ff. 305^a-308^a.

8. *تمیّد، مصنوع* (the first in honour of Mir 'Alîshir), with the preface, on fol. 308^b.

9. *تمیّد، مصنوع ثانی* (the second in honour of Sultân Ya'kûb), with the preface, on fol. 323^b.

10. *تمیّد، مصنوع سیم* (the third in honour of Shâh Isma'il), with the preface, on fol. 339^b.
Not dated.

Ff. 354, 2 coll., each ll. 18, and a third on the margin, ll. 12 (from fol. 308^a down to the end there are partly two columns, and partly only one); *Nasta'lik*; illuminated frontispieces on ff. 1^a, 89^a, 96^a, 101^a, and 308^a; smaller illuminated headings on ff. 13^a, 33^a, 309^a, 323^a, 324^a, 339^a, and 340^a; ff. 1^a, 2^a, 89^a, 90^a, 66^a, 97^a, 103^a, 104^a, 308^a, and 309^a sumptuously embellished; size, 11 in. by 6½ in. [ELLIOT 202.]

1029

Diwân-i-Miram Siyâh (دیوان میرم سیاه).

The lyrical poems of Miram Siyâh of Kazwîn, with the *takhallûs Pir*. According to Wâlih (Elliot 402, fol. 335^a) he was a pupil of 'Alîshâh Abdâl, and according to the Safinah (Elliot 400, No. 13) he began to flourish under Sultân Husain Baikara. From a copy of Miram Siyâh's correspondence, the *Diwân* is in the India Office Library, No. 1743, we learn that the author was still alive in Humâyûn's reign, at any rate in the beginning of it, as there are several letters addressed to that emperor, besides those written to Bâlar, Shâh Isma'il, etc.

In a note on the fly-leaf of this copy there occurs as date the 17th of Rajab, A. H. 1084 = A. D. 1673, Oct. 28.

Contents:

Ghazals, in alphabetical order, on fol. 1^b. Beginning:

نسیم کسا معی مالم چنین هر لحظه بر کله
که تا سازم چراغ دیده روشن از در دله

Kit'as and *rubâ'is*, on fol. 41^a. Beginning:

دلی دارم از اشتیاق رخت - لبالب زامیّد و خالی نسیم

Ff. 1-51, 2 coll., each ll. 15; *Nasta'lik*; size, 7 in. by 3½ in. [FRASER 70.]

1030

Diwân-i-Haidar (دیوان حیدر).

The lyrical poems of Haidar-i-Kalûj of Harât, who flourished in the first half of the reign of Shâh Tah-mâsp (A. H. 930-984), and died, according to the *Âtash-kada* (Ouseley Add. 183, No. 292), A. H. 959 = A. D. 1552; comp. Rieu ii. p. 736^a; A. Sprenger, Catal. pp. 74 and 423, and a short extract from his *diwân* in J. Aumer, p. 22, l. 3.

Contents:

Ghazals, in alphabetical order, on fol. 1^b. Beginning:

ای در دو جهان دولت و صلت موس ما الی

This friend was obviously Mushfikl of Bukhārā (see below, No. 1044). He wrote this allegorical mathnawī in the space of one week—the story of the rivalry between *عقل* (reason), *دولت* (wealth), and *بخت* (fortune), who vie with one another in rendering a poor ignorant peasant happy. Reason carries the day, and makes the peasant emperor of China. Beginning:

ای کنای تو صیقل دلها
ای عطای تو حل مشکلهای

No date.

Ff. 41, 3 coll., each ll. 12; Nasta'liq; illuminated but rather effaced frontispiece; size, 7½ in. by 4½ in. [ELLIOT 139.]

1037

Diwān-i-Rahā'ī (دیوان رهایی).

The diwān, or complete poetical works of Shaikh or Maulānā Rahā'ī, who came to India under Akbar, and died after A. H. 982 = A. D. 1574, 1575; comp. Makhzan-algharā'ib, Elliot Coll. 395, No. 833. In A. Sprenger's Catal., p. 49, l. 36, his death is fixed in A. H. 980, but that this is a mistake we learn from the date of his second mathnawī, which was written by him in A. H. 982. Some of the ghazals, quoted in the Makhzan, are found in this diwān, for instance, *من جو اشک ز چشم من جو اشک*, on fol. 14^a, l. 7, and *جفا همین*, on fol. 21^b, l. 19. The Nafā'is-alma'āthir call our poet Sa'd-aldin Khawfī; the Makhzan says, *وی از نابارشین زین الدین خاوی*; and in the diwān itself, on ff. 32^a and 145^a, the name is given, as far as we can decipher it, as *شیخ سعد الله ابن شیخ*; but in other places of the same, for instance, on fol. 94^a, he is simply styled *رهای*. Comp. Blochmann, *Ā'in-i-Akbari*, vol. i. p. 592, Calcutta, 1873.

Contents of this copy:

Ghazals in alphabetical order, with some rubā'is at the end. Beginning on fol. 1^b:

ای نور تو از چهره اشیا همه پیدا
آکینه رخسار تو شد صورت اشیا

The rubā'is begin on fol. 31^a, thus:

ای نام تو دیباچه هر بدوائی
وی حسن تو نوباره هر بستانای

Composed A. H. 945, according to the chronogram in the following line:

جو خواهی که تأویح موزون بدانی
به بین قدر دیوان شعر رهای

The chronogram is *قدر دیوان شعر* (A. H. 945 = A. D. 1538, 1539).

Kāshidas, on ff. 32^b-36^b, 130^a-137^b, and 94^a. Beginning:

بسم الله الرحمن الرحيم - میل کتب دیده دینو رحیم

The right order of the leaves from fol. 36 to fol. 145 is as follows: 36, 130-137, 94-129, 138, 141-145, 37-75, 139-140, 76-93.

Another collection of minor poems, ghazals, *kiṭās*, *tarjīz* bands, and rubā'is, on ff. 94^b-129^b, 138, and 141^a.

145^b, defective in the middle in consequence of a lacuna after fol. 123. As far as fol. 123 the arrangement is alphabetical. Beginning:

اولیت نیست کس را جز خدا - زانست نامش اول مرا ابتدا

A mathnawī in imitation of Nizāmī's *مجنون*, and of the same contents, on fol. 37^b. Beginning:

ای نام تو اول هر آغاز - هر بسته دری شود بانی باز

Another mathnawī of ethical and mystical contents, in the manner of Sa'dī's *Būstān*, on ff. 67^b-75^b, 139^a-140^b, and 76^a-93^a, entitled, according to the last bait: *ذوق نعیم که بعنوان رسید - شکر خدا را که بایان رسید* (ذوق نعیم). It contains twenty *makālas* (for instance, *در وجود مطلق*, *در مقام صبر*, *آفرینش آدم* (پادشاهی, etc.), every one illustrated by one *hiḳāyah*. The first bait is the same as that of the initial *ḳāshidāh*, *بسم الله الع*.

The second bait runs thus:

مطلع خورشید جمال ازل - آگنه چهره دین و دول
Composed A. H. 982; see the last bait but one:

کار بسالشی که سراپایم یافت
نهدم و هشتاد دو اتمام یافت

Both mathnawīs are dedicated to the emperor Akbar. No date.

Ff. 145, 4 coll., each ll. 23; small Nasta'liq; many leaves greatly injured; illuminated frontispieces on ff. 1^b, 32^b, 37^b, 67^a, and 94^a; gilt edges; binding, green and gold; size, 9½ in. by 6½ in. [ELLIOT 218.]

1038

Fragment or last portion of a mathnawī, a kind of *Sāfinamā* by an anonymous author, copied A. H. 990 = A. D. 1582. It came into Laud's library in 1640, and he has given to it on the fly-leaf the general title 'Persica quemadmodum monita ac gnomae.' It opens with a second hemistich:

جس نشین حرم خویش باشی

and closes thus:

پای بدامن کشی و سر بجیب
تن بشهادت دهی و دل بغیب

Ff. 6, ll. 6; ornamental Naḳḳhī; every line surrounded by little blue stars and a small stripe of gold; all the margins in various glowing colours; size, 9½ in. by 5½ in. [LAUD 211.]

1039

Farhād and Shirin (فرهاد و شیرین).

Farhād and Shirin, a mathnawī by Mullā Wahshi Bāfīkī, who died A. H. 991 or 992 = A. D. 1583 or 1584. See Rieu ii. p. 663; A. Sprenger, Catal., p. 586, etc. Beginning:

الهی سینه ده آتش افروز
در آن سینه دل وان همه سوز

All the headings are omitted.

U u

It was lithographed in Calcutta A. H. 1249, and in Bombay A. H. 1265.

Copied A. H. 995 (three or four years after the poet's death)=A. D. 1587.

Ff. 35, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 6½ in. by 3½ in. [ELLIOT 128.]

1040

The same.

Another, but much shorter copy of the same mathnawī, dated the 10th of Ramaḍān, A. H. 1097 = A. D. 1686, July 31.

Ff. 32⁵-33⁸, 2 coll., each ll. 15; Nasta'liq; size, 9 in. by 4½ in. [ELLIOT 258.]

1041

The same.

Dated A. H. 1225, the 6th of Rajab = A. D. 1810, August 7. In 1811 it was purchased by Sir W. Ouseley in Shirāz.

Ff. 68, 2 coll., each ll. 8; Nasta'liq; illuminated; size, 4½ in. by 2½ in. [OUSELEY 147.]

1042

The same.

The last eight baits of the preceding copy are wanting here. No date.

Ff. 123⁵-155⁶, 2 coll., each ll. 17; Shikasta; size, 7 in. by 3½ in. [FRASER 70.]

1043

Musaddas-i-Mullā Wahshī (مستس مکه وحشی).

A tarji'band in the form of a musaddas, by the same Wahshī Bāfiqī. Beginning:

دوستان شرح پدشاهی من گوش کنید آتج

Not dated.

Ff. 120⁴-123⁵, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; on fol. 120⁴ one line torn away; size, 5½ in. by 3½ in. [ELLIOT 252.]

1044

Diwān-i-Mushfikī (دیوان مشفق).

Lyrical poems of Maulānā Mushfikī of Bukhārā, who came twice to India under Akbar, but returned again to Persia; comp. Makhzan-algharā'ib, Elliot 395, No. 2374, and A. Sprenger, Catal., p. 64, first line. His family was of Marw. He was born, according to Blochmann, A'in-i-Akbari, vol. i. p. 583, Calcutta, 1873, A. H. 945 = A. D. 1538, 1539, and died A. H. 994 = A. D. 1586. This diwān contains ghazals in alphabetical order, with four rubā'is at the end. Beginning:

هرچند کعبه شد بی محور گناه ما آتج

The second ghazal,

تا زغم چاک زدم جیب شکبانی را آتج

is quoted at full length in the Makhzan-algharā'ib. This collection represents, according to the colophon, the second diwān of the poet (دیوان دوم مولانا مشفق), and was copied A. H. 985 = A. D. 1577, 1578, that is,

only two years after its collection (983); comp. Blochmann, loc. cit.

Ff. 57, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5 in. [OUSELEY Add. 13.]

1045

Diwān-i-Thana'ī (دیوان ثنائی).

The diwān of Husain Thana'ī of Mashhad, known as Khwājah Husain Thana'ī (see the title in red ink on the first page), or Khwājah Husain Shi'ī, according to H. Khalifa iii. p. 279. He died A. H. 996 = A. D. 1588. See A. Sprenger, Catal., p. 578.

It opens, without a preface, with Kašidas, on fol. 1^b. Beginning:

در روش حسن و ناز هست بسی خوشنما
غمزه بطرز ستم و عشو برنگ جفا

They are arranged alphabetically according to the rhyme-letters. The leaves are misplaced by the binder; their proper order is as follows: ff. 1-38, 93-107, 92, 81, 82, lacuna, 83, 84, 86-91, 80, 39-55.

Ghazals, on fol. 55^b. Beginning:

راندی بخشم از بر خود ای پسر مرا
صد خار حسرتست ازین در چکر مرا

They are arranged alphabetically.

Selected mukatta'at (منتخب مقطعات), on fol. 74^b. Beginning:

شهریارا بخاک درگه تو - که خدایش بیامرد سما
Rubā'is, on ff. 77^b-79^b, 85^{a+b}, and 109^a-113^b. Beginning:

در حالت رقص مهرشان طنان
بهر طلب بوسه بمد عشو و ناز

This copy was finished in Āgra, A. H. 1042, the 25th of Rajab = A. D. 1633, February 5, by Aḥmad bin Faṣlī.

On the last page is a note in very bad scrawling, containing the date, A. H. 1050, and a seal, which seems to have contained 'Ālamgir's name.

Ff. 113, 2 coll., each ll. 14; Nasta'liq; size, 8½ in. by 4½ in. [OUSELEY 22.]

1046

The same.

This copy of Thana'ī's diwān contains:

A preface or preface in prose, on fol. 1^b. Beginning: حمدی که متکلمان سخن گذار فصاحت شعار و نادر گوینان
بلاغت دثار شیرین گفتار آتج. It was composed by the poet himself.

Kašidas in alphabetical order, on ff. 6^b-27^b, 100^a-101^b, and 30^a-83^b (all the leaves being misplaced). Beginning the same as in the preceding copy.

Ghazals, also in alphabetical order, intermixed with a few rubā'is, on ff. 83^b-99^b and 28^a-29^b. Beginning the same as in Ouseley 22.

Mukatta'at, on fol. 102^b. Beginning:

شهریارا بخاک آتج

Rubā'is, on fol. 105^a. Beginning:

ای رفت بنار و تندخوی زبیر
باز آمد با هزار شوخی بسم

agreeing with Ouseley 22, fol. 85^a. No date.

Ff. 116, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 6½ in. by 5½ in. [WALKER 31.]

1047

Extracts from the same diwān.

This shorter copy contains:

The preface, on fol. 81^b.

One *kašīdah*, identical with the initial poem in Ouseley 22, on fol. 86^b. Fol. 88 left blank.

Ghazals in alphabetical order, on fol. 89^b. Beginning:

راندی بغمش آید

Mukāṭṭā't, on fol. 108^b. Beginning:

شهر باران بخاک آید

Rubā'is, on fol. 110^b. Beginning:

فریاد که دیده غرق خون کرد مرا
دل از رُز عقل و دین برون کرد مرا

Comp. Ouseley 22, fol. 110^a.

There is added to these lyrical poems here on ff. 121^b-131^b a portion of Thanā'i's *mathnawī*, the *اسکندر نامه*, here styled *ساقی نامه* (comp. the following copies), here styled *ساقی نامه*. Beginning:

بنام جهان بخش ملک آفرین - سرزیده افراز چرخ برین
Dated the 9th of Rabi' al-awwal, A. H. 1198 = A. D. 1784, February 1, at Shāhjahānābād, by Daulat Singh (دولت سنگه).

Ff. 84^b-131^b, 2 coll., each ll. 14; Nasta'liq; size, 8½ in. by 5½ in. [ELLIOT 280.]

1048

Mathnawī-i-Thanā'i (مثنوی ثنائی).

Thanā'i's *mathnawī*, hero styled Alexander of the great Alexander's heroic deeds. It is dedicated to the emperor Akbar, and quite identical with that which A. Sprenger calls in his Catalogue, p. 579, and *اسکندر* on p. 120. The latter title is given to it also in Takī Kāshī's *tadhkirah* and in the *Hamisha Bahār*. The title '*Iskandar-nāma*' appears, however, in this and likewise in the following copy.

Beginning: بنام جهان بخش جان آفرین آید.

Copied in the month Rabi' al-awwal, A. H. 1108 = A. D. 1696, September, October, according to the colophon: فی شهر ربیع الاول سنۃ الف ثمانیۃ و مانۃ من الهجرة (but at the end of it there is written in red ink 1109 سنۃ). [F. 86^b-121^b, 2 coll., each ll. 15; Shikasta; size, 7 in. by 3½ in. [F. 86^b-121^b].

1049

Another copy of the same *mathnawī*.

Beginning the same. Title: اسکندر نامه. No date.

Ff. 38, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 6½ in. by 3½ in. [WALKER 32.]

1050

Jalāliyyah (جلالیت).

A diwān of sixty-four ghazals, only sixty of which appear in this defective copy, entitled *رسالۃ جلالیت* (because the word *جلال* represents the number sixty-four), and composed by Mullā Muhtasham Kāshī (died A. H. 996 = A. D. 1588); comp. Rieu ii. p. 665; A. Sprenger, Catal., p. 500; G. Flügel i. p. 591. At the request of his friend Hīsābī the author added to this diwān an introduction in prose and aesthetic remarks at the head of every ghazal. Beginning of the preface, on fol. 1^b: بر صمیر آئینه نظر عاشقان صاحب: حال و خاطر تصویر پذیر آید.

Beginning of the first ghazal, on fol. 2^b, l. 12:

نیست لزلان از هوا پر بر سر شاطر جلال
بر سر خورشید عالمسوز می لرزد هلال

No date, the copy being incomplete at the end.

Ff. 37, 2 coll., each ll. 15; Nasta'liq; size, 7½ in. by 4½ in. [BODL. 78.]

1051

Diwān-i-Urfī (دیوان عرفی).

The diwān, or rather a collection of lyrical and epical works, of 'Urfī of Shīrāz, who died A. H. 999 = A. D. 1591 in Lāhūr; see Rieu ii. p. 667; A. Sprenger, Catal., p. 528; G. Flügel i. p. 592; J. Aumer, p. 36; Blochmann, *Ā'in-i-Akbarī*, p. 569.

Contents:

No. 12, *kašīdah*. Beginning as in Rieu:

ای متاع درد در بازار جان انداخته
گوهر هر سود در جیب زیان انداخته

What A. Sprenger gives as the beginning of the diwān, is here the beginning of the second *kašīdah*, viz.: اقبال کرم میگرد از باب هم را آید

They were edited at Lucknow, see Trübner's Record, No. 45, p. 466; and at Calcutta, with a commentary, 1839.

No. 113, ghazals, arranged alphabetically. Beginning:

ای نه فلک خوشه صنع تو دانۃ
وز قمر کبریای تو عرش آشیانۃ

Beginning of the second ghazal (comp. A. Sprenger, p. 529):

تحفه مرهم نگردد سینۃ انکار ما آید

No. 114 contains:

a. Mukāṭṭā't and rubā'is, on ff. 1-28. Beginning:

ای دل رامزن که از عرش - تحفیه نری فرستادی
b. A *mathnawī* (تجسیم الیکبار), in imitation of U 2

Nizāmī's Makhzan-alasrār, see Rieu, loc. cit.), on fol. 30^b. Beginning:

بسم الله الرحمن الرحيم - موج نخست است ز بحر قدیم
c. A large tarjī' in praise of Abū-alfath, on fol. 84^a. Beginning:

آیدم چون در شایق و نغیض الیه
d. A Sūfic treatise in prose (on fol. 87^b), on the faults and defects of the soul, which is frequently addressed asلوب. Beginning: ای نفس
را در وقت بیماری نوشته شده امتداد حرمان گفت و شنو
حاضر از مولد سوی ادب گردیده الیه
The title seems to be 'Shahādāt-Nāma' (شهادت نامه); see fol. 113^b, l. 11.

Not dated; eleventh century.

No. 112, ff. 76; No. 112, ff. 115; No. 114, ff. 184; 2 coll., each ll. 17; small Nasta'lik; on the first page of each volume an illuminated frontispiece; size, 6½ in. by 3½ in. [OUSELEY 112-114.]

1052

Another copy of the same diwān.

Another copy of 'Urfi's lyrical and epical works, containing:

Kasidas, on fol. 1^b. The order not alphabetical, just as in Ouseley 112, but in quite a different arrangement. Beginning the same: ای متاع الیه

Short mathnawīs, on fol. 25^a. Beginning:

سایه او بود که در باغ ناز - بود تماشای گلهای راز
Another series of kasidas, on fol. 66^b, with the same two initial poems as the first part, ای متاع الیه, which are repeated here. All the following ones are different.

Mukatta'āt, on fol. 140^b. Beginning the same as in Ouseley 114:

ای دل رازن الیه
Ghazals, alphabetically arranged, on fol. 154^b. Beginning:

تعلد مرم نگیرد الیه
corresponding to the second ghazal in Ouseley 113.

Rubā'is, on fol. 298^a. Beginning (comp. Ouseley 114, fol. 12^b, l. 1):

یا رب نفسی ده که ثنا پروران
وین نعمه بآهنگ سزا پروران
A mathnawī, on fol. 321^b, probably a sākināma, comp. the first bait:

بما ساقی این تشنگی را بسنج
پس از آرزوی دل ما مرنج

Not dated.

Margin-column, ff. 323, ll. 32; Nasta'lik; most of the lower corners injured. [ELLIOT 113.]

1053

A defective copy of the same.

Contents:

A preface in prose, on fol. 1^b. Beginning:

حمدی که از نهایت شایستگی منزّه الیه

Majma'-alakhbār, beginning as in Ouseley 114. This mathnawī is here incomplete; it breaks off on fol. 69^b, in consequence of a large lacuna.

Farhād and Shīrīn (فرهاد و شیرین), as the metre proves. It opens abruptly on fol. 70^a; comp. on this poem, which is not found in the preceding copies of 'Urfi's works, Rieu ii. p. 667^b, No. IV.

Kasidas, mixed with kit'as, on fol. 87^b. Beginning with the second kasidah of Ouseley 112: اقبال کرم الیه. One leaf is torn away between ff. 87 and 88.

Ghazals, in alphabetical order, on fol. 192^b. Beginning:

تعلد مرم نگیرد الیه
Rubā'is, on fol. 330^a, incomplete at the end.
No date.

Ff. 344, 2 coll., each ll. 12; small, but clear Nasta'lik; illuminated frontispieces and other ornaments on ff. 1^b, 15^b, 87^b, and 192^b; smaller illuminations throughout; size, 7½ in. by 4½ in. [BODL. 762.]

1054

Sharḥ-i-kaṣā'id-i-'Urfi (شرح قصائد عرفی).

The first part of a Persian commentary on 'Urfi's diwān, comprising the first forty kasidas, by Maulānā Abū-albarakāt bin Maulānā 'Abd-almajīd of Multān, with the takhallus Munir, who died before he could complete his work. The Khulāsat-alafkār (Elliot 181, No. 264) fixes his death in A. H. 1054 = A. D. 1644, 1645, and that agrees very well with the date of Munir's and the same author's نوباره (another collection of letters), copies of which are preserved in the India Office Library (Nos. 426 and 537), viz. A. H. 1050 and 1051; comp. also Rieu i. p. 263. According to the preface of this commentary, all the manuscripts of Munir were scattered about after his death, and only twenty-two years later, in the Ramadān, A. H. 1057 (no doubt a mistake for 1075), one of his khādims, passing through the city of Burhānpūr, found these fragments, and edited them after having added an elaborate introduction.

Beginning: فیض آفرینی را سیاس که رشتن جان
سخن را با تا نفس سخن سنجان میبوند کرده الیه

The kasidas are arranged in the same manner as in Ouseley 112, beginning on fol. 5^a, l. 1, with the initial poem: ای متاع الیه.

Another commentary, written about the same time, viz. A. H. 1073, is described in Rieu ii. p. 668.

Not dated.

Ff. 60, ll. 19; Nasta'lik; size, 9 in. by 4½ in. [WALKER 52.]

1055

Mathnawī-i-Shafī'ī (مثنوی شفیعی).

A mathnawī by Shafī'ī, probably Maulānā Shafī'ī of Bukhārā, one of the emperor Akbar's poets; comp. Safinab, Elliot 400, No. 309. Beginning:

شی چون بخت عشاق از سیاهی الیه
No date.

Ff. 11-13, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size, 5½ in. by 3½ in. [ELLIOT 252.]

1058

Diwān-i-Kudrati (دیوان کدتری).

The lyrical poems of Kudrati, who seems to be identical with Kudrati of Yazd, who came to India under Akbar; comp. Makhzan-algharā'ib, Elliot 395, No. 2077, although the baits quoted in that tadhkirah are not found in this copy.

Contents:

Ghazals, in alphabetical order, on fol. 1^b. Beginning:

ای لعلت آمده ز ازل غمگسار ما
ما بندۀ توئیم تو پروردگار ما

Ten short mathnawis, on fol. 92^a. Beginning of the first:

الا ای صبا بر من آگل فشان
که از آتش طور دارد نشان

Some more ghazals on fol. 97^a, followed by one mukhammas (on fol. 99^a), a few kīṭās, rubā'is (on fol. 100^b), and fards (on fol. 102^b). Beginning of the ghazals:

کار دل عشق یار می بینم - دل خود را نگار می بینم
Beginning of the mukhammas:

نا دامن خیال تو در چنگ کرد ایدم آتج

Beginning of the fards:

عمری دلم از دیده آتج

No date.

Ff. 104, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5½ in. [LAUD 137.]

Faīdī (Nos. 1057-1062).

1057

Kullīyyāt-i-Faīdī (کلیات فیضی).

Complete poetical works of Shaikh Abū-alfaid Faīdī Fayyādī bin Shaikh Mubārak Nāgūrī, the brother of Akbar's prime minister, Abū-alfadl, born A. H. 954 = A. D. 1547, died in Šāfar, A. H. 1004 = A. D. 1595, October; comp. Rieu ii. pp. 670 and 450; A. Sprenger, Catal., pp. 62, 127, and 401; Ouseley, Biographical Notices, pp. 171-175; Elliot, History of India, i. p. 255; J. Aumer, pp. 37 and 38; G. Flügel i. p. 318; A. F. Mehren, p. 42, etc.

Contents:

Kāṣidas, etc., alphabetically arranged, with a preface in prose, on fol. 1^b. Beginning of the preface after three baits (بسم الله الرحمن الرحيم):
مدارج مرقات علما و جواهر مرآت فطرتہ اما بعد این
ذرة چند است از ريك ميايان خيال آتج

Beginning of the first kāṣidā, on fol. 4^b:

يا اربى الظهور يا ابدى اللفا

نورك فوق النظر حسله فوق الننا

Mukatta'āt, on fol. 72^b. Beginning:

ايا مسافر اقطاع نظم و نثر به بين
كه تا كجا بود اندازۀ مساعي ما

Ghazals, in alphabetical order, on fol. 89^b. Beginning:

ای حسن تو بر بسته نظر دیدۀ ورا آتج

The initial poem quoted in Sprenger, p. 401, is found here on fol. 99^a.

Rubā'is, on fol. 216^b. Beginning:

ای ساخته آباد دل و پرا آتج

Markaz-i-adwār (مرکز ادوار), the centre of circles, an imitation of Nizāmī's asrār, on fol. 250^b. Beginning:

بسم الله الرحمن الرحيم - گنج ازل راست طلسم قدیم
composed A. H. 993, see Rieu ii. p. 671.

Nal and Daman (نل و دمن), a metrical Persian paraphrase of Nala and Damayanti, on fol. 317^b. Beginning:

ای درك و پوی تو ز آغاز - عنای نظر بلند پریاز
composed A. H. 1003.

Lithographed, Calcutta, 1831; Lucknow, 1846. A part of it is printed in Spiegel's Chrestomathia Persica, Leipzig, 1846, pp. 131-150.

The tarj'āt and marāthl, found in other copies of Faīdī's works, are wanting here. No date.

This copy came into Sir Gore Ouseley's library at Isfahān, A. H. 1226 = A. D. 1811.

Ff. 430, 2 coll., each ll. 15, and a third on the margin of a great number of pages; besides, there are now and then single baits added; Nasta'liq, written on paper of different colours, the last page supplied by another hand; illuminated headings on ff. 1^b, 4^a, 72^b, 89^b, 216^b, 250^b, and 317^b; size, 9½ in. by 5½ in. [ELLIOT 211.]

1058

An incomplete copy of Faīdī's diwān.

This copy of Faīdī's lyrical poems contains:

Kāṣidas, on fol. 1^a. Beginning with the 188th bait of the initial poem of the preceding copy; comp. Elliot 211, fol. 10^b:

خولت عشق ترا همداد پیغام گوی آتج

The arrangement is not alphabetical.

Ghazals in alphabetical order, except the last seven, on fol. 65^a. Beginning (as in Rieu):

بیکشی پرده چشم حقیقت نمای را

خود را شناس تا بشناسی خدای را

agreeing with Elliot 211, fol. 90^b, margin.

A mathnawī (not mentioned anywhere else), on fol. 166^b. Beginning:

شکرکه چمّاز بمنزل رسید - زوری اندیشه بساحل رسید

Kīṭās, on fol. 194^a. Beginning:

بوستان خیال فیضی را - از نرم فیض تازه و تر بین
comp. Elliot 211, fol. 78^b.

Rubā'is, defective at the end, on fol. 207^a. Beginning:

الله اکبر زمی خدای متعال آتج

comp. Elliot 211, fol. 236^a.

Ff. 241, 2 coll., each ll. 15; Nasta'liq; size, 6½ in. by 4½ in. [WALKER 29.]

1059

Another copy of Faiḍī's *kaṣidas*.

Contents:

Preface on fol. 331^r. Beginning as in Elliot 211.

Kaṣidas without any order, on fol. 334^r, beginning as in Elliot 211.

On fol. 406^a one hemistich, on fol. 411^a two omitted. Copied between A. H. 1138 and 1140 = A. D. 1725 and 1727, 1728.

Two centre-columns, ff. 331-416. ll. 15; *Nasta'liq*, often mixed with *Shikasta*; size, 10½ in. by 7 in. [ELLIOT 122.]

1060

Another copy of Faiḍī's *Nal* and *Daman*.

This copy, without date, came into archbishop Laud's library A. D. 1635 = A. H. 1044, 1045. Beginning the same as in Elliot 211. The proper order of ff. 133-142 is: 133, 141, 135-140, 134, 142. On the fly-leaf there are entries of former owners, viz. *تحمی یکی* and *Muhammad Husain bin Niẓām-aldin*, with the dates A. H. 1032 = A. D. 1622, 1623, and A. H. 1043 = A. D. 1633, 1634.

Ff. 153, 2 coll., each ll. 14; *Nasta'liq*; size, 7½ in. by 4½ in. [LAUD 54.]

1061

The same.

This copy was finished, according to the colophon, the 23rd of Dhū-alka'dah, A. H. 1099 = A. D. 1688, September 19, the thirty-second year of Aurangzib's reign, by *غریب اللہ ولد شیخ جومر*. The rest of the name illegible.

Ff. 122-147, 3-6 coll.; *Nasta'liq*; size, 11½ in. by 7½ in. [OUSELEY 357.]

1062

The same.

This copy, entitled *حکایت سرگزشت نل و دمن در ملک هندوستان*, was finished by Shaikh Faṭḥ Muḥammad ibn Shaikh Kāsim Ḥislati the 18th of Ṣafar, A. H. 1111 (1111?) = A. D. 1699, August 15).

Ff. 137, 2 coll., each ll. 15; *Nasta'liq*; size, 9½ in. by 5½ in. [FRASER 90.]

1063

An anonymous collection of *rubā'is*. Beginning:

دنیا مطلوب طالب دین نشود

شیدی آن شیفته ابن نشود

On ff. 137-144 also the margin is covered with *rubā'is*, as it seems, by a more modern hand. Beginning:

گویند انسان علم زعم اندوزند

من میگویم همه از حق آموزند

The verse *دنیا مطلوب طالب حق* appears again in Ouseley 386, fol. 96^b, and above it is written the poet's name, *سحابی*, i.e. *Sahābi*; we have good reason to assume, therefore, that this collection belongs to the poet *Sahābi* of *Astarābād*, who died A. H. 1010 = A. D.

1601, 1602; comp. Rieu ii. p. 672, and A. Sprenger, *Catal.*, p. 553.

Not dated. Indian paper. It must be noticed that writing, paper, and size are identical with that of the poems of *Kudai* (see below) in Ouseley 158.

Ff. 137-179, 2 coll., each ll. 10; *Nasta'liq*; size, 9 in. by 5 in. [OUSELEY 44.]

1064

Sūz u Gudāz (سوز و گداز).

Burning and melting, the celebrated story of the lovely Hindū princess, who burned herself on the funeral pile with her deceased husband, by *Maulānā Muḥammad Ridā Nau'ī* of *Khabūshān*, near *Mashhad* in *Khurāsān*, who died A. H. 1019 = A. D. 1610, 1611; comp. Rieu ii. p. 674; Ouseley, *Biographical Notices*, p. 163; A. Sprenger, *Catal.*, p. 516; J. Aumer, p. 4; Blochmann, *Ā'in-i-Akbari*, p. 606. Printed at the end of the first vol. of the *Akhbarnāma*, Lucknow, A. H. 1284.

Beginning:

الهی خنده امرا زانگی دد

سرشکمارا جگر بر کالگی دد

Copied by 'Abd-alraḥīd Dailami during the author's lifetime, A. H. 995 = A. D. 1587. A short account of this poem is written on the fly-leaf.

Ff. 22, 2 coll., each ll. 15; *Nasta'liq*; illuminated frontispiece; the first two pages richly adorned with gold; size, 6½ in. by 3½ in. [ELLIOT 342.]

1065

The same.

Copied A. H. 1097 = A. D. 1685, 1686.

Ff. 307-324^a, 2 coll., each ll. 15; *Nasta'liq*; size, 9 in. by 4½ in. [ELLIOT 258.]

1066

The same.

No date.

Ff. 124^b-140^a, 2 coll., each ll. 15; *Nasta'liq*; small illuminated frontispiece; size, 5½ in. by 3½ in. [ELLIOT 252.]

1067

Sa'd and *Humāyūn* (سعد و همایون).

The love-story of *Sa'd* and *Humāyūn*, a *mathnawī* by an anonymous author. Beginning:

بنام حاکم ودانای هر کار - خداوند جهان دانای اسرار

Copied A. H. 1019 = A. D. 1610, 1611.

Ff. 65-87, 2 coll., each ll. 19; *Nasta'liq*; small illuminated frontispiece; pictures on ff. 75^a, 75^b, 76^a, 76^b, 86^a, and 88^b; size, 8½ in. by 5½ in. [OUSELEY ADD. 95.]

1068

Farhād and *Shīrīn* (فرهاد و شیرین).

A *mathnawī*, entitled *Farhād* and *Shīrīn*, by *Nawwāb Āsafkhān Ja'far*, whose original name was *Mirzā Kīwān-aldin Muḥammad*. He came from the *Trāk* to India under Akbar, and rose to the rank of *Amir*; he died in the reign of the emperor *Jahāngir*, A. H. 1021 = A. D.

1612, 1613; see a full account of his career in Blochmann, *Ā'in-i-Akbari*, pp. 411 sq. and 572 sq.; see also A. Sprenger, *Catal.*, p. 110; *Makhzan-algharā'ib*, Elliot 395, No. 508; Rieu i. p. 118; ii. pp. 674, 779, etc. According to fol. 9^b, l. 7:

بدلی آنکه لاف خسری زد
قدم در شماره مثنوی زد

he composed this epic poem at Dhill.

Beginning:

خداوند دلی ده شاد از اندوه
درو گنجایش غم کو تا کو

Copied A. H. 995 = A. D. 1587, by 'Abd-alrahiid al-dailami. It came into Sir Gore Ouseley's library A. H. 1226 = A. D. 1811, at Taharān. On fol. 22^a, l. 1, one bait is by mistake repeated.

Ff. 58, 2 coll., each ll. 15; Nasta'liq; frontispiece and first two pages richly illuminated; all the headings left blank; size, 6½ in. by 3½ in. [ELLIOT 129.]

1069

The same.

Another copy of the same mathnawī, styled here and also in the two following copies: Khusrāu and Shirin (خسرو و شیرین). The beginning differs from that in Elliot 129:

خداوند رمی از غیب بنمای
زغمب چشم دل بر عیب بکشی
بهر عیبی که باشد عیب ناکم
برحمت کن زغمب از عیب ناکم

but the fifth bait resembles somewhat the first of the preceding copy, viz.:

دل غمگین زشادی شاد از اندوه
درو گنجایش غم کو تا کو

and the sixth agrees with the second there. Besides, Elliot 129 is considerably shorter than this copy, since its last bait corresponds to fol. 62^a, last line, here (= Ouseley 88, fol. 172^a, l. 4), and both here and in Ouseley 88 there are 641 additional baits. Finally, the dedication to Jahāngir (which is found here on fol. 9^a, last line) is entirely wanting in Elliot 129, and must be wanting, as the colophon shows that the copy was finished about nineteen years before the accession of that emperor. From all this we conclude that the preceding copy, Elliot 129, contains the *first sketch* of the work which, at a much later date, was enlarged and amplified by the author.

Dated the 26th of Jumādā-althāni, A. H. 1097 = A. D. 1686, May 20, by Mullā 'Abdallāh. In the index, on the fly-leaf, this mathnawī is wrongly ascribed by a later hand to نصیری.

Ff. 1^b-75^b, 2 coll., each ll. 15; Nasta'liq; no ornaments; size, 9 in. by 4½ in. [ELLIOT 258.]

1070

The same.

The same enlarged edition, styled again: خسرو و شیرین. The dedication to Jahāngir is found on fol. 119^b, l. 6. Beginning the same as in the preceding copy:

خداوند رمی از غیب آن

Copied by Muhammad Kāzīm of Arslābī by order of Nawwāb Muẓaffarkhān, the 15th of Jumādā-alsawwāl, A. H. 1184 = A. D. 1770, September 6. In many places blanks are left, where the original was apparently illegible.

Ff. 112-185, 2 coll., each ll. 17; Nasta'liq; size, 7½ in. by 4½ in. [Ouseley 88.]

1071

The same.

The same mathnawī, incomplete at the end. The beginning of this copy agrees again with that of the *first sketch* in Elliot 129:

خداوند دلی ده شاد از اندوه آن

Ff. 155^b-211^a, 2 coll., each ll. 17; Shikasta; the margin of the first and of the last eight pages also covered with baits; size, 7 in. by 3½ in. [FRASER 70.]

1072

Diwān-i-Shāpūr (دیوان شاپور).

Lyrical and epical poems by Shāpūr of Rai, or, according to others, of Taharān, who used first the takhallus Farībī. According to the Ātashkādā and the Makhzan-algharā'ib, he was a friend of Takī Auhādī (born A. H. 973 = A. D. 1565, 1566), and went twice to India, where he found favour with his relative Āsafshāh Ja'far (see Nos. 1068-1071), and was highly honoured at the court of Sulṭān Salīm, who assumed as emperor the title of Jahāngir, A. H. 1014-1037. He was a nephew of Umidī (see No. 1017), and died probably about the same time as his protector Āsafshāh, or shortly afterwards; comp. Rieu ii. p. 674; A. Sprenger, *Catal.*, pp. 42, 124, 407, and 564. The baits quoted in the Ātashkādā and the Makhzan-algharā'ib are almost all found in this copy. Ff. 117 and 118 and some portions of other pages are left blank.

Contents:

Kāfidas, on fol. 1^b. Beginning:

چه مزده دارد از آن شاخ گل نسیم بهار آن

Ghazals, arranged alphabetically, on fol. 25^b. Beginning as in Rieu and Sprenger:

خط زائل نگردد جانفزی لعل جانانرا آن

Tarj'āt, on fol. 119^b. Beginning:

عشق از سر زلف میبد بندى
تابیده بعشق من کمندى

Short mathnawis:

1. داستان باغ, on fol. 126^b. Beginning:

صباهی زاب کوثر روی شسته آن

2. داستان کوثر کوثرین فرهاد, on fol. 131^b. Beginning:

ادب پرورده دهقان سخن گوی آن

quoted in the Makhzan-algharā'ib, No. 1202, fol. 215^b, last line.

3. در مدح پادشاه زمان, on fol. 133^a, and three در تعریف مثنوی, در تعریف شتر, on fol. 134^a, در تعریف خسرو و شیرین در ملاقات اول, and مشدند, the first of which commences:

دل بی تو ز عیش بی نیازست
هجران تو آرزو گدازست

Rubā'iyāt, on fol. 134^b. Beginning:

بر خیز چه خفتی ای ندیم سحر
کار د سپید دم شمیم سحر

Not dated.

Ft. 142, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece on ff. 1^a and 25^b; size, 8½ in. by 4½ in. [ELLIOT 101.]

1073

Another defective copy of the same.

This copy is incomplete at the beginning, and opens abruptly in a *kašidas*; after the *kašidas* follow a few *rubā'is* on fol. 19^a, some *tarji'bands* on fol. 20^a, and at last the *ghazals*, in alphabetical order, on fol. 23^a. Beginning:

رخ خط زائل نگرده آتج

Short *mathnawis* and a few *fards* at the end (on ff. 101^b-108^a). Beginning of the first *mathnawī* the same as in the preceding copy:

صبحی زاب کوثر آتج

Copied in Muharram, A. H. 1054 = A. D. 1644, March, April.

Ft. 108, 2 coll., each ll. 19; Nasta'liq; size, 9½ in. by 4½ in. [BODL. 499.]

1074

Diwān-i-Nāziri (نظیری).

The diwān of Muhammad Husain Nāziri of Nishāpūr, who died at Ahmadābād, A. H. 1022 or 1023 = A. D. 1613 or 1614; see Ouseley, *Biographical Notices*, p. 252; A. Sprenger, *Catal.*, p. 515; Rieu ii. p. 817^b; Blochmann, *Ā'in-i-Akbari*, p. 579.

Contents:

Kašidas, without any apparent order, on fol. 1^b. Beginning:

ای جلالت خلوت از اغیار تنها ساخت
حکمت تو از ازل دی کار فردا ساخت

Among the *kašidas* several *tarkibbands*, one of twelve parts on the twelve Imāms, on fol. 12^b.

Ghazals, in alphabetical order, on fol. 111^b. Beginning:

اذا ما شئت ان تعسی حیوة حلو المصحا آتج

Rubā'is, on fol. 267^a. Beginning:

ای از تو صور نگاه هر جا کوری آتج

Not dated; it seems to have been copied in the last century.

Ft. 278, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5½ in. [OUSELEY 257.]

1075

Another, but smaller copy of Nāziri's diwān.

This copy contains only *ghazals* in alphabetical order, and a series of *rubā'is* at the end (on ff. 206^a-218^a). Beginning both of *ghazals* and *rubā'is* the same as in the preceding copy.

Dated the 29th of Shawwāl, A. H. 1186 (14th year of Shāh 'Ālam's reign) = A. D. 1773, January 23, by Barakat-allāh Khān, who copied it for his friend Mirzā Abū 'Alīkhān Hāfīf. A short account of Nāziri's life and

poems on the fly-leaves, written by Sir Gore Ouseley. On the back of the binding this MS. is erroneously called 'Diwān-i-Hāfīf.'

Ft. 218, 2 coll., each ll. 14; Shikasta; binding with flowers; size, 8½ in. by 5½ in. [OUSELEY ADD. 7.]

1076

Kulliyāt-i-Zuhūri (کلیات ظهوی).

The complete poetical works of Nūr-al-din Muḥammad Zuhūri of Tarshiz in Khurāsān, who went to India A. H. 988 = A. D. 1580, and was killed about A. H. 1025 = A. D. 1616; comp. Rieu ii. pp. 678, 741, etc.; A. Sprenger, *Catal.*, pp. 44, 112, 125, 151, and 580. He was a younger contemporary of Fāidī, with whom he contended very much in poetry; comp. *Kulāsat-alafkār*, Elliot 181, No. 167, and *Kulāsat-alkalām*, Elliot 184, No. 44, where two dates of the poet's death are mentioned, A. H. 1025 and 1027.

Contents:

The three treatises in ornate prose, in homage of Ibrāhīm 'Ādilshāh (who reigned A. H. 988-1037), viz.:

1. Preface to the *Nauras* (نورس), a tract on music, composed by the king, on fol. 1^b. Beginning: سرود

سرایان عشرتکده قال که بنورس آتج

2. Preface to the *Gulzar-i-Ibrāhīm* (گلزار ابراهیم), on fol. 7^a. Beginning: ختوی چمن سخن بطراوت حمد

بهار بپرانیست که گلزار ابراهیم در رخسار یوسف آتج

3. Preface to the *Khvān-i-Khalīl* (خوان خلیل), on fol. 12^b. Beginning: نگو تو بر اهل تخت و اکلیل

سمبل گم ذکر جمیل است و گر قدر جلیل، نطق از تو بهمانی ارباب خرد، انداخته خوان از سخن خوان خلیل.

Printed at Lucknow, 1846; at Cawnpore, A. H. 1269 and A. D. 1873.

A long *tarji'band*, on fol. 24^b. Beginning:

ای نام تو بر سر زبانها - وی یاد تو در میان جانها

The famous *namo* Sāti, dedicated to Bārān Nizām-al-din of Haidarābād, on fol. 31^b. Beginning:

تناما همه ایزد باله را - ثریا ده طالع را

Lithographed at Lucknow, A. D. 1849.

Kašidas, on fol. 167^b, incomplete at the end (there is a lacuna after fol. 183). Beginning:

خمش چون شوم از غیب می کنند ندا
که لب میند زمدج اجله لکما

Ghazals, in alphabetical order, defective at the beginning, on fol. 184^a. This part opens here with the last bait of the fourth *ghazal* in the following copy (Elliot 225, fol. 101^a, l. 11).

There is a small blank on fol. 337^b.

Rubā'is, on fol. 376^b. Beginning:

یا رب نم اشکی بگیامی بفرست
مشتاق نظاره ام نگامی بفرست

This copy was finished by Ibn Muḥammad 'Abd-alkādir, in the forenoon of the second Friday of Rama-dān, A. H. 1072 = A. D. 1662, April 28.

Ft. 395, 2 coll., each ll. 17; Nasta'liq; illuminated frontispieces on ff. 1^a, 12^a, 24^a, 167^a, and 376^a; size, 9½ in. by 5½ in. [ELLIOT 226.]

1077

The same.

This copy of *Zuhûrî's* *Kulliyât* contains:

Three prose-treatises, the first and second of which are the *گلزار ابراهیم* (on fol. 1b) and *خوان خلیل* (on fol. 4b, margin); quite agreeing with the second and third in the preceding copy. The third is a sort of preface to the complete works, without a title, and quite different from the *نورس*, which is wanting here. It begins on fol. 12a:

درمانده دوری ظهوری بتوفیق آتخ

Sâkinâma, on fol. 17b. The right order of the leaves from fol. 35 to fol. 40 is: 35, 39, 36-38, 40. Fol. 84 is left blank.

Another mathnawî in praise of God and the Imâms, identical with that which is quoted by A. Sprenger, *Catal.*, p. 580. Beginning, on fol. 85b:

ای بنام همه نهاده تر آتخ

This mathnawî was composed A. H. 1009 = A. D. 1600, 1601, according to the chronogram in the second hemistich of the last bait:

گشت تاریخ انتها آغاز

Ghazals, alphabetically arranged, in two sections. The first goes down from the letter *l* to *ع*, the second with a separate heading from *د* to *ی*. Beginning of the first section, on fol. 100b:

ایکه خواهد داشت فردا رحمتش دیوان ما

گشته وصف آفتاب مطلع دیوان ما

The second section begins on fol. 155b:

دل و جان رفت و دین و دنیا ماند آتخ

Rubâ'is, on fol. 308b. Beginning:

یا رب نظری که چشم جان باز کنم آتخ

comp. Elliot 226, fol. 377^a, last line.

The copy seems to be not quite complete; the *qaṣidas*, for instance, are entirely wanting. On fol. 307^a occurs the date: second of *Rabi'-al-awwal*, A. H. 1236 = A. D. 1820, December 8.

Ff. 327, 2 coll., each ll. 19, and a third on the margin, ll. 32 (sometimes even a fourth on the outer margin); *Shikasta*; illuminated frontispiece on ff. 1^a, 17^a, 85^a, 100^a, 155^a, and 308^a; size, 14 in. by 8½ in. [ELLIOT 225.]

1078

Another copy of *Zuhûrî's* *Sâkinâma*.

Beginning the same as in Elliot 226. No date.

Ff. 193, 2 coll., each ll. 12; clear and distinct *Nasta'lik*; size, 9½ in. by 5½ in. [FRASER 84.]

1079

The same.

Not dated. Modern copy.

Ff. 213, 2 coll., each ll. 11; large and distinct *Nasta'lik*; illuminated frontispiece; the first two pages richly adorned with gold; binding green and gold; size, 8½ in. by 4½ in. [ELLIOT 343.]

1080

Inshâ-i-Zuhûrî (انشاء ظهوری).

This copy, which is styled *Inshâ* in the colophon, contains the following four treatises in ornate prose:

1. Preface to the *نورس*, on fol. 1b. 2. Preface to the *خوان خلیل*, on fol. 11b. 3. Preface to the *گلزار ابراهیم*, on fol. 23^a; all three begin as in Elliot 226. 4. *Panj ruk'ah* (پنج رقعہ), love-letters, on fol. 41b, the first of which begins: *خدا مملک الکلامی که ہم تواند بگوید*: *کد کیست آتخ*.

Copied A. H. 1222 = A. D. 1807, 1808.

Ff. 48, ll. 13; *Nasta'lik*; size, 8½ in. by 5½ in. [BODL 766.]

1081

Kulliyât-i-Zulâlî (کلیات زلالی).

The complete epical and didactical works of *Hakim Zulâlî* of *Khvânsâr*, who died about A. H. 1025 or 1026 = A. D. 1616 or 1617; comp. *Rieu* ii. p. 677, and A. Sprenger, *Catal.*, p. 592. The *Khulâsat-alkalâm*, Elliot 183, No. 32, fixes his death in A. H. 1016, which is obviously a mistake for 1026; the *Khulâsat-alfakâr*, however (Elliot 181, No. 116), gives a later date, viz. 1031.

This copy contains, besides the seven mathnawîs, usually known as *سبعه سیار* (the seven planets), *هفت سیار*, another *eight* poem, not to be found anywhere else. Each of the first seven is preceded by a preface in prose, and the whole *Kulliyât* by a preface from the pen of the author himself, as we believe (not from *Tughhrâ's*, who also wrote a preface to *Zulâlî's* poems)—beginning, on fol. 1b: *بقدر* (in Elliot 268) *تقدیر* *قدرت و تصویر صنعت صانع*. This *dihlâc* forms in the copy of the India Office Library, No. 403, the preface to *ibâz* and *محمود*.

Contents:

1. *حسن و گلو سوز*. Beginning of the preface, on fol. 3^a, l. 5: *تعالی شانہ ازین آید مطالعہ آتخ*.

Beginning of the mathnawî, on fol. 5^a:

بسم اللہ الرحمن الرحیم - تیر شهابست بدور رحیم
2. *شعلہ دیدار*. Beginning of the preface, on fol. 22b:

سمعان اللہ آتخ

Beginning of the mathnawî, on fol. 23b:

نام او تاج سر هر نام - شعلہ دیدار هر هنگامه
3. *مختار*. Beginning of the preface, on fol. 36b:

الحمد لله از دوستگانی آتخ

Beginning of the mathnawî, on fol. 38^a:

نام او بادہ سینہ مختار است
دهن هر که هست پیمانه است
4. *ذره و خورشید*. Beginning of the preface, on fol. 60b:

ما شاء الله ازین آید آتخ

X x

Beginning of the mathnawī, on fol. 61^b:

نام او کرد مرا شعله فروز
نتوان گشت با تش که مسوز

5. Beginning of the preface, on fol. 67^b:
آه ازین ناله دلروز آتش

Beginning of the mathnawī, on fol. 69^a:

نامش عشقت و حسن دفتر - آتش ساقی است کوسمندر
6. Beginning of the preface, on fol. 81^b:
تجمننا بخطاب گستاخانه آتش

Beginning of the mathnawī, on fol. 82^b:

بنام جهانگیر دلای تنگ
که آمد سلیمان یگمور رنگ

7. Beginning of the preface, on fol. 90^b:
تبارک الله از شریف این آیه آتش

Beginning of the mathnawī, on fol. 91^b:

بنام آنکه محمودش ابازیست - عشق بخانه ناز و نیازست
This mathnawī, the most famous of Zulālī's, was written between A. H. 1001 and 1024.

8. The eighth mathnawī, without a title, but written, according to a statement on fol. 1^a, in imitation of Sanā'ī's Ḥadīkah (در جواب حدیقه). Beginning on fol. 240^b:

نحمد الله عن لسان العشق
ثم نشکرو عن جنان العشق

No date.

Ff. 280, 2 coll., each ll. 13; Nasta'liq; size, 6½ in. by 4 in.
[Ouseley Add. 77.]

1082

Another copy of Zulālī's Sab'ah Sayyārah.

This copy of the seven mathnawīs of Zulālī is introduced by the same دیباجه in prose, as Ouseley Add. 77. The mathnawīs are arranged in the same order:

1. حسن و گلروز, on fol. 5^a.
2. شعله دیدار, on fol. 26^b.
3. مخانه, on fol. 41^b.
4. دژ و خورشید, on fol. 64^a.
5. آذر و سمندر, on fol. 71^a.
6. سلیمان نامه, on fol. 84^a.
7. محمود و ایاز, on fol. 93^a.

Each mathnawī preceded by its prose-preface. No date. Modern copy.

No. 268, ff. 1-99, No. 269, ff. 91-216, No. 270, ff. 217-362, 2 coll., each ll. 13; distinct Nasta'liq, written on tinted paper; the whole copy interleaved; size, 9½ in. by 6½ in.
[ELLIOT 268-270.]

1083

The same.

This copy contains only six mathnawīs, and instead of the first (حسن و گلروز) a short diwān.

1. Kāshidā, on fol. 1^b. Beginning:

زبسکه مغز مرا عشق کرده دست افشار
خمیر مایه دیوانگی شد آخر کار

2. آذر و سمندر, on fol. 17^a.

3. شعله دیدار, on fol. 32^b.

4. مخانه, on fol. 50^b.

5. دژ و خورشید, on fol. 72^b. Beginning here:

سخنم کرد بنامش جاوید - دژ را جوهر تیغ خورشید
The beginning of the poem in Elliot 268 is found here on fol. 73^a, l. 1; this copy contains nine baits more.

6. سلیمان نامه, on fol. 82^b.

7. محمود و ایاز, on fol. 106^b.

Ff. 230, 2 coll., each ll. 15; Nasta'liq; the original leaves are put into a modern margin of different colours; illuminated frontispieces on ff. 1^a, 15^a, 17^a, 32^a, 50^a, 72^a, 82^a, and 106^a; many pages richly adorned; size, 9 in. by 5½ in.
[ELLIOT 271.]

1084

(محمود و ایاز). Maḥmūd and Ayāz.

Fragment of another poem, Maḥmūd and Ayāz, different from Zulālī's mathnawī; it is written in quite another metre.

Beginning:

فرخنده شمی جو صبح نرروز
اندوه زای و عشرت آفریز

Rieu i. p. 353^b mentions that 'All bin alḥusain alwā'iz al-kāshifī, with the takhalluṣ Ṣaḥī (who died A. H. 939), also wrote a poem in this metre, but no indication whatever of the author's name is found here.

The fragment comprises only two chapters, and is copied by Shāh Maḥmūd of Nishāpūr, A. H. 96 (1096) = A. D. 1685.

Ff. 38-47, 2 coll., each ll. 9; large and distinct Nasta'liq; pictures on ff. 45^b and 46^a; size, 8½ in. by 5½ in.
[ELLIOT 249.]

1085

(نان و حلوا). Nān u Ḥalwā.

Bread and sweetmeat, an introductory poem to Jalāl-al-din Rūmī's mathnawī, composed by Muḥammad Shaikh Ibrāhīm al-ʿAmīlī (so he is called here; Rieu ii. p. 679, A. Sprenger, Catal. p. 368, and others give his name as Shaikh Bahā-al-din Muḥammad ʿAmīlī, with the takhalluṣ Bahā'ī). He was the son of Shaikh Ḥusain bin ʿAbd-alqasim, and died A. H. 1030 = A. D. 1620, 1621. Another poem of his is the mathnawī of شیر و شکر (milk and sugar); comp. J. Aumer, p. 4. Beginning of this mathnawī, after a few lines in prose (بعد حمد) اما بعد حمد (له) thus:

وایها السامی عن العهد القديم
وایها اللامی عن النهج القويم

Dated the 18th of Jumādā-l-thānī, A. H. 1140 = A. D. 1728, January 31. Printed in Constantinople, A. H. 1268.

Ff. 59-71, 2 coll., each ll. 14; careless Nasta'liq; size, 8½ in. by 5 in.
[FRASER 101.]

1086

The same.

Another copy of Nān u Ḥalwā, without the short preface. Beginning here:

إيها السامى (read السامى) عن العهد القديم الخ

Dated the 22nd of Ramaḍān, in the forty-ninth year of Muḥammad A'zamshāh's government in Aḥmadābād, generally known as Gujarāt. On the fly-leaf an account of Bahā-aldin and his poems, written, as it seems, by Sir Gore Ouseley.

Ff. 14^b-24^a, 2 coll., each ll. 17; the original leaves are put into a modern margin; Nasta'liq; many lines entirely effaced; binding embellished with gold; size, 8½ in. by 5½ in. [ELLIOT 255^a]

1087

The same.

This copy agrees with the preceding one as far as fol. 10^b, last line; the rest of the text is quite different. Beginning:

إيها اللاهى عن العهد القديم
إيها السامى عن النهج القديم

Copied by Muḥammad Ḥusain Zarrin-kalam (gold-pen).

Ff. 11-12, 2 coll., each ll. 12; illuminated frontispiece; all the lines surrounded by gold stripes, every page framed with gold arabesques; Nasta'liq; size, 8½ in. by 5½ in. [ELLIOT 255^a]

1088

The same.

Beginning: إيها اللاهى الخ

Not dated.

Ff. 177^a-188^b, 2 coll., each ll. 15; Nasta'liq, mixed with Shikasta; many places injured and effaced; size, 5½ in. by 3½ in. [ELLIOT 252]

1089

Miscellaneous works in prose and verse by Mir Muḥammad 'Alī bin Nūr-allāh.

Works of different description by Mir Muḥammad 'Alī, the son of Nūr-allāh alḥusaini almar'ashī alshāh-tārī (the author of the مجالس المؤمنین, see above, No. 367), containing:

1. An incomplete Arabic-Persian dictionary, entitled, as it seems: البحر المتوآج و البر الوقآج, comp. fol. 3^a, 1. 9. Beginning, on fol. 1^b: قاموس محيط كه غواماں و جوى لآلى لغات آبدار الخ. خانوادۀ امكان درآر جست و جوى لآلى لغات آبدار الخ.

The arrangement is this, that the first letter gives the bāb, and the last the faṣl. It breaks off in the bāb الشغروب with the word مضماره.

2. Achmed: احمده: on fol. 90^b. Beginning: او اشكره و اعوذ به من الشيطان الرجيم الخ

Dated in Ramaḍān, A.H. 1022 = A.D. 1613, October, November; this copy appears to be the author's autograph, and the date that of the composition itself.

3. A short tract, on fol. 101^b. Beginning: يا من هو ملك للمغائى و يا من هو كاشف الدوائى الخ

4. حاشية نور الفوائد وطور العوائد, on fol. 103^b. Beginning: يا من مولى تجلى طورك و برق نور حمورك الخ

5 and 6. Two other tracts in prose, on ff. 107^b and 109^b, the first of which begins: انشاكر حمد كر تحقيق

7. منشآت مير محمد على, on fol. 113^b. Beginning: كتابتى كه قبل از ملاقات از بلندۀ طيبه حيدر آباد بنشاب

مهابت خان نوشه، خامۀ مشكين رقم با آنكه باعجاز است الخ

8. ديوان مسقى بيدوان صاحب الامرى, with a prose-preface, on fol. 129^b. Beginning: اى نام تو آرايش عنوان سخن الخ

Beginning of the diwān itself, on fol. 132^b. It consists of kashidas, beginning:

اى كه گر يك شبنمى تهرى نهان انداخته خود بسى باران رحمت هم عيان انداخته

of ghazals, in alphabetical order, on fol. 139^a, beginning:

كى بكنهت رسد ابن فكر غلط پيشۀ ما الخ and rubā'is, on fol. 171^b, the first of which begins with the initial hemistich of the preface: اى نام تو الخ

On fol. 166^a a chronogram of this diwān's composition is found, viz. A.H. 1035 = A.D. 1625, 1626.

9. A Persian commentary on the famous Arabic prayer, called الدعاء المستجاب, in 100 verses, the first of which runs thus:

امدنا الصراط المستقيم الخ Beginning of the commentary, on fol. 173^b: مرجع آيات دعوات اجابت آيات كه از رست الخ

Some pages are left blank.

Ff. 208, ll. 21; Nasta'liq; size, 9½ in. by 5½ in. [OUSELEY ADD. 63.]

1090

Diwān-i-Tālib (ديوان طالب).

The lyrical poems of Tālib Ḥamall, who was king of poets under Jahāngir, and died A.H. 1035 or 1036 = A.D. 1625-1627; comp. Rieu ii. p. 679; A. Sprenger, Catal., p. 575; Ouseley, Biographical Notices, p. 176. This diwān contains:

Ghazals, in alphabetical order, on fol. 1^b. Beginning: بايما نكنه مى سنجيدانم زبانت را

خدايا فيض الهامى كه درياهم بيانى را

Rubā'is, on fol. 210^b. Beginning: يا رب تكرم چاشنى تحقيقى

زبن داغ تموزم گل تمديقى

Copied A.H. 1192 = A.D. 1778.

Ff. 236, 2 coll., each ll. 15; Nasta'liq; small injuries here and there, especially on the last pages; the whole MS. very well mended; size, 8 in. by 4½ in. [OUSELEY ADD. 143.]

1091

A shorter copy of the same diwān.

This copy contains only a limited number of ghazals, in alphabetical order, on fol. 1^b. Beginning:

ما را کشد چو سوی تو شوق بلند ما
هر می تازانم شود برسمند ما

A series of rubā'is on fol. 110^a, beginning as in the preceding copy.

A few rubā'is, short kiṭ'as, and fards are also found among the ghazals, for instance, on ff. 5^b, 6^a, 7^b, 48^a, 49^a, 51^a, 55^a, 55^b, 60^a, 61^a, 63^a, 64^b, etc. etc.

It seems defective at the end.

Ff. 120, 2 coll., each ll. 15: careless and indistinct Nasta'liq; size, 9½ in. by 5½ in. [WALKER 66.]

1092

Extracts from the same.

This copy contains selected kasidas (not found at all in the preceding copies of Ṭālib's lyrical poems), to which are added some ghazals, kiṭ'as, and rubā'is without any order. Beginning of the initial kasida:

سحر که بر مزمز ابرو ختم چراغ نگاه
بدست شعله شکست کلاه کرم آ

No date.

Ff. 55, 2 coll., each ll. 15: careless Nasta'liq; size, 9½ in. by 5½ in. [WALKER 38.]

1093

Diwān-i-Shifā'ī (ديوان شفائي).

The poetical works of Ḥakim Sharaf-al-din Ḥasan (or Hussain) Shifā'ī, who flourished, as the Ātashkadeh informs us, at the court of Sultān 'Abbas I, and died, according to the Safināh, Elliot 400, No. 596, and the Khulāṣat-alkalām, Elliot 183, No. 38, the 5th of Ramaḍān, A.H. 1037 = A.D. 1628, May 9; comp. A. Sprenger, Catal., pp. 150, l. 37, and 570; Rieu ii. p. 822; and G. Flügel i. p. 600.

Contents:

Two mathnawis (ff. 1^b-66^b and 67^a-97^b). Beginning of the first (styled in Sprenger بيدار بدست حکيم):

بسم الله الرحمن الرحيم - تيع الهيت بدست حکيم
(نمکدان حقيقت in Sprenger):

ای بشهد سخن ملاحت ساي
به نمکزار طرز ابر بنماي

On fol. 59^a the first line is repeated by mistake. Three leaves are missing after fol. 97.

Kasidas, without any order, on fol. 98^b. Beginning:

معلم فطرت عاليست من طفل زباندانش آي
Tariḡbands and tarkibbands, on fol. 191^b. Beginning:

ای نعت نو شایع مولات - مقاطع چهار خیالات
Ghazals, alphabetically arranged, on fol. 236^b. Beginning:

ای زده برتر از گمان خیمه کبرياری را
دست بتو کجا رسد عقل شکسته پای را

Rubā'is, kasidas, ghazals, etc., confusedly mixed, on fol. 513^a. Beginning:

هر چند کربست خدای غفار
از دامن شراب بندگی دست مدار

Not dated.

Ff. 579, 2 coll., each ll. 15; Shikasta; illuminated frontispieces on ff. 1^b, 98^a, and 236^a; occasional verses and short notes on the margin; size, 11 in. by 6½ in. [ELLIOT 97.]

1094

A vast collection of Persian poems of different kinds, the value of which can scarcely be overrated. It contains extracts, and in many cases most copious extracts, from diwāns of poets, some of which have hitherto been entirely unknown. The compiler must have had at his disposal a collection of poetical works, rarely paralleled in the East, we should think, even at periods when literature was most flourishing.

It is apparent that the compiler initiated the general form of diwāns in the arrangement of the poems, viz.: I. Kasidas, on ff. 1^b-114^a, col. 1. This part, perhaps the most valuable of the whole collection, contains poems by the following poets:

Khākāni, on ff. 1^b, 9^b, 32^b, 70^a, 76^a, 78^a, 95^a, and 109^a.

'Amāk of Bukhārā (see Butkhāna, No. 41), on ff. 3^a and 85^a.

Rūdegi, on ff. 3^a and 86^b.

Aḥmad-al-din Anwarī, on ff. 3^b, 18^b, and 30^b.

Minūshihri, on ff. 7^b and 14^a.

Zahir (i.e. Zahir Fāryābi), on ff. 11^a, 12^b, 35^b, 45^a, and 58^a.

Khawājah Nuṭk-allāh (نطقی), perhaps identical with one of the two Nuṭkis, see Makhzan-algharā'ib, Elliot 395, Nos. 2792 and 2793, on fol. 11^b.

Shāh Ṭāhir (i.e. Ṭāhir Dakhilī, see Makhzan-algharā'ib, No. 1453), on ff. 15^b and 42^a.

Sabṛī, on ff. 17^a and 56^a.

Salmān (of Sāva), on ff. 19^b, 38^a, 53^b, 62^b, and 66^a.

Maulānā Umīdī, on ff. 20^a, 46^b, and 64^b.

Pūr-i-Farīdūn, on fol. 21^a.

Ḥasan Dihlāwī, on fol. 21^a; another Ḥasan, on fol. 31^a.

Ṭālib Ḥamīdī, on ff. 26^a and 29^a.

Lisānī of Shīrāz, on fol. 29^b.

Ruknāi Kāshānī, on fol. 29^b.

Athir-al-din Akhshakī, on fol. 30^a.

Kamāl Isfahānī (i.e. Kamāl-al-din Ismā'īl), on ff. 36^b, 61^b, and 71^b.

Maulānā 'Isṣmā'īl, on fol. 37^b.

Khawājah Ḥāshim, on fol. 40^a.

Maulānā Ḥājī, on fol. 40^b.

Manẓarī (منظری), on fol. 48^b.

Masrabī, on fol. 49^b.

'Unsūrī (Abū-alkāsim al-Ḥasan al-Aḥmad), on fol. 55^b (a kasidah in praise of Amir Nusrat, the brother of Sultān Maḥmūd of Ghazna).

Khawājah 'Isṣmā'īl of Bukhārā, on fol. 57^b.

Nizām of Astārābid, on fol. 63^b.

Sayyid Ḥasan Ghaznawī, on fol. 70^b.

Ma'ūd bin Sa'd bin Salmān, on fol. 72^b.

Ḥāfiẓ-i-Ḥalwā'i, on fol. 75^a.

Bākīr, on ff. 78^a and 111^a.

Nizāmī, on fol. 85^a.

Saif-aldin of Iefarang, on ff. 86^b and 96^a.

Majd-aldin Hamgar of Shiráz, on fol. 87^a.

Rashid-aldin Watwāt, on fol. 87^b.

Adib Šābir, on fol. 88^b.

Shams-aldin Ṭabei (see Butkhāna, No. 97), on ff. 88^b and 89^a.

Sayyid Shihābī Sulṭānī, on fol. 88^b.

ʿUrī, on ff. 89^b and 99^a.

Hakim Abū-alfaraj (i. e. Abū-alfaraj Rānt), on ff. 95^b and 106^a.

ʿImādī Ghaznawī, on fol. 97^a.

Hakim Azraqī, on fol. 98^a.

Hakim Katarān (see Butkhāna, No. 40), on fol. 98^b.

Mir Muʿizzī (died A. H. 542), on ff. 104^a, 105^b, and 109^a.

Firdausi, on fol. 104^b (a qaṣīdah of fifty-four verses, beginning:

شب گذشته که بود از نسیم باد بهار

دماغ روح معطرزریو مثل نثار

published in text and metrical German translation by H. Ethé, in 'Sitzungsberichte der bayerischen Akademie,' 1872, p. 275 sq.)

Jamāl-aldin ʿAbd-alrazzāk, on fol. 107^a.

Hakim Abū-alulā of Ganja, on fol. 109^a.

Hakim Sūzāni of Samarkand, on fol. 109^b (in reply to Mir Muʿizzī).

II. Tarjī'bands and tarkībībands, on ff. 114^a, col. 2, to 129^b, by Bākir, on fol. 114^a; Farīd-aldin ʿAttār, on fol. 116^a; Hakim ʿAbd-alrafi Jabali, on fol. 117^a; Nāẓim, on ff. 118^a and 121^a (one composed A. H. 1035, the other 1023, at Shiráz, in praise of Imām Kulīkhān); on fol. ff. 124^a and 126^b.

III. A sākināma, etc., by ʿUrī, on ff. 130^a–132^a.

IV. Ghazals, on ff. 132^b–160^b, by ʿUrī, on fol. 132^b (arranged alphabetically); Mahmūd Zangī, on ff. 151^b, 152^a, and 152^b; Imām Harawī, on fol. 151^b; Sayyid Muḥammad Ṭābi, on fol. 152^a; ʿUbaid Zūkānī, ib.; Mir Abū-alhasan Farāhānī, on fol. 152^b; ʿImādī Shahriyārī, ib.; Kātib of Sabzwār, on fol. 153^a; Nāẓim, ib.; Ḥāfiẓ, on fol. 155^a; Fariṣṭa, on fol. 156^b; Hakim Abū-alfaraj, on fol. 159^b; Ḥafīf, ib.; Aḥl, on fol. 160^a; Hilālī, ib.; Gadāʾī, ib.

V. Muḥammāsāt, other pieces, fards, etc., on ff. 160^b–163^b, by Firdausi, on fol. 161^a (beginning:

جهان جاوداں با کسی بار نیست

بدو دل سیردن سزاور نیست

the compiler gives five poems ascribed to Firdausi, part of the last of which seems to have been copied by a more recent hand; but very likely the name فردوسی on fol. 161^a was added at a later time, and from the last verse of the second poem:

نگوش جان شنوای دوست بند غزالی

که واعظی بد ازین در جهان نغزآمد بود

we have good reason to conclude that these poems are to be attributed to some poet with the takhalluṣ of Ghazālī; Muḥammad Taqī Simsir, on fol. 161^b; Muḥyī, on fol. 162^a; Hakim Abū ʿAlī, on fol. 162^b; Nawwāb Khānkhanān Mirzā Khān, on fol. 163^b; Jahāngir, Nawwāb Ḥafīzī, Amir-alumārā, Muḥammad

ʿAlī, Nawwāb Mahābathkhān, Abū Sajī (ابو سنجی), a nankar of Nawwāb Khānkhanān, Šadr Muḥammad, and ʿUrī, on fol. 163^b.

VI. Mukattaʿāt, on ff. 164^a–177^b, by ʿUrī, on fol. 164^a; ʿImādī Shahriyārī, on ff. 165^a and 167^a; Ibn Yamin, on ff. 165^b, 167^a, 167^b, 168^a, 169^a, 169^b, 170^a, and 172^a; Tahmāsp Kulī Wahmī, on fol. 165^b; Farīd Kātib, on fol. 166^a; Mir Ilāhī of Hamadān, on ff. 167^a and 171^b; Latf-Allah of Nishāpūr, on fol. 166^a; Hakim Rūhānī, ib.; Shams-aldin ʿAlī Yazdī, ib.; Sukhī of Kirmān, on fol. 166^b; Maulānā Muḥammad ʿAṣṣār of Tabriz, on ff. 166^b and 168^a; Ghairat of Shūshtar, on fol. 166^b; Bākir Khwājah Kāshānī, ib.; Mirzā Malik Mashriki, on ff. 166^b, 174^b, 176^b, and 177^b; Khwājah Abū Barakah (ابو برکات), on fol. 166^b; Šair of Jarfād-kān, on fol. 167^a; Jalāl-i-ʿAḍud, ib.; Badīʿi (بادیعی), on ff. 167^a and 167^b; Maulānā Āgahī, on fol. 167^a; Kīwāmī of Ganja, ib.; Mullā Muhibb ʿAlī of Tattah, ib.; Shāh Kāsim-i-Anwār, on fol. 167^b; Anwari, on ff. 167^b and 174^b; Salmān of Sāwa, on ff. 167^b, 170^a, and 176^a; Asadī, on fol. 167^b; Ṭālib Ḥmulī, on fol. 168^a; Maulānā Rūdī (رودی), ib.; Mir Adāʾī of Yazd, on ff. 168^a, 170^a, and 170^b; Surūrī Kāshī, on fol. 168^a; Adib Šābir, on ff. 168^b and 171^a; Nāsir bin Khusrā, with the takhalluṣ Ḥujjat, on ff. 168^b, 171^b, 176^a, and 176^b; Zahir Fāryābī, on fol. 168^b; Kamāl Khujandi, on fol. 169^a; Mahmūd Zangī (to Fāḍil, with Fāḍil's reply), ib.; Nizārī of Kulīstān, on fol. 169^b; Kamāl Ismāʾīl, ib.; Kātib of Nishāpūr, on fol. 170^a; Jalāl Jawāʾir Farāhānī (افرهانی), ib.; Bābā Figlānī, on ff. 170^a and 170^b; Ḥamad-Allah Mustawfī, on fol. 170^b; Athir-aldin Aumānī, on ff. 170^b and 176^b; Mir Muhibbī, on ff. 170^b and 171^a; Aḥḍadī, on fol. 171^a; Hakim Farrukhī, ib.; Ashraf of Samarkand (probably identical with Ashraf of Samarkand, see Butkhāna, No. 7, and Khulāṣat-alfakr, Elliot 181, No. 72), on ff. 171^a and 176^b (in the latter place he is more fully called Sayyid Muʿin-aldin, recte Muʿin-aldin Ashraf of Samarkand); Badr-i-Cāc (here called شاهی Cāc), on fol. 171^b; Mir Sanjar of Kāshān, on ff. 171^b and 175^b; Hakim Katarān Rajāʾī, on fol. 171^b; Sanjar of Kirmān, on fol. 172^a; Nāẓim, ib.; Kābī, ib.; Amir Dhū-alfakār of Shirwān, on fol. 174^b; Jauhari, the goldsmith of Bukhārā (بکری), ib.; Ibn Husām, ib.; Rukā Šāʾin (روکای شاین), ib.; Sharif of Tabriz, ib.; Mursahid Yazdajirdī, on ff. 174^b and 175^b; Maulānā Shāmi Yakkū (شامی یاککو), probably a mistake for Shānī Taklū, see Makhsan-algharāʾib, Elliot 395, No. 1193), ib.; Ṭhanāʾī of Ghazna, on ff. 175^a and 175^b; Ākā Shāpūr of Tabārān, on ff. 175^a, 175^b, and 177^a; Nizām of Astarābād, on fol. 175^a; Muḥtashamī of Kāshān, ib.; Muḥammad Šūfī of Māzan-durān, on ff. 175^a and 177^a; Hakim Abū-alhasan Rūdagi, on ff. 175^a and 176^a; ʿUthmān Mukhtārī, on fol. 175^a; Kumrī of Nishāpūr, ib.; Walī Dast-bayāḍī, ib.; Wahshī Bāfīkī, on fol. 175^b (twice, the first time there seems to be written بامی instead of بایفکی); Shaikh ʿAlī Taḳī, ib.; Muḥammad Yūsuf of Jarfād-kān, ib.; Rafīʿ-aldin Lunbānī, on ff. 175^b and 177^a; Wuḳūʾī of Tabriz, on fol. 175^b; Kaḍī of Kirmān, on fol. 176^a; Khwājū of Kirmān, ib.; Imāmī of Harāt, ib.;

Nizām-al-din Hāmī (حامی), ib.; 'Abd-al-wāsi Jabali, ib.; Naṣiri of Nishāpūr, on fol. 176^b; Majid-al-din Bāilakāni, ib.; Amir Mu'izz Sanjari, ib.; Ruknāi Mash, ib.; Radī-al-din of Nishāpūr, ib.; Attār, ib.; Umidi of Tāharān, on fol. 177^a; Shaikh Ahādī of Marāgha, ib.; Khwājah Ḥasan (read Ḥusain) Thanā'i, ib.; Kādī Nūr of Isfahān, ib.; Ḥakīm Ghadā'iri, ib.; Muḥammad Hamgar of Fārs (i. e. Majid-al-din Hamgar or Ibn Hamgar, according to other authorities; see Butkhāna, No. 26, and Ātashkade, Ouseley Add. 183, No. 674), ib.; Abū Turābbeg Kāshāni, on fol. 177^b; Mir Abū-al-bakā of Tafrish, ib.; 'Ubaid Zakāni, ib.

VII. Poetical tales (حکایات), etc., on ff. 177^b-182^a, by Shaikh Aḥmad-al-din and Bahā-al-din 'Āmilī, on fol. 177^b; Nizāmi (the story of Sultān Sanjar, on fol. 180^a); the story of the huntsman and the fox, حکایت صیاد و روباه, on fol. 181^a; and the story of the fruit-seller, حکایت میوه فروش, on fol. 182^a).

VIII. Kīṭās, fards, tales in prose, on ff. 182^a-185^b, by Bākīr, on fol. 182^a; Ma'nāl (so probably correct instead of مغنی, as written here; see Makhan-al-gharā'ib, Elliot 395, No. 2406), on fol. 183^a; Shāh 'Alī Kalandar Tūniyāni (تونینانی), ib.; five tales in prose, on ff. 183^b-185^b.

IX. Rubā'īs, on ff. 186^a-205^b, by Shāh 'Alī Kalandar, on ff. 186^a-198^a (arranged alphabetically); 'Urī, on ff. 198^a-203^a (likewise arranged alphabetically); 'Alli 'Emāt (read Ghīyāth, Ghīyāth), Kāhī, on fol. 203^a; Mirzā Manūhar, Khānkhānān, Khwājah Luṭf-allāh, and several anonymous writers. Imperfect at the end.

Who the compiler was and when he made this collection, we cannot make out. From a very badly written note on fol. 162^a, it is evident that the copyist was one Muḥammad Ṣāliḥ, and that he wrote this the 19th of Rajab, A. H. 1042 = A. D. 1633, January 30. It is possible for the copyist and compiler to be the same person, identical either with the author of the 'Amal-i-Ṣāliḥ and the Bahār-i-Sukhan (composed respectively A. H. 1070 and 1074), or rather with Mir Muḥammad Ṣāliḥ Kāshī, who wrote the Majmū'a-i-Rāz in A. H. 1030, the 'Ijāz-i-Mustafawī or history of Muḥammad and the early Khalīfs, and the Manāqib-i-Murtazawī, and died A. H. 1061 = A. D. 1651; see A. Sprenger, Catal., p. 456, and Rieu i. p. 154. The name of the place where this collection was written occurs in the same note, but we have not succeeded in deciphering it. It seems to be an Indian MS. The order of the leaves is disturbed by the binder in this way: ff. 1-49 are followed by ff. 66-123; then ff. 50-65 and ff. 124-205.

Ff. 205; Nasta'lik (ff. 189-198 written in Shikasta); size, 9½ in. by 5½ in. [Ouseley 198.]

1095

Diwān-i-Amānī (امانی).

The lyrical poems of Amān-allāh Husainī, with the takhalluṣ Amānī, better known under the title of Khān-zamān, Mahābātkhān's son, who was a panegyrist of the emperor Shāhjahān (see fol. 3^b, l. 5, and Safinah, Elliot 400, No. 707), and died A. H. 1046 = A. D. 1636, 1637;

comp. Rieu ii. p. 509. Another date of his death is A. H. 1044 = A. D. 1634, 1635; see A. Sprenger, Catal., p. 330.

Contents:

An introduction in prose, on fol. 1^b. Beginning: سحران الله شکفتن گوهری از معدن قدس سر بر زد که آفتاب آینه

Ghazals, intermixed with a few rubā'īs, in alphabetical order, and concluded by a longer series of rubā'īs. Beginning, on fol. 4^b:

گر شود نام تو زب خطمه دیوان ما آینه

At the end there are a few mathnawī-baits, and some quite rhymeless verses.

One long tarjīband, on fol. 140^b. Beginning:

عید آمد و با ساتی و بیمانه نشستم
رفتیم بمخانه و مستانه نشستم

The copy breaks off at the end of this poem and seems to be incomplete. Other works of Amān-allāh Amānī are the diwān, an Arabic and Persian dictionary, چهار عنصر دانش, a treatise on Indian agriculture; the diwān, کنج بانورد, an Indian treatise; an Amānī, a metrical treatise; an Anshā; and a general history; comp. Rieu, loc. cit. and ii. pp. 489^b, 794^a, and 877^a.

Ff. 146, 2 coll., each ll. 10-12; Nasta'lik; a little worm-eaten; size, 7½ in. by 5½ in. [Ouseley Add. 2.]

1096

Diwān-i-Asir (اسیر).

The diwān of Mirzā Jalāl Asir bin Mirzā Mu'min, a native of Isfahān, who was the pupil of Maulānā Faṣḥī of Harāt and in high favour with Shāh 'Abbās I. He died A. H. 1049 = A. D. 1639, 1640; see Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 342. Another date of his death, A. H. 1040, is obviously wrong.

This copy contains:

Kāshīdas, on fol. 1^b. Beginning (as in Rieu):

ای دانه تسبیح خیالت دل دانا

سر خلفه مستان رخت دیده بینا

Mathnawīs (on ff. 58^b-67^a), two kīṭās (on ff. 67^a and 67^b), and a rubā'ī (on fol. 67^b). Beginning:

بود شبی در صف آریاب هوش
گوش دلم روز کشای سروش

Ghazals, on fol. 69^b, arranged alphabetically and intermixed with a great number of rubā'īs. Beginning the same as in Rieu and Sprenger:

ای گلشن از بهار خیال تو سینها آینه

Mukhammasāt (on ff. 369^a-370^b) and rubā'īs (on ff. 370^b-379^a). Beginning:

گر بستند بنان جهرة حیرانی را آینه

Not dated; eleventh century of the Hijrah. On the fly-leaf an account of this poet is written by Sir Gore Ouseley, on the basis of the following authorities: مجمع شیرخان; تذکره الشعرا; سراج الدین علی آریزو; والناسی; حاجی لطف علی آزاد; و آتشکده; لودی;

Jalāl Asir's *Kulliyāt* were published in Lucknow, 1880.

Ff. 379, 2 coll., each surrounded by small gold stripes, ll. 15; illuminated frontispieces on ff. 1^a and 69^b; *Nasta'liq*; size, 8½ in. by 5 in. [ELLIOT 41.]

1097

The same.

This copy contains:

Ḳaṣidas, on fol. 2^b. Beginning:

دام پری میکشد دیدن بهنای او
محشر دیوانگی سایه مرکبان او

The initial *ḳaṣidah* of Elliot 44 is found here on fol. 4^a. *Ḡhazals*, in alphabetical order, on fol. 58^b, intermixed with *rubā'is*, *fards*, and one *mukhammas* (on fol. 145^a). Beginning the same as in the preceding copy.

At the end (on ff. 413^b-433^b) short *mathnawis* and *mathnawī-bāits*, together with a series of *rubā'is* (on ff. 419^b, last line, to 428^b, l. 4). No date.

Ff. 433, 2 coll., each ll. 13; clear *Nasta'liq*; worm-eaten throughout; size, 8½ in. by 5½ in. [BODL. 764.]

1098

A smaller copy of the same *diwān*.

Contents:

Ḡhazals, arranged alphabetically, on fol. 1^b, beginning as in the preceding copies.

A few *rubā'is* are appended, on fol. 279^a. Beginning:

مجلس زمی نو ساله گرد روشن
چشم طرب از بیاله گرد روشن

agreeing with Elliot 44, fol. 377^a, l. 8.

Copied by 'Alī (عالی) the 17th of Ramaḍān, A. H. 1101 = A. D. 1690, June 24.

On the fly-leaf (fol. 281) six *rubā'is* (not of Asir's) are added. The name of the poet of the first five is illegible; the sixth is superscribed غنچه.

Ff. 281, 2 coll., each ll. 16; *Nasta'liq*; size, 8½ in. by 4½ in. [OUSELEY 21.]

1099

Selections from Asir's poems.

As there does not appear in this copy any principle of arrangement nor any heading, we make according to the form of the poems the following division:

Ḳaṣidas, on fol. 89^b. Beginning:

ای دانه تسمیع خیالت را (دل) دانا آتج

Tarjībānds, on fol. 143^a. Beginning:

خاک ساده نو نوبهار چمن - نقش پایتو یادگار چمن

Mathnawis, on fol. 145^a. Beginning:

بود شبی در صف ارباب هوش آتج

Riddles (لغز), on fol. 159^b. Beginning:

مختلف پیشه سه یک نام بیکدیده که دید

هر یکی آمده در عالم خود کار گذار

Tarjībānds, on fol. 160^a. Beginning:

پیمانه گل است و شیشه بابل

ساقی است چمن چمن تغافل

A letter to Āshnā (see A. Sprenger, *Catal.*, p. 339), on fol. 161^b. Beginning: چون در حلقه اهل وفا صاحب کناه آتج

Ḳaṣidas, on ff. 162^a-172^a. Beginning:

دلی دام کتاب سینه را سر لوح رسوی

بهارستان حیرانی نکارستان شنیدی

Not dated; twelfth century of the Hījrah.

Ff. 89-172, 2 coll., each ll. 19; *Shikasta* on paper of different colours; size, 9½ in. by 5 in. [OUSELEY 225.]

1100

The same.

This copy of selections from Asir's poems, styled *Ḳaṣidas*, contains *ḳaṣidas*, beginning: مرزا جلال اسیر ای دانه تسمیع آتج and at the end some *ḳiṭ'as* (on ff. 236^b-238^b), *tarkībānds* (on ff. 238^b-240^b), and *mathnawis*, the first four agreeing with Elliot 44, fol. 58^b. Beginning of the first *mathnawī*:

بود شبی در صف ارباب آتج

comp. Elliot 44, fol. 58^b, and Ouseley 225, fol. 145^a.

Copied A. H. 1097 = A. D. 1685, 1686.

Ff. 160^a-251^a, 2 coll., each ll. 15; *Nasta'liq*; size, 9 in. by 4½ in. [ELLIOT 265.]

1101

(لایلی و مجنون).

A *mathnawī*, *Lailā* and *Majnun*, by Hindū, who lived in Shāhjahān's reign. In the introduction he praises Bābar, Humāyūn, Jahāngir, Shāhjahān and his three sons, the princes Dārā Shukūh, Shujā', and Aurangzib. On fol. 112^a he enumerates all the former poets, who have composed *mathnawis* on the same subject, Nizāmī, Amīr Khusrāu, Jāmī (whom he calls the second Nizāmī), Hāfiṭ, and Maktabī. Before this poem he seems to have written another, entitled 'Khusrāu and Shirin,' according to fol. 112^b, l. 15:

بگردانم ورق از وزن سابق

کشم با خسرو و شیرین موافق

Beginning:

الهی سوی عشقم راه بنمای

بروی من دری از غیب بکشای

A *diwān* of the same poet is preserved in the India Office Library, No. 1172.

Copied A. H. 1055 = A. D. 1645, 1646.

Ff. 104^a-207^a, 2 coll., each ll. 15, except fol. 112^b, which contains ll. 26; careful *Nasta'liq*; the first seventeen pages, written by another hand, seem to have been supplied later; size, 9½ in. by 6½ in. [ELLIOT 259.]

Ḳudsi (Nos. 1102-1111).

1102

Kulliyāt-i-Ḳudsi (کلیات قدسی).

An incomplete copy of the poetical works of Ḥājjī

Muhammad Jân Kudai of Mashhad, who went to India in the fifth year of Shâhjahân's reign, A. H. 1041, 1042 = A. D. 1631, 1632, and was appointed king of poets at his court. He died, according to the most trustworthy authorities, A. H. 1056 = A. D. 1646; see Rieu ii. p. 684 sq.; A. Sprenger, Catal., pp. 128 and 536; Khulâsat-alkalâm, Elliot 184, No. 57; Khazâna-i-âmirâr, Ouseley Add. 6, No. 96. The Khulâsat-alfakâr, Elliot 181, No. 214, fixes his death in A. H. 1055, and the Mirât-alkhayâl, Ouseley Add. 2, No. 69, after A. H. 1069.

Contents:

A. Centre-columns:

1. A preface in prose, written by Kudai's countryman, Mullâ Tughrâ, who also went to India under Shâhjahân. Beginning, on fol. 1^b: سخن آفرینی که: تحکم انتهای حکمت مدار تکیوں الی

2. A mathnawi in praise of Kashmir (entitled, according to other copies, Kashmir-dilbâz, (در تعریف کشمیر دل‌باز), on fol. 8^b. Beginning:

بنام پادشاه پادشاهان - سر افرازی ده صاحب کلاهان
It was completed A. H. 1044 = A. D. 1634, 1635, according to fol. 40^b, l. 5. Dated the 14th of Dhû-al-hijjah, A. H. 1114 (on fol. 45^a) = A. D. 1703, May 1.

3. Another mathnawi, on fol. 45^b. Beginning: زنده‌دلی بهر تماشای هند - رفت و گشتی باقاعی هند

4. Ghazals and tarkibbands, without any order, on fol. 54^b. Beginning:

ای دل چه شوی شاد که ایام بهارست
بی سبز خطان چشم مرا سیر غبارست

This part breaks off on fol. 72^b.

5. A third mathnawi, entitled شاهجهانی, celebrating Shâhjahân's exploits and dedicated to him (the title is ascertained by comparison with the copy in the India Office Library, No. 929, fol. 5^b); comp. Rieu ii. p. 685. Beginning, on fol. 73^b:

محمد خدای زیانم کنود
که شد منعم در وجودش وجود

B. Margin-column:

6. Kaşidas, arranged alphabetically, but breaking off with the rhyme-letter غ, on fol. 2^b. Beginning:

من آن نیم که کنم سرکشی زتبع جفا
چو شمع زنده سرخویش دیده ام دریا

Ff. 277, 2 centre-columna, each ll. 13-14, and a third column on the margin of ff. 2-98, ll. 28-30; small Nasta'liq; small illuminated frontispiece on fol. 8^b; the first two pages nicely adorned in gold and other colours; size, 7 in. by 4 in.

[OUSELEY Add. 113.]

1103

Ghazaliyyât-i-Kudai (غزلیات قدسی).

Ghazals, by Kudai, in alphabetical order. Beginning:

زود بد کردم من بیمبر داغ خویش را
اول شب میکشد مغلغ چرخ خویش را

In several places a more modern hand has added

some ghazals on the margin in a very bad Shikasta. Not dated; eleventh century of the Hijrah.

Ff. 62, 2 coll., each ll. 17; Nasta'liq; size, 9 in. by 5½ in. [OUSELEY 51.]

1104

The first portion of another copy of Kudai's mathnawi on Kashmir (در تعریف کشمیر دل‌باز).

The beginning of Kudai's mathnawi in praise of Kashmir, with the initial bait:

بنام پادشاه پادشاهان الی

Not dated; eleventh century of the Hijrah. The last page written by a more modern hand in Shikasta.

Ff. 21-41, 2 coll., each ll. 16; Nasta'liq; size, 8½ in. by 5 in. [OUSELEY 44.]

1105

The second portion of the same mathnawi.

The continuation of the same poem. Beginning:

تعالی الله این باغ دل افروز
که شامش راست فیض صبح نوروز

Incomplete at the end.

The first portion in the preceding copy corresponds to No. 929 in the India Office Library, fol. 190^b sq.; the second portion in this copy to the same, fol. 202^a sq., margin. Not dated.

Ff. 26-32, 2 coll., each ll. 16; Nasta'liq; size, 8½ in. by 5 in. [OUSELEY 70.]

1106

Another copy of Kudai's Zafarnâma (ظفرنامه شاهجهانی).

This copy of Kudai's mathnawi on the exploits of Shâhjahân begins (as in Rieu):

بنام خدائی که داد از شهان
جهان پادشاهی بنشاه جهان

There is a lacuna on fol. 142; towards the end the original of this copy seems to have been illegible or destroyed, as blanks are left in several places. Not dated; eleventh century.

Ff. 139-236, 2 coll., each ll. 17; Nasta'liq; size, 9 in. by 5 in. [OUSELEY 70.]

1107

Various poems by Kudai.

1. Ff. 1-5^a, a mathnawi, ناتوانی, on human frailty, by Kudai (comp. India Office Library, No. 929, fol. 207^a). Beginning:

مسلمانان فغان زین ناتوانی - که دارد درگمانم زندگانی

It ends in praise of Shâhjahân:

شهنشاهی که از تأویع عالم
رساند پادشاهی تا بایام
زری در کیست کون و مکان نیست
که بروی سگ شاه جهان نیست
زبان خامه ام چون گوهر افشاند
شهاب الدین محمد بر زبان راند الی

2. Ff. 5^b-6^b, three *ḡasidas*, by the same. Beginning:

زهی سهر سزری که نقد انجم را
ز شوق نام تو آورده آسمان دردم

3. Ff. 7^a-23^a, several *mathnawis*, by the same, the first on fol. 7^a, beginning:

نگارنده کلک حقیقت سرشت الهی

the second on fol. 9^a, beginning:

تراشنده کلک وعده وعید الهی

the third on fol. 13^a, beginning:

ز صبح ازل با بر مهر چهر الهی

the fourth on fol. 21^b, beginning:

زنده دل بهر تماشای هند الهی

Comp. Ouseley Add. 113, fol. 45^b; India Office Library, No. 929, fol. 208^b margin sq. Not dated; eleventh century. Writing and paper identical with No. 1104 above.

Ff. 1-23, 2 coll., each ll. 16; Nasta'liq; size, 8½ in. by 5½ in. [Ouseley 70.]

1108

ḡasidas by Kudsī.

Panegyrics on different princes, in the form of *ḡasidas*, by Kudsī.

Beginning of the initial poem the same as in Ouseley Add. 113, fol. 2^a margin:

من آن نیم که کنم سرکشی ز تیغ جفا الهی

Beginning of the second *ḡasidah*, on fol. 64^a:

نکنند چلور گری روی تو در دیده ما
عکس آئینه در آئینه نگردد پیدا

Not dated.

Ff. 60-137, 2 coll., each ll. 17; Nasta'liq, in some parts Shikasta; size, 9 in. by 5½ in. [Ouseley 70.]

1109

The same.

Panegyrics, mostly of Shāhjahān, in the form of *ḡasidas*, by Kudsī. His name does not occur anywhere, but his authorship is proved by the last hemistich of a *ḡasidah*, on fol. 45^b:

قدسی بمدح شاه جهان کرد اختصار

Beginning:

فراغ بال کبرا در سراجی دنیاست الهی

Not dated; eleventh century.

Ff. 34-59, 2 coll., each ll. 16; Nasta'liq; size, 8½ in. by 5½ in. [Ouseley 70.]

1110

Tarkibbands, by Kudsī.

A collection of tarkibbands (see Garcin de Tassy, *Histoire de la Littérature Hindoue et Hindoustanie*, ii. pref., p. xiii), by Kudsī.

Beginning:

خاک اگر بر سر بود امروز دارد آتعل
جزو استعداد مارا خاک دارد در بغل

The name of the poet occurs on fol. 1^b, last line; on fol. 2^b, l. 5, etc. On the first page was originally a title, which is now rubbed out; we believe, however, we can distinguish the name Kudsī.

Not dated.

Ff. 1-20, 2 coll., each ll. 17; Nasta'liq; size, 9 in. by 5½ in. [Ouseley 44.]

1111

The same.

Another collection of tarkibbands and tarjībānds, by the same Kudsī; several of them he seems to have composed when he left his home, Mashhad, for Hindūstān. Compare the following headings:

ترکیب بند وقت روانه شدن بجانب عراق حسب الامر
ترکیب وداع وقت عزیمت هندوستان
on fol. 177^b; and

ترکیب وداع وقت عزیمت هندوستان

To prove that Kudsī is the author, we quote the band of the second tarkib, on fol. 178^b:

گردد در ترتیب حالش آسمان بد می رود
با دل پر خون چرا قدسی زمشهد می رود

Other headings are:

ترکیب مدح حضرت امام نامی صاحب (1)

ترکیب مرثیه حسب الامر شاه جهان شاه الهی

191^b. Beginning:

دل بر جهان منه که جهان خانه بلاست الهی

Tarjībānds (a *Sākīnāma*), on fol. 198^b. Beginning:

محمور زدل سوی لب آمد نفس ما الهی

Not dated.

All the poems of Kudsī in Ouseley 31, 44, 70, and 158 seem to be written by the same hand, and very much at the same time; paper and size identical. They are probably the scattered pieces of a complete *diwān* of his works, copied in the eleventh century of the Hijrah.

Ff. 177-201, 2 coll., each ll. 17; Nasta'liq and Shikasta, at the beginning very careless; size, 9 in. by 5½ in. [Ouseley 168.]

1112

Khar-i-dalāl (خر دلال).

Parts of a *mathnawī*, entitled *خر دلال* (the ass of coquetry), by Mirzā Muḥammad Kulī Salīm of Ṭabarān, who went to India under Shāhjahān and died A. H. 1057 = A. D. 1647, 1648; comp. A. Sprenger, *Catal.*, pp. 123 and 556; Safinah, Elliot 400, No. 731; *Khulāsat-alkalām*, Elliot 183, No. 36; *Khulāsat-alafkār*, Elliot 181, No. 136; Rieu ii. pp. 738^a and 796^b, iii. p. 1032.

The first portion is entitled: نقل از جود حاتم طی (read ṭāṭī) (a tale of Hātīm Ṭāṭī's liberality), and begins on fol. 19^a thus:

راوی افسانه اهل کرم - طوطی پر رختی یعنی قلم

The second portion is styled: نقل از (description of the ass), and begins on fol. 23^b:

ساده دلی را زنی راه دور
گشت خری همچو مسیحا ضرور
Y y

Rubā'is, on fol. 187^b. Beginning:

هر چند که آتش

Kāšidas, on fol. 194^b. Beginning:

شوق هرکس آتش

Kit'as (for the greatest part t'arikhāt) and mathnawis, mixed together, on fol. 248^b. The first kit'ah begins:

شاهجهان ثانی صاحبقران که چرخ آتش

The first mathnawi (headed: پادشاهی) opens thus: کتابه دولتی پادشاهی (headed: پادشاهی) opens thus: see the preceding copy, fol. 85^b) opens thus:

زهی دلنشین قصر آراسته آتش

Three kāšidas, on fol. 308^b; the first is headed: در رسیدن آتش بشاهزاده ملکه حجاب

ای عید محبت تو جهانرا به از بهار آتش

the second is headed: زمستان کشمیر: در تعریف قهقهه امیر خسرو

third: آتش بهار آتش: در تعریف قهقهه امیر خسرو

A tarj'band (sākīnāma), on fol. 314^b. Beginning:

ساقی خبرت نیست که ایام بهارست

این بخبری مزده مد بوس و کنارست

No date. According to a Persian notice on the last page, this copy was bought A. H. 1177 = A. D. 1763, 1764.

Fl. 317, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5½ in. [WALKER 72.]

1118

A portion of the same diwān.

This copy contains only ghazals, quite agreeing in beginning and order with the preceding copies, and a few rubā'is, on ff. 186^b-195^a, the first of which is the same as in the other MSS.:

هر چند که آتش

No date. It was presented to Nūrbeg the 11th of Shawwāl, A. H. 1132 = A. D. 1720, August 16.

Fl. 195, 2 coll., each ll. 15; Nasta'liq; slightly worm-eaten; size, 9 in. by 5½ in. [WALKER 54.]

1119

The same.

This portion of Kalim's diwān contains, like the preceding copy, only ghazals in alphabetical order and rubā'is (on ff. 144^a-148^b). Beginning of both the same as in the preceding copies.

The rubā'is are written by a more modern hand on white paper, whilst that of the ghazals is brown.

The MS. is not dated; it seems to have been copied in the last century.

It belonged to the library of the emperor Ahmad-shāh, as the first page bears the following seal (with the date A. H. 1164 = A. D. 1751):

احمد شاه بهادر ۱۱۶۴

قدو پادشاه غازی

اعینون بهادر

Under it is written: دیده شد.

Fl. 148, 2 coll., each ll. 19; Shikasta, without any ornament; size, 9½ in. by 5 in. [OUSELEY 181.]

1120

A fragment of the same diwān.

Contents:

Kāšidas, on fol. 1^b. Beginning:

شوق هرکس آتش

Kit'as, on fol. 26^a margin. Beginning:

خدایگانا اسپ که داده برمی

ز ناتوانی هرگز نرفته را رو نیم

Mathnawis, also intermixed with kit'as, on fol. 32^b margin. Beginning of the first mathnawi:

زهی عرش بنیاد دولت اساس

چو خورشید در آسمان رو شناس

agreeing with Walker 72, fol. 299^a. All the headings are omitted.

This fragment breaks off on fol. 56^b margin.

No date. On the fly-leaf an entry from A. H. 1150 = A. D. 1737, 1738: هجری برای ۱۱۵۰ فصلی در سنه ۱۱۵۰ نقل گرفته شده بود.

Fl. 1-36, 2 coll., each ll. 14, and a third on the margin, ll. 26; Nasta'liq; size, 9½ in. by 5 in. [FRASER 86.]

1121

A short selection of ghazals from the same.

Ghazals, by Kalim. Beginning:

ضعف طالع برده از من قوت و تدبیر را

بر نیت از خرابی خانه ام تعمیر را

The rhyme-letters are ا, ب, and و.

Fl. 1-18, margin; Nasta'liq. [OUSELEY 250.]

1122

Natijat-altab' (نتیجه الطبع).

Natijat-altab', the story of Shāh Bahrām, a romance in verse by Fāḍil (see this takhallus on ff. 3^b, l. 5, and 95^a, l. 3), composed A. H. 1066 = A. D. 1655, 1656 (this date appears on fol. 91^b, l. 3, the title on fol. 91^a, last line). According to a notice on fol. 1^a the full name of the poet is: Maulānā Ḥafīẓ Muḥammad Fāḍil Sūrātī. Rieu iii. p. 1035^b mentions a Muḥammad Fāḍil bin Sayyid Ahmad al-Akbarābādī, the author of a poetical history of the Khalīfa, etc., as flourishing about the same time.

ای دست تو تا نگار بسته - دست همه را زکار بسته

No date. On fol. 1^a a seal from A. H. 1148 = A. D. 1735, 1736.

Fl. 95, 2 coll., each ll. 11; Shikasta; size, 6½ in. by 4½ in. [FRASER 83.]

Shāh. This seems to have been the mark of the Imperial Library, with the name of the librarian upon it. The دیده شد we suppose to be a note, given to the book at a revision of the library.

¹ We propose this explanation of the inscription: 'Isawikhān Bahādūr, the devoted servant (دعوی) of His Majesty Ahmad

1123

Diwān-i-Brahman (دیوان برهمن).

Lyrical poems of Candārībhān Brahman of Lālūr, who flourished in Shāhjahān's reign, and died A. H. 1068 = A. D. 1657, 1658, or A. H. 1073 = A. D. 1662, 1663; comp. Rieu ii. p. 397 sq.; il. p. 838; and iii. p. 1087^a; A. Sprenger, Catal., p. 376; Mirāt-alkhayāl, Ouseley Add. 2, No. 78; Majma'-algharrā'ib, Elliot 395, No. 404, etc.

Contents:

Ghazals, in alphabetical order, on fol. 268^b. Beginning the same as in Sprenger:

ای درتر از تموز ورم و گمان ما الخ

Rubā'is, on fol. 327^a. Beginning:

مارا چو بحال خود شناسا کردی
از خارگل و زقطر دریا کردی

Dated the 24th of Jumādā-alawwal, A. H. 1137 = A. D. 1725, February 8.

2 centre-columns, ff. 268^b-330^b, ll. 15; Nasta'liq, mixed with Shikasta; entirely without ornaments; size, 10½ in. by 7 in. [ELLIOT 122.]

1124

Āshūbnāma-i-Hindūstān (آشوبنامۀ هندوستان).

An incomplete copy of the Āshūbnāma-i-Hindūstān or Āshūh-i-Hindūstān, the troubles of India, a historical mathnawī, from the time of the civil wars under Shāhjahān, A. H. 1067-1069 = A. D. 1656-1659, by Bihishtī, Sultān Murād-bakhsh's panegyrist, who was an eye-witness of all the events related in this poem; comp. Rieu ii. pp. 689 and 690.

Beginning:

کلام سخن سنچ را ابتدا - بنام خدایست و نام خدا

It is defective at the end, breaking off with the bait:

درآورد در ضبط خود بی سخن الخ

Another complete copy of the same romance is in the India Office Library, No. 265.

Ff. 88, 2 coll., each ll. 15; very careless Nasta'liq; size, 9½ in. by 5½ in. [WALKER 77.]

1125

Padmāwat (پدموات).

The story of Rat (Ratan or Ratan Sēn) and Padam (or Padmāwat) by Mullā Bazmi of Karaj, whose original name was, according to the colophon of this copy, Shaikh Shukr-allāh. Rieu iii. p. 1036^b gives his real name as 'Abd-alshakūr, and fixes his death in A. H. 1073 = A. D. 1662, 1663, at Agra. Bazmi wrote this poem on the basis of an original Hindū story by Malik Muhammad Jā'isī (composed A. H. 947; see Garcin de Tassy, Littérature Hindoue, etc., ii. p. 97), and dedicated it to the emperor Jahāngir. He completed it A. H. 1028 = A. D. 1619; see Rieu, loc. cit., and A. Sprenger, Catal., p. 376. Bazmi was twenty-seven years old when he wrote this poem, see fol. 102^a, l. 11.

Beginning:

ای نام تو نقش لوح جانها
در ماندۀ وصف تو زبانها

Dated the 28th of Safar, A. H. 1117 (forty-ninth year of 'Ālamgir's reign) = A. D. 1705, June 21.

Ff. 103, 2 coll., each ll. 15; careless Nasta'liq; fol. 98 supplied later by a more modern hand; size, 9½ in. by 5½ in. [WALKER 86.]

1126

Another copy of the same.

This copy is dated the 29th of Safar, A. H. 1208 = A. D. 1793, October 6.

Ff. 1^b-103^a, 2 coll., each ll. 15; careless Nasta'liq; size, 9½ in. by 6½ in. [ELLIOT 250.]

1127

Diwān-i-Ghani (دیوان غنی).

The diwān of Muhammad Tāhir Ghani of Kashmir, who died A. H. 1079 = A. D. 1668, 1669; comp. Rieu ii. p. 692, and A. Sprenger, Catal., p. 410. It contains:

A preface by Mirzā Muḥammad Māhir, who collected this diwān, on fol. 1^b. Beginning:

ای ذات تو سر دفتر افراد وجود الخ

Kāshīdas, ghazals, short mathnawīs, and fards, all mixed together, in alphabetical order, except the first kāshīdas, on fol. 3^a. Beginning:

سوز داغ دل ما دفع نشد از مرهم
گرمی شمع زکاور نمی گردد کم

Rubā'is, on fol. 46^a. Beginning:

چون نیست در افتادگیم کس را شک
بر خاسته از چه رو بختگم هریک

A short epilogue on Tāhir Ghani and the different copies from which this collection was made, on fol. 50^a. Beginning:

بر نغمه پردازان بزم سخن سرائی الخ

Lithographed in Lucknow, A. H. 1261. No date.

Ff. 1-51, 2 coll., each ll. 21; Nasta'liq; many marginal and interlinear notes and additions; size, 8½ in. by 4½ in. [WALKER 46.]

1128

The same.

This copy contains:

Ghazals, on fol. 1^b, arranged alphabetically. Beginning:

جنونی کو که از قید خرد بیرون کشم بار
کسم زنجیر پای خویشتن دامن صحرارا

Rubā'is, on fol. 54^b. Beginning:

چون نیست در افتادگیم کس را شک الخ

This copy is dated the 29th of Shawwāl by Miyan Karam-Allāh (میان کرم اللہ); the year is not stated. It seems to have been written in the last century.

Ff. 57, 2 coll., each ll. 15; cursive Nasta'liq; size, 8½ in. by 5 in. [OUSELEY 39.]

1129

The same.

This copy contains:

Ghazals, *kit'as*, *ruhā'is*, *fards*, some *kaşidas*, and one *mathnawī* (on fol. 267^a), arranged alphabetically for the greater part.

Beginning:

جنونی کو که از قید آید

There is no date, but from other portions of the same MS. we learn that it was written between A. H. 1135 and 1140 = A. D. 1723-1728.

2 centre-columns, ff. 222^b-268^a, ll. 15; Nasta'liq, mixed with *Shikasta*; no ornamentation; size, 10½ in. by 7 in. [ELLIOT 122.]

1130

Yūsuf and Zalikhā (روضا و یوسف).

Yūsuf and Zalikhā, a *mathnawī* by Mullā Nāẓim of Harāt, who was a contemporary and friend of 'Abbās Kulikhān Shāmlū, the Beglerbeg of Harāt, and died A. H. 1081 = A. D. 1670, 1671. This poem was commenced by him A. H. 1058 = A. D. 1648, and completed A. H. 1072 = A. D. 1661, 1662; comp. Rieu ii. p. 692; A. Sprenger, *Catal.*, pp. 151 and 515; *Cat. Berlinum*, Nos. 1466 and 1467; *Ātashkada*, Ouseley Add. 183, No. 305; *Khulāṣat-alkalām*, Elliot 184, No. 71, etc.

Beginning:

خدایا چون سهرم سینہ بکشی
دل طوطی کی و آئینہ بنمای

Not dated. The scribe's name seems to be Mullā Muhammad Zarf.

Ff. 175, 2 coll., each ll. 15; illuminated frontispiece; Nasta'liq; size, 8½ in. by 4½ in. [ELLIOT 363.]

Ṣā'ib (Nos. 1131-1137).

1131

Diwān-i-Ṣā'ib (صائب دیوان).

A large selection from the lyrical poems of Mirzā Muḥammad 'Alī Ṣā'ib of Isfahān, who spent some time in Kashmīr, and died in his native town, according to a chronogram of Wa'iz, A. H. 1088 = A. D. 1677, 1678; comp. Rieu ii. p. 693 sq. Other dates of his death are A. H. 1080 (see *Khulāṣat-alkafār*, Elliot 181, No. 157, and A. Sprenger, *Catal.*, p. 151), 1081, and even 1089; comp. A. Sprenger, *Catal.*, p. 385; Ouseley, *Biographical Notices*, p. 227; *Cat. des MSS. et Xylographes*, p. 398; (1. Flügel i. p. 597; H. Khalifa iii. p. 296, No. 5566; J. Aumer, p. 38, etc. etc. Ṣā'ib's diwān has been lithographed at Lucknow, A. H. 1292; a small selection from the same, Lucknow, A. H. 1264 and A. D. 1871.

Contents:

Kaşidas, on fol. 1^b. Beginning:

تا نگردد دست خورشید قیامت آشکار
مشت آبی زن بروی خود ز چشم اشکبار

Ghazals, in alphabetical order, on fol. 5^b. Beginning:

اگر نه مد بسم الله بود تاج عنوانها
نگشتی تا قیامت نو خط شیراز دیوانها

Not dated.

Ff. 502, 2 coll., each ll. 14, and a third on the margin, ll. 26; Nasta'liq; illuminated frontispieces on ff. 1^b and 5^a; size, 12 in. by 6½ in. [ELLIOT 93.]

1132

A smaller selection from Ṣā'ib's diwān.

This copy, which is incomplete at the end, contains only ghazals.

Beginning:

خدایا در پذیر این نعره مستانه مارا
مکن نومید از حسن قبول انسانه مارا

The second poem is the initial ghazal of Elliot 93. The copy breaks off in the middle of the eighth ghazal, rhyming in *sh*.

Ff. 310, 2 coll., each ll. 17; Nasta'liq; the original leaves are put into a modern margin; size, 9½ in. by 6 in. [ELLIOT 94.]

1133

The same.

This selection contains, like the preceding one, chiefly ghazals, in alphabetical order. Beginning like Elliot 93:

اگر نه مد آید

Towards the end the transcriber has left several blanks.

Not dated; eleventh century of the Hijrah.

Ff. 238, 2 coll., each ll. 12; Nasta'liq; ff. 2, 3, and 215-238 are completed by a more modern hand; size, 11½ in. by 6½ in. [OUSLEY 296.]

1134

The same.

The arrangement of the ghazals is different here from that in the preceding copies.

Beginning:

یا رب از عرفان مرا پیمانده سرشار ده
چشم بینا جان آگاه دل بیدار ده

The first ghazal in Ouseley 296 is here the third. Except the first, they are all arranged alphabetically.

On the last page the following colophon in wild *Shikasta*:
کاتب اللوف فقیر فقیر شیخ عبد السمعان
القادی ولد سید دین محمد القیاری ساکن ناکدالکا
معموله برگند فتنه هر که دعوی از باطل ونا مسموع
باشد وبعمل موده دار نواب قاسم علی خان بهادر
مطابق سنه ۱۱۱۱ بتنگله بتاریخ نهم شهر رمضان
المبارک سنه ۱۱ هجری.

This copy, accordingly, was made by one Shaikh 'Abd-alsulhān, A. D. 1762, to which year the year 1169 of the era of Bengal corresponds, under the reign of Mir Kāsim 'Alī, who was Nawwāh A. D. 1760-1763. Compare Ch. Stewart, *History of Bengal*, p. 535. The

expression سنه ۱۱ هجری is probably a mistake for سنه ۱۱۰۰ هجری.

Ff. 291, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 5½ in. [OUSELEY 34.]

1135

The same.

Ghazals and rubā'is, defective at the beginning. The copy opens in the middle of a ghazal, agreeing with Elliot 93, fol. 54^a margin, ll. 7 and 8.

This copy was finished at Ahmādābād the 19th of Shawwāl, A. H. 1198=A. D. 1784, September 5.

Ff. 188, 2 coll., partly ll. 17, partly ll. 10; Nasta'lik; some pages damaged; size, 8½ in. by 4½ in. [WALKER 71.]

1136

The same.

Ghazals, in alphabetical order. Beginning:

اگر نه منم آتیم

On fol. 53^b one hemistich is omitted.

Dated the 25th of Dhū-alka'dah, A. H. 1135=A. D. 1723, August 27.

2 centre-columns, ff. 1-122, ll. 15; Nasta'lik, mixed with Shikasta; richly illuminated frontispiece; size, 10½ in. by 7 in. [ELLIOT 122.]

1137

A fragment of the same.

Ghazals, in alphabetical order. Beginning:

یار از عریان آتیم

comp. Ouseley 34, and breaking off in the rhyme-letter پ, on fol. 51^b. The last nine leaves are filled with miscellaneous poetry and a short fragment in prose.

Ff. 1-60, 2 coll., each ll. 11; Nasta'lik; size, 8½ in. by 6 in. [CLARKE 26.]

1138

Mi'rāj-alkhayāl (معراج الخيال).

An allegorical mathnawī by Mullā 'Alī Ridā Tajallī, who went from Shirāz to India under Shāhjahān, and died A. H. 1088=A. D. 1677, 1678, entitled Mi'rāj-alkhayāl or the Transfiguration of Imagination, a poem of erotic contents; comp. Rien ii. p. 738; A. Sprenger, Catal., pp. 110, 150, and 575; Khulāṣat-alkalām, Elliot 183, No. 14. Beginning quite agreeing with that in Sprenger, except the first word:

در سرم دیگر همای عشق یار
رخت طرح آشیان از خار خار

After the introduction this poem is divided into eleven chapters, the headings of which are as follows: جواب از زبان هوس, on fol. 429^b; خطاب با هوس and مصلحت بینی عقل, on fol. 430^a; خطاب و مناجات, on fol. 431^a; بیان حال چشون صفت و صواب اندیشی چشون, on fol. 431^b; بختون و مثنوی, on fol. 432^a; وصف العیش, on fol. 432^b; عشق, on fol. 435^b.

This copy was finished on Tuesday the 8th of Muḥarram, A. H. 1140, in the ninth year of Muḥammad-shāh's reign=A. D. 1727, August 26.

2 centre-columns, ff. 426^a-435^a, ll. 15; Nasta'lik, mixed with Shikasta; no ornaments; size, 10½ in. by 7 in. [ELLIOT 122.]

1139

Another copy of the same mathnawī.

Not dated. The subdivisions are entirely wanting here.

Ff. 145^a-153^b, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size, 8½ in. by 3½ in. [ELLIOT 252.]

1140

A mathnawī on religion and science, styled کنز الفوائد عن الفوائد, a poetical commentary on a work styled عقائد, and dedicated to the emperor Aurangzib 'Ālamgir.

Beginning:

حمد گویم مر وئی حمد را
کو افاده کرد عقل و دین بما

Dated by Taj-aldin in Jumādā-althānī, in the twenty-ninth year of 'Ālamgir's reign, A. H. 1097=A. D. 1686, April, May.

Ff. 1^b-50^a, 2 coll., each ll. 14; Nasta'lik; size, 8½ in. by 5½ in. [FRASER 247.]

1141

Diwān-i-Tjāz (دیوان اشعار).

The ghazals of Maulawī Muḥammad Sa'id Tjāz of Akbarābād (according to the Makhlzan-algharā'ib, Elliot 395, No. 216), or of Shāhjahānābād (as Walih states in Elliot 402, fol. 37^a), a contemporary of 'Ālamgir. According to A. Sprenger, Catal., p. 110, first line, he was still alive at the time when Sarkhush began the compilation of his *al-shu'arā*, that is, A. H. 1093=A. D. 1682.

Beginning:

بنامش عقل اول تا نمیخواند الف بی را
نمیفهمد کتاب مروت و قرآن معنی را

Copied A. H. 1097=A. D. 1685, 1686.

Ff. 252^b-270^a, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 4½ in. [ELLIOT 258.]

1142

Pandnāma-i-Sultān Maḥmūd (پندنامه سلطان محمود).

A curious mathnawī, entitled Sultān Maḥmūd's book of advices, and apparently ascribed to the authorship of the great Maḥmūd of Ghazna, Firdausi's patron; see, for instance, fol. 447^b, l. 6:

مرا از خاک غزنی هست مولود
از آئیم در جهان شد اسم محمود

That this is a spurious book scarcely needs any proof, since the style clearly points to the end of the eleventh and beginning of the twelfth century of the Hijrah, that is to say, to the same period to which all

the other poetical works, collected in Elliot 122, belong. There are, besides, two other indications of forgery, viz. the date A. H. 319, given to the composition of this book in the last bait :

بسال سیمد وهم نوزده بود
ازین هجرت سخنها روی بنمود

(an obvious attempt to give the highest possible antiquity to the poem, without the slightest regard to the actual fact, that Sultān Mahmūd was born A. H. 357 and died A. H. 421), and the allusion to an *Amir Husaini* (who may be identical either with *Amir Husaini Fakhr-al-sūdāt*, the author of the *arwāḥ*, died A. H. 718, or with *Mir Husaini Kāshāni*; see *Makhsan-algharā'ib*, No. 584) in the last chapter. The poem consists of two invocations to God and Muhammad (on ff. 436^b and 437^a), and seventeen short chapters, viz.:

1. در معنی پندنامه, on fol. 437^b.
2. در عاشقی, on fol. 438^a.
3. در بیوفائی, on fol. 438^b.
4. در روزگار, on fol. 439^b.
5. در بیان سلامت حال, on fol. 440^a.
6. در قناعت, on fol. 440^b.
7. در حفظ اسرار, on fol. 441^a.
8. در آداب ملوک, on fol. 441^b.
9. در تواضع و تکبر, on fol. 442^b.
10. در حال زمانه, on fol. 443^a.
11. در درویشی, on fol. 444^a.
12. در نگاهداشت زیردستان, on fol. 444^b.
13. در محبت, on fol. 445^a.
14. در جوانمردی و بخیلی, on fol. 445^b.
15. در بهار و صفت او, on fol. 446^a.
16. در باز آمدن از کنایه, on fol. 446^b.
17. در ختم کتاب, on fol. 447^a.

Beginning:

خداوندا ندارم جز تو مبدود
برحمت کن نظر در کار محمود

Dated the 19th of Muharram, A. H. 1140 (the ninth year of Muhammadshāh's reign)=A. D. 1727, Sept. 6.

1 centre-column, ff. 436^a-447^a, ll. 151; Nasta'liq, mixed with Shikasta; no ornaments; size, 10½ in. by 7 in. [ELLIOT 122.]

1143

Latā'if-alkhayāl (لطائف الخیال).

A large fragment, incomplete both at the beginning and end, containing the middle part of Muhammad Sāliḥ's celebrated poetical anthology, styled *Latā'if-alkhayāl* or the beauties of imagination, which was completed A. H. 1104=A. D. 1692, 1693; comp. Bland in the *Journal of the Royal Asiatic Society*, ix. p. 168. A complete copy of a revised edition of this work is found in the India Office, No. 320. The selections are arranged alphabetically, according to the final letter, in the form of a *diwān*; and to every specimen the name of the

author is added on the right or left side in red ink. Our fragment begins in the first half of the letter *ṣ* with this bait:

در عاشقی بمیر حسن تا شوی تمام
نشید که هر که بمرد او تمام شد

and concludes in the first half of the letter *ṣ* with the following bait:

بغیر بوسه کز تکرار رغبت را کند افزون
کدامین قند را دیگر مکرر میتوان خوردن

According to the Arabic paging, which begins with ۴۸۰, there are missing at the beginning 481 leaves. Besides, there is a lacuna of three leaves after fol. 190 (v1). Fol. 426 is very much injured. The right order of ff. 473-476 is this: 473, 475, 474, 476.

Ff. 478, 2 coll., each ll. 13-21; Nasta'liq, written by different hands; size, 13½ in. by 8 in. [ELLIOT 291.]

1144

Diwān-i-Wā'iz (دیوان واعظ).

Lyrical poems of Wā'iz, that is, Rafi'aldin Muhammad Wā'iz Kazwini, the author of the *Arbāb al-ḥanān*, who died, according to the statement of the *Riyāḍ-alsanā'ir*, shortly after A. H. 1105=A. D. 1694; comp. Rieu ii. p. 697; *Kbulāṣat-alkalām*, Elliot 184, No. 75; and the note on the margin of fol. 53^a in this copy: *قصائدک از کلام بلاغت فرجام میرزا محمد ربیع واعظ قزوینی در حاشیه نوشته میبود.*

The usual date of Wā'iz' death—viz. A. H. 1082, see A. Sprenger, *Catal.*, pp. 151 and 587—is obviously wrong, as Rieu has proved, loc. cit.

Contents:

Ghazals, on fol. 1^b, arranged alphabetically, with a series of rubā'is at the end (on fol. 138^b sq.) Beginning:

ای نام دلکشای تو عنوان کارها
خاک در تو آب رح اعتبارها

Not dated at the end, but on the margin of fol. 138^b there is a note (in the original writing, as it seems), according to which this copy was written in the residence (Dihli?), the 25th of Rabi' II, A. H. 1199=A. D. 1785, March 7.

Besides this, the MS. contains on the margin almost throughout an anthology of different pieces of poetry, by different authors. But in many places the margin has greatly suffered from wet, and the writing is consequently effaced.

The following poets are quoted: 'Urfi, Sā'ib, Hamā-yūn, Sā'ib, 'Ishki, Athar, Wā'iz, on fol. 5^a; Najāt, Ahlī, Jāmi, on fol. 7^a; Asaḥ, Faiḍi, on fol. 8^b; Fighānī, Makbūl, Naṣībī, Saifi, on fol. 9^a; Khayālī, Hīlālī, Hāfiz, Mirzā Yūsuf, Wahid-alzamānī, on fol. 11^a; Majdhūb, ḡasidāh by Sā'ib, on fol. 21^a; Shaikh Behā'ī, on fol. 23^a; extracts from 'Alī's 'hundred sentences', on fol. 23^b; Mir Khansrau Dihlāwī, on fol. 24^b; Shaikh Auhādī, on fol. 26^a; Kāzīm, Wā'iz, chronograms, on fol. 28^b; Mirzā Ibrāhīm Adham, on fol. 34^b; Muhammad Jān Kudsi, on fol. 35^a; Ṭabīb, ḡasidāh by Athar, on fol.

43^a; Wā'iz, on fol. 46^b; *kašidas* by Mirzā Muḥammad Rāfi' Wā'iz Karwini, on ff. 53^a-65^b; Fā'id, on fol. 68^b; Mirzā Rādī Naṣrābādī, on fol. 81^a; Wā'iz, on fol. 89^b; Shams Tabriz, on fol. 109^b; Abū Sa'id bin Abū-alkhair, on fol. 111^b; rubā'is by Athar, on fol. 115^a; Wā'iz, on fol. 123^b; Mukhlis, on fol. 142^b; Wā'iz, on fol. 144^b; Athar, on fol. 145^b; Muḥammad Bākīr, on fol. 146^a.

This index of poets is not complete, as in many cases the names are effaced or torn away.

Text and margin are written by the same hand.

Ff. 150, 2 coll., each ll. 11; Nasta'liq; size, 7½ in. by 3½ in. [Ouseley 118.]

1145

Diwān-i-Shaukat (دیوان شوکت).

The diwān of Mullā Abū Ishāq Shaukat of Bukhārā, who lived in Herāt and Mashhad, and died at Isfahān, A.H. 1107 = A.D. 1695, 1696; comp. Rieu ii. p. 698, and A. Sprenger, Catal., p. 568.

This diwān does not contain the *kašidas*, but only *ghazals*, on fol. 1^b, arranged alphabetically. Beginning:

خدایا رنگ تأثیری کرامت کن فغانم را
بموج اشک ببل آب ده تیغ زبانم را

Rubā'is, on fol. 190^a. Beginning:

طالب که وصال را طلبکار شود
از خویش اگر رود همه یار شود

Dated A.H. 1136 = A.D. 1723, 1724. On the first page is a seal with the following inscription:

رسم جنگ بهادر ۱۱۳۶
ارچیبالد سونیتن

Ff. 191, 2 coll., each ll. 17; Shikasta; size, 10½ in. by 6½ in. [Ouseley 254.]

1146

Kašida-i-Shaukat (قصیده شوکت).

One *kašidah* by the same Shaukat (the panegyrist of the governor of Khurāsān, Mirzā Sa'd-aldin Muḥammadkhān). Beginning:

آشیا را زدم آتش زگلستان رستم
کردم از برك سفر بال و پروشان رستم

Not dated.

Ff. 16-18, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 5½ in. by 3½ in. [Elliot 252.]

1147

Mathnawī-i-Zamān Rāsikh (مثنوی زمان راسخ).

A mathnawī by Mir Muḥammad Zamān Rāsikh of Lāhūr, the contemporary and friend of Sarkhwush (the author of the celebrated *tadhkirat* *Kalimat-alshu'ara*). He died A.H. 1107 = A.D. 1695, 1696; comp. A. Sprenger, Catal., pp. 109 and 111.

This mathnawī is divided into three parts:

1. Centre-columns, ff. 447^b-469^a, the beginning (آغاز مثنوی محمد زمان) or rather an appended introduction of the poem; see the following note:

چون بعد از تحریر مثنوی محمد زمان راسخ آغاز و انجام از جای معلوم شده هذا در اخیر نوشته

It consists of the following chapters on mystical matters: توحید دوم, on fol. 447^b; توحید اول, on fol. 448^a; توحید چهارم, on fol. 449^a; توحید سیم, on fol. 449^b; نامه فرستادن سلطان, on fol. 450^a; مناجات, on fol. 450^b; عقی, on fol. 450^b; نعت, on fol. 450^b; جواب, on fol. 450^b; حکایت تمهیدی و مقاله دل, on fol. 454^a; آتش شیشه, on fol. 455^a; مقاله ناله, on fol. 454^b; اهل بهار بدل, on fol. 453^b; مقاله سر, on fol. 455^b; حکایت تمهیدی و مقاله حیرت, on fol. 456^b; بیان حال, on fol. 457^a; جواب گفتن حیرت, on fol. 457^b; مقاله اشک, on fol. 458^a; رجم از خیال نوحال, on fol. 458^b; حکایت شمع و پروانه, on fol. 459^a; مقاله, on fol. 459^b; جواب پروانه بشمع, on fol. 459^b; حکایت درویش, on fol. 460^a; مقاله تمنا و شاعر لب بعر, on fol. 462^a; تعریف درویش, on fol. 461^b; جواب اهل بنم, on fol. 462^b; تقیه و کشادن درویش, on fol. 463^b; بیاز جواب درویش اهل بنم, on fol. 464^a; اظهار درویش حیرت خویش, on fol. 464^a; بیان تآشف و حیرت و ذکر بر خاسته رفتن درویش, on fol. 465^a; مقاله سخن, on fol. 465^a; اهل بنم جواب معشوق, on fol. 466^a; حکایت معشوق طوسی و فو, on fol. 466^b; جواب دادن بمعشوق طوسی, on fol. 466^b; حکایت شیخ بر دجله طوسی شهرت گرفتن این, on fol. 467^a; دختر پادشاه ترکستان سخن, on fol. 468^b.

Beginning:

ز کلمه ای صریح آرد برخیز
نسیم کوی بسم الله برخیز

This first part is dated in the ninth year of Muḥammadshāh's reign, A.H. 1140 = A.D. 1727, 1728. On fol. 448^b two hemistichs are omitted.

2. Margin-column, ff. 1^b-24^a. The middle part of the mathnawī or rather the story itself, which deals with prince Sayyid 'Alī Kiwām-aldin and his becoming fakir, with wars against the infidels, in which the father of the prince finds his death, etc. The introduction begins with the first seven baits of the first part:

ز کلمه ای صریح

Dated the 12th of Muḥarram, A.H. 1135, viz. the fourth year of Muḥammadshāh's reign = A.D. 1722, October 23.

3. Margin-column, ff. 462^a-469^a. The end of the mathnawī (انجام مثنوی محمد زمان راسخ) or the epilogue.

Beginning:

خداوند بفرم تاز جان کن
محمد خویشم اول تر زبان کن

3 centre-columns, ff. 447^b-469^a, ll. 15; margin-column, ff. 1^b-24^a and 462^a-469^a, ll. 28; Nasta'liq, mixed with Shikasta; no ornaments; size, 10½ in. by 7 in. [Elliot 122.]

1148

Diwān-i-ʿĀqilkhān Rāzi (دیوان عاقلخان رازی).

The diwān of Mir ʿAskari ʿĀqilkhān Rāzi, who lived at the court of Aurangzib and died as governor of Dihli A.H. 1108=A.D. 1696. See Sir G. Ouseley, *Notices of Persian Poets*, p. 167; Rieu ii. p. 699; and A. Sprenger, *Catal.*, pp. 123 and 543. Besides this diwān he composed three mathnawis, one called *مَرْثِع* (see Sprenger, loc. cit.), the other *شَمْع وِبروانه* or *قَتْمُ بَعَابَت* (see the immediately following work), the third *مَهْر وِماه* (A.H. 1065, see Rieu, loc. cit.), as well as *ظفرنامه عالمگیری* and the *نعمات العشق* (see Rieu i. p. 265 and iii. p. 1083^b).

Contents:

Ghazals, on fol. 54^b, arranged alphabetically. Beginning:

ای زعکس رویتو لطف و صفا آئینه را
جلو رخسار تو داده چلا آئینه را

Tarjībānds, on fol. 95^a. Beginning:

برده از رخ کشیده آمد یار الیه

Sākināma, on fol. 98^a. Beginning:

دلا صبح شادبست چون خفته الیه

Khumār-nāma (خمارنامه), on fol. 103^b. Beginning:

ایا سر خوش از دُور لبیل و نهار الیه

مرثیة برادر (elegy on the death of his brother), on fol. 105^a. Beginning:

بسم الله الرحمن الرحيم - هست دلیلی بکلام قدیم
مرثیة فرزندان (elegy on the death of his children),

on fol. 109^a. Beginning:

خداوند! چو دلرا دادی غم
مکن سیراز دل مغموم هم کم

Mukattaʿāt (mostly chronograms), on fol. 111^a. Beginning:

تأریخ وفات ابوی

چون محمد تقی زار فنا - کرد غم سفر بعالم حی

Lastly, a *qaṣīdah* in praise of Shaikh Burhān-aldīn Alsaḍīkī Alshaṭṭārī (الشطاری), on fol. 114^a. Beginning:

بیا که داعی الی الله شیخ شطار است الیه

At the end occurs the following (fragmentary) note of a manus secunda: دیوان عاقلخان رازی عنایت: نموده خود بدولت . . . بد بندۀ عامی خواجه غلام احمد هر که دعوی کند باطل گردد . . .

Possibly this note stated that the author himself gave this copy to Khwājah Ghulam Ahmad.

There is no date, but this copy may have been made during the author's lifetime, if not by himself.

Ff. 54-118, 2 coll., each ll. 13; Nasta'liq on brown paper, with an illuminated frontispiece; size, 8½ in. by 4½ in. [USELEY 30.]

1149

Kitāb-i-Sham' u Parwana (کتاب شمع و پروانه).

The lamp and the moth, or the loves of Rāi Ratan Sēn and the beautiful Padam, a mathnawī, by the same Rāzi, composed A.H. 1069=A.D. 1658, 1659; on the basis of the same Hindū poem, which was the source of Mullā Rāzmi's *Padmāwat* (composed A.H. 1028, comp. above, Nos. 1125 and 1126, and Rieu ii. p. 769^a). Beginning:

ای فرازنده روی سپهر - وی طرازنده سپهر بهر

This very copy is alluded to by Sir Gore Ouseley in his *Biographical Notices*, p. 170. No date.

Ff. 86, 2 coll., each ll. 14; large Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in. [ELLIOT 330.]

1150

Diwān-i-Nāṣir 'Alī (دیوان ناصر علی).

The lyrical poems of Nāṣir 'Alī of Sirhind, who died at Dihli, A.H. 1108=A.D. 1697; see Rieu ii. p. 699 sq. and A. Sprenger, *Catal.*, p. 329. A chronogram of Serkhwuh gives as date of his death A.H. 1109. The diwān consists of *qaṣīdas* and *ghazals*, mixed together in alphabetical order, and a few *rubā'is* on the last two pages. Lithographed at Lucknow, 1844 and A.H. 1281. Beginning:

در فیض است منشین از کشایش نا امید آنجا
برنگ دان از هر قتل میروید کلید آنجا

Not dated.

Ff. 53-112, 2 coll., each ll. 13-15; Nasta'liq, written by two different hands; size, 8½ in. by 4½ in. [WALKER 46.]

1151

Mathnawī-i-Nāṣir 'Alī (مثنوی ناصر علی).

A religious poem by the same Nāṣir 'Alī. Beginning:

الهی خُردِ دردی بجان ریز - شرر در پندزار استخوان ریز

There are inserted some pieces in other metres, distinguished by red ink, for instance, on ff. 25^b, 26^b, 29^a, 31^a, 31^b, 42^b, 47^b, 50^a, 50^b, 51^b, 52^a, and 58^a.

Dated the 9th of Šafar, A.H. 1135=A.D. 1722, November 19.

Margin-column, ff. 24^b-68^a, ll. 28; Nasta'liq, mixed with Shikasta; no ornaments. [ELLIOT 122.]

1152

The same.

Not dated.

Ff. 28^a-67^a, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 5½ in. by 3½ in. [ELLIOT 252.]

1153

Nairang-i-īshk (نیرنگ عشق).

Nairang-i-īshk, the love-story of Shāhid and ʿAziz, a mathnawī, composed by Muḥammad Akram Ghanimat of Ganjāh in the Panjāb, the contemporary of Zamān Rāsiikh and of the emperor ʿĀlamgir, A.H. 1096=A.D. 1685, see the chronogram at the end:

نمایان گشت تأریخ نوائین - زگلزار بهار فکر رنگین
Z z

and Khulāṣat-alkalām, Elliot 184, No. 51. Beginning:

بنام شاه نازک خیالان - عزیز خاطر آشفته حالان
Ghanimat died about A. H. 1110 = A. D. 1698, 1699; see Rieu ii. p. 700, iii. p. 1034^b; A. Sprenger, Catal., pp. 127 and 410. Dated the 12th of Rajab, A. H. 1135 = A. D. 1723, April 18. Lithographed at Lucknow about A. H. 1263, with glosses by Muḥammad Ṣāliḥ and others.

Margin-column, ff. 68^b-122^a, ll. 28; Nasta'lik, mixed with Shikasta; no ornaments. [ELLIOT 122.]

1154

The same.
Not dated.

Ff. 68^b-119^a, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; the heading torn away; size, 5½ in. by 3½ in. [ELLIOT 252.]

1155

The same.
Not dated.

Ff. 103^a-153^a, 2 coll., each ll. 15; Nasta'lik; size, 7½ in. by 5 in. [OUSELEY ADD. 76.]

1156

Diwān-i-Athar (دیوان اثر).
The diwān of Shafī'ī Athar of Shirāz, who spent the greater part of his life in Isfahān and died at Lār, A. H. 1113 = A. D. 1701, 1702, or, as Sirāj-al-din states, A. H. 1124 = A. D. 1712, 1713; comp. A. Sprenger, Catal., pp. 117, 149, and 344; Rieu ii. p. 791. His diwān was collected A. H. 1106 = A. D. 1694, 1695.

Contents:
Kasidas, on fol. 1^b (on fol. 35 sq. a Marthiyyah). Beginning the same as in A. Sprenger, Catal., p. 344:

شرح مجموع منع تو ندارد پایان آتج

Four mathnawis, on fol. 40^a. Beginning:

کنون بیدار شوای نخت از خواب آتج

Chronograms (تأریخات), on fol. 49^a. Beginning:

هشماه دین شاه سلطان حسین آتج

Ghazals, in alphabetical order, on fol. 55^b. Beginning the same as in Rieu and Sprenger:

بکس بودای افتادگی تن خود را آتج

Miscellaneous poems (اشعار متفرقة), on fol. 92^b. Beginning:

شوم دلنگ اگر رسوم نه بیند از غبنگی آتج

Rubā'is, on fol. 95^b. Beginning:

داری اگر آرزوی کوثر به بهشت آتج

Seven satires and two chronograms at the end (on ff. 98^a-103^a).

The tarjībānds, mentioned by Sprenger, are not found in this copy, which was made in 1826.

Ff. 1-103, 2 coll., each ll. 15; Nasta'lik; gilt edges; size, 9½ in. by 7 in. [ELLIOT 45.]

1157

Kulliyāt-i-Nī'matkhan 'Āli (کلیات نعمتخان عالی).
The complete works in prose and verse of Nī'matkhan 'Āli of Shirāz, whose original name was Nūr-al-din Muḥammad, with the titles of Mukarrakhān and Dānishmandkhān, the author of the well-known Bahādurshāhnāma or history of the first two years of the emperor Bahādurshāh's reign (see p. 134, No. 256 in this Catalogue), a work which is not included in these Kulliyāt. He died A. H. 1121 = A. D. 1709, 1710, or—according to a statement in the Ta'rīkh-i-Muḥammadi—A. H. 1122; compare Rieu ii. p. 703; A. Sprenger, Catal., p. 328, etc.

Contents:

1. Preface in prose, on fol. 1^b. Beginning: عبار
افزای نقد سخن اکبریت که چون برلغات معدن لفظ
طرح آتج.

2. Ghazals, in alphabetical order, interspersed with a few kasidas, on fol. 12^b. Beginning:

بیا ای خامه بسم الله سر کن راه مطلب را
برآر از دامن حرف آفتاب از نقطه کوکب را

3. Kasidas, kī'as, chronograms, short mathnawis, and rubā'is, on fol. 114^a. Beginning:

کشفای گره دل بهیچ باب نعد
هزار حیف که انگور با شراب نعد

4. A mathnawi on ethical, moral, and dogmatical matters, with mystical tendency, illustrated by short stories, on fol. 132^b; identical, as Ouseley Add. 93 proves, with the mathnawi described in Rieu ii. p. 703 and A. Sprenger, Catal., p. 329. Beginning here:

برتو خور جلو بر هر چیز کرد
در خور خود شد سفید و سرخ وزرد

5. Waḳā'i' (وقائع) or with its full title: وقائع ایام
محاصره قلعه دارالجهاد حیدرآباد (according to other copies: اوضاع حیدرآباد وگلکنده), a satirical journal of the siege of the citadel of Haidarābād from the 13th of Rajab to the 22nd (or rather to the 29th, see Rieu i. p. 268) of Sha'ān, in the thirtieth year of 'Ālamgir's reign, A. H. 1097, on fol. 263^a. Beginning:

دی که مدرّس کتّاب مبع در مقلّد صدق و صفا چون قاضی
بجفا تفسیر والشمس آتج. The Waḳā'i'-i-Haidarābād were lithographed in India, A. H. 1248 (together with the following story of Husn u 'Ishk), and printed with marginal notes in Lucknow, A. H. 1259.

6. The marriage of beauty and love (کنشهای حسن), a mystical work in mixed prose and verse, written in a very flowery style, on fol. 312^a. Beginning:

حدیث عشق شد زبب بیان
چو شمع افتاد آتش در زبان

Edited at Lucknow in 1842 and 1873, with commentary at Delhi in 1844.

7. Some other short prose pieces, letters, and specimens of a refined style at the end; comp. Rieu ii. pp. 744 and 745, and p. 796, where a collection of satirical sketches, entitled *راحة القلوب*, is mentioned. No date.

Ff. 382, 2 coll., each ll. 15: Nasta'liq; many little injuries; size, 8½ in. by 5½ in. [OUSELEY ADD. 102.]

1158

Diwān-i-Nī'mathkhān 'Ālī (دیوان نعمتخان عالی).

Another copy of Nī'mathkhān 'Ālī's lyrical poems, preceded by the same preface in prose as in Ouseley Add. 102: عیار افزای نقد سخن اکسیرت که چون بر فلزات آید.

The diwān contains ghazals, beginning on fol. 13^a (as in Rieu's first copy):

تمامی یابد از مصرع بسم الله دیوانها

ببین که مژم این ابروست زب روی عنوانها

They are arranged alphabetically till fol. 157^b. Kaşidas, on fol. 158^a. Beginning:

شاما نظر برینو کردن عبادتست

مژگان بهم زدن چو نیاز جماعتست

Muḥaṭṭa't, on fol. 162^b. Beginning:

زهی الباطل است چه لای - معنی فتح شاه عالم گیر
Rubā'is, on fol. 168^a. Beginning:

سلطان طلبید و کردم آهنگ سفر

مد شکر رسیدم زدم زود بدر

Mufradāt, riddles, kaşidas, and mathnawis at the end (on ff. 171-178).

Not dated. In the preface many blanks are left.

Ff. 178, 2 coll., each ll. 15; Nasta'liq; size, 10 in. by 6 in. [OUSELEY 255.]

1159

Prose works by Nī'mathkhān 'Ālī.

This copy of Nī'mathkhān 'Ālī's treatises and stories in prose, all written in a very flowery style, often with mystical tendency and interspersed with poetry, contains:

1. Wakā'ī or Wakā'āt-i-Ḥaidarābād and Gulkundah, on fol. 1^b, beginning as in Ouseley Add. 102.

2. A fragment of the *منشآت* or letters etc. containing two *رقع*, on fol. 46^b.

Beginning of the first: بسکه شگفت دید دلم نامۀ
ترا آید.

Beginning of the second: اعتری مرزا محمد سعید از
مواند سراسر آید.

3. The marriage of beauty and love, here styled *مناسبات حسن وعش*, on fol. 48^b, beginning as in Ouseley Add. 102.

On ff. 62^b and 63^a there are added some admonitions and sentences, headed *التأمر* and, beginning: هر کس که ده خلعت شعار خود سازد در دنیا و آخرت

کار خود سازد باحق بصدق و بانیس بغهر و باخلق
بانام آید.

This copy is dated the 26th of Ramadān, A. H. 1209 (in the thirty-sixth year of Shāh 'Ālam's reign)=A. D. 1795, April 16; there is wrongly written *rr* instead of *r* in the colophon.

Ff. 63, ll. 15; careless Nasta'liq, mixed with Shikasta, and rather difficult to read; size, 9½ in. by 6½ in. [ELLIOT 410.]

1160

Another copy of the Wakā'ī or Wakā'āt.

The same satirical journal of the siege of Ḥaidarābād, but more complete than in the preceding copies. The last words in Elliot 410, fol. 46^b, *چته الماری و دروس برین*, are found here on fol. 69^b; but here the work continues on fol. 70^a sqq., beginning: سرگرا که
نفره خنک سوار آید. and that this continuation is really belonging to the same Wakā'āt we learn from the large extracts given in the *Khulāṣat-alfakār* (Elliot 181, fol. 279^a, l. 5). This copy breaks off on fol. 92^b with the words: اگرچه عمر میر افزود اما عقل او کم شد; then follow two blank leaves, and on ff. 95-98 a part of a mathnawī without beginning and end, the first bait of which runs thus:

کفر بود استغفر الله این سخن آید

Ff. 98, ll. 11; very careless Nasta'liq; size, 9½ in. by 5½ in. [CAPS. B. 8.]

1161

Another copy of Nī'mathkhān 'Ālī's mystical mathnawī.

The same mystical mathnawī as in Ouseley Add. 102, fol. 132^b sqq., beginning here in the same manner as in Rieu and Sprenger:

حمد و شکر اودا که مرچه هست ازوست
دام هستی حلف دار از ما وهوست

The initial bait of Ouseley Add. 102 is here the sixth. No date.

Ff. 144, 2 coll., each ll. 13; Nasta'liq; a little worn-eaten; size, 7½ in. by 4½ in. [OUSELEY ADD. 93.]

1162

Diwān-i-Najāf (دیوان نجات).

The poetical works of Mir 'Abd-al'āl (or, according to Ouseley 223, Abū-al'āl) Najāt of Isfahān, a son of Mir Muḥammad Mu'min Ḥusaini, the friend of Naṣrābādī. He died about A. H. 1126 = A. D. 1714; see Rieu ii. p. 821, and iii. p. 1095^a; A. Sprenger, Catal., pp. 98, 137, and 512; Āṭashkade, Ouseley Add. 183, No. 421; *Khulāṣat-alkalām*, Elliot 184, No. 72; *Khulāṣat-alfakār*, Elliot 181, No. 288; *Makhzan-algharā'ib*, Elliot 395, No. 2870, etc.

Contents:

Ghazals, in alphabetical order, on fol. 1^b. Beginning the same as in Sprenger:

گرفتیم مهر خاموشی زلب طبع سخندانرا آید
Z z z

On fol. 150^a the first line is repeated by mistake.

Rubā'is, on fol. 173^b. Beginning:

گویند که در ولایت شیر خدا آید

The famous mathnawi on wrestling (کتاب گل کشتی), on fol. 181^a. Beginning the same as in Rien and Sprenger:

در کب عشق هر آن نامه که دخواه بود آید

It was composed A. H. 1112 = A. D. 1700, 1701; see Rien ii, p. 822. Lithographed at Lucknow, A. H. 1258, with a commentary of the Mahārājāh Ratan Singh.

This copy is dated the 29th of Jumādā-alawwal, A. H. 1185 = A. D. 1771, Sept. 9.

Ff. 1-189, 2 coll., each ll. 17; Nasta'liq; bound in linen with flowers; size, 10½ in. by 6½ in. [ELLIOT 89.]

1163

Selections from the same diwān (مختب دیوان میر) (انوار المعانی).

Selected ghazals in alphabetical order. Beginning:

گرفتیم مهر آید

Not dated. Twelfth century of the Hijrah.

Ff. 17-83, 2 coll., each ll. 14; Nasta'liq; size, 9½ in. by 5½ in. [OURELET 223.]

1164

Another copy of Najāt's mathnawi on wrestling.

Beginning the same as in Elliot 89. Not dated. Twelfth century of the Hijrah.

Ff. 1-13, 2 coll., each ll. 14; Nasta'liq; size, 9½ in. by 5½ in. [OURELET 223.]

1165

The same.

Not dated.

Ff. 1-10, 2 coll., each ll. 15; small illuminated frontispiece; size, 5½ in. by 3½ in. [ELLIOT 252.]

1166

Mathnawi-i-Sālim (مثنوی سالم).

A mathnawi by Hājī Muhammad Aslam, with the takhalluṣ Sālim, a Brahman of Kashmir, who turned Muhammadan under Aurangzib 'Ālamgīr; comp. Makhzan-algharā'ib, Elliot 395, No. 1095, and Muntakhab-alash'ār, Elliot 247, No. 282, and died, according to Rieu iii, p. 1092^a, in Farrukhsiyar's reign about A. H. 1130 = A. D. 1718. Beginning:

الهی خاطر بی آرزو ده - کل آزادیم را رنگ و نو ده

The mathnawi seems to be entitled گنج معانی and was composed A. H. 1082 = A. D. 1671, 1672; comp. the chronogram in the last bait (the same as in A. Sprenger, Catal., p. 554, where the poet is called Lutf-allāh Sālim):

بجو تاریخ این گنج معانی - ز دلبو نسخه درد نهانی

Copied A. H. 1097 = A. D. 1685, 1686.

Ff. 271^a-294^a, 2 coll., each ll. 15; Nasta'liq; size, 9 in. by 4½ in. [ELLIOT 258.]

1167

Ta'rif-i-Shāh A'zam (تعریف شاه اعظم).

A short mathnawi in homage of Shāh A'zam by the same Aslam Sālim. Beginning:

شهان آئینه فیض اله اند

قدر فرمان و قدرت دستگامند

Copied A. H. 1097 = A. D. 1685, 1686.

Ff. 303^a-307, 2 coll., each ll. 15; Nasta'liq; size, 9 in. by 4½ in. [ELLIOT 258.]

1168

Sarāpāi (سرآپای سید علی مهری).

A mathnawi, entitled Sarāpāi or description of the human figure, by Mir Sayyid 'All, with the takhalluṣ Mihri, of Isfahān, who flourished under Shāh Sulṭān Husain, the ruler of Persia, from A. H. 1105 to 1135. He rose to the rank of a king of poets at the court of Husain, and died about A. H. 1130 = A. D. 1718; comp. Rieu ii, p. 796, and the Khulāṣat-alafkār, Elliot 181, No. 249. Beginning:

ای بت جابک شیرین حرکات

جلوه ناز تو چون آبجیات

No date.

Ff. 140^a-144^a, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 5½ in. by 3½ in. [ELLIOT 252.]

1169

Diwān-i-Bidil (دیوان بیدل).

A selection from the lyrical poems of Mirzā 'Abd-alkādir Bidil of Patna, the greatest Indian poet of the last century, who died A. H. 1133 = A. D. 1721 at Dihli; comp. Rieu ii, p. 706 sq.; A. Sprenger, Catal., pp. 378 and 379. Garcin de Tassy, Histoire de la Littérature Hindouie, etc., i, p. 312 (see also W. Pertsch, p. 80), fixes his death in A. H. 1137 = A. D. 1724, 1725.

Contents:

Ghazals, in alphabetical order, on fol. 204^a. Beginning:

ای کرد نک و پوی سراغ تو نشانها

واماندند اندیشه را تو مکانها

Rubā'is, on fol. 357^a. Beginning:

آندم که حقیقت قدم پیدا شد

دانی که چگونه کیف و کم پیدا شد

According to a colophon on fol. 366^a, this copy was finished the 2nd of Šafar, A. H. 1138 = A. D. 1725, Oct. 10.

Margin-column, ff. 204^a-365^a, ll. 28; Nasta'liq, mixed with Shikasta; no ornaments; incomplete at the end, where several pages are left blank. [ELLIOT 122.]

1170

The same.

Another, but smaller selection from Bidil's diwān. Beginning:

اگر منکر نبوت نه با حضرات جز بنوعظیم پیش میا
و اگر بر تجلی ایمان داری بهیچ جانب بی ادب چشم مشکا آید

The arrangement from beginning to end is this, that first comes a *nukḥah* (نکته), generally in prose, then a *rubā'i* or *kiṭ'āh*, finally a *ghazal* or a series of *mukhammasāt*; this order is repeated throughout.

Not dated; this copy looks more like a brouillon than a clean copy of a *diwān*.

Ff. 44, ll. 19; careless Nasta'lik; size, 9½ in. by 5 in. [OUSELEY 227.]

1171

Diwān-i-Hayā (دیوان حیا).

The lyrical poems of Sheo Rāmdās Hayā, the brother of Rājāh Dayā Mal Imtīyās, and pupil of the preceding poet 'Abd-alkādir Bīdīl; comp. A. Sprenger, *Catal.*, pp. 154 and 155; Beale, *Oriental Biogr. Dictionary*, p. 106; *Makhzan-algharā'ib*, Elliot 395, No. 660. A chronogram for A.H. 1124 (مستور پادشاه عالم) = A.D. 1712 appears on fol. 117^b, l. 4.

This *diwān* contains:

Ghazals in alphabetical order, interspersed with a few *rubā'is*, *kiṭ'ās*, and *fards*, beginning on fol. 1^b:

می برد دبر و حرم از خود دل دیوانه را
طرح صحبت یاد افتاد این پروانه را

A series of *rubā'is*, some *mukhammasāt*, a few *fards*, and one *kaṣīdah*, on fol. 105^a. Beginning of the first *rubā'i*:

عمریست که میکند جنون محمل ما الع

No date. The copyist was Dhū-alfakār 'Alī.

Ff. 119, 2 coll., each ll. 15; large Nasta'lik; size, 15 in. by 8½ in. [OUSELEY ADD. 138.]

1172

Diwān-i-Ājiz (دیوان عاجز).

Ghazals by 'Ājiz, in alphabetical order. Beginning:

رحم بر حال ما کن کردگار الع

Whether this poet is identical with Muhammad Hāshim 'Ājiz (mentioned in the *Hamisha Bahār*, which comprises the poets from Jahāngir's accession, A.H. 1014, to that of Muhammadshāh, A.H. 1131; see A. Sprenger, *Catal.*, p. 126; *Makhzan-algharā'ib*, Elliot 395, No. 1772), or with 'Ājiz of Kashmir (*Makhzan-algharā'ib*, No. 1762), or with the Hindūstānī poet 'Ājiz, the author of a Persian *mathnawī* *rogrom* (see A. Sprenger, *Catal.*, p. 599), or even with 'Arif-aldīnkhan 'Ājiz, who flourished about A.H. 1168 = A.D. 1754, 1755 (see Beale, *Oriental Biogr. Dictionary*, p. 30), we are unable to ascertain from the contents of the *diwān*. This copy is dated the 7th of Jumādā-alawwal, A.H. 1182 = A.D. 1768, September 19.

Ff. 66, 3 coll., each ll. 15; very careless Nasta'lik, sometimes quite like *Shikasta*; size, 7½ in. by 5½ in. [OUSELEY ADD. 12.]

1173

Poems by Āgāh (آگاه).

Three *mathnawīs* by Niẓām-aldīn Aḥmad, with the *takhlis* Āgāh, who seems not to be mentioned in any *tadhkirah*:

1. *Nashā-i-rasā* (نشاء رسا), on fol. 122^b, the story of a young man who saw a girl in his dream, fell in love with her, and actually discovered her at Halab afterwards. This story is preceded by another of the poet's own love and separation from his sweetheart, which forms a kind of introduction to the main part of the poem. Beginning:

عشی مخروبه دل وارسته - دردمندی ناتوانی خسته

Dated the 17th of Ramaḍān, A.H. 1135 = A.D. 1723, June 21.

2. *Manshūr-i-Majnūn* (منشور مجنون), on fol. 141^a, another *mathnawī* of similar contents (see, for instance, the heading on fol. 148^b: آغاز داستان عاشقی که نازنینی 'را به خواب دید و از غلبه شوق او آواره دشت طلب گردید'). Beginning:

بنام پادشاه ملک هستی - که دل از جام شوقش کرد مستی

Dated the 27th of Ramaḍān in the same year, 1135.

3. *Sākināma* (ساقینامه), on fol. 165^b, intermixed with many *ghazals*. Beginning:

بنام خدای که حُکم آفرید - در روح از جوش مهیا نمید

Dated the 19th of Shawwāl in the same year.

Margin-column, ff. 122^b-203^a, ll. 28; Nasta'lik, mixed with *Shikasta*; no ornaments. [ELLIOT 122.]

1174

Diwān-i-Masīh (دیوان مسیح).

The lyrical poems of Masīh or Masīhā (the latter *takhlis* appears in many places, for instance, on fol. 1^b, l. 5:

چون کی میرود از سر زجوب گل مسیح را
مگر زلف تو سازد عاشقی دیوانه را)

who seems to be identical with Muhammad Muḥim-khān Masīh, a mystical poet, who was still alive in A.H. 1136 = A.D. 1723, 1724; comp. A. Sprenger, *Catal.*, p. 129. There occurs among the *rubā'is* the date A.H. 1115 = A.D. 1703, 1704. This *diwān* consists of *ghazals* in alphabetical order, with some *rubā'is* and *fards* at the end. Beginning:

الهی آبرو ده گور یکدانه ما را الع

Dated by Muhammad Afīal the last of Dhū-alka'dah, A.H. 1183 = A.D. 1770, March 27.

Ff. 99, 2 coll., each ll. 14; irregular Nasta'lik; size, 8½ in. by 5½ in. [OUSELEY ADD. 11.]

1175

An anonymous *diwān* containing *mathnawīs* and *rubā'is*:

1. *Minhāj-almirāj* (منهاج المراح), the path of ascension, on fol. 168^b. Beginning:

سپایش همان حدّ فرزانه ایست
که از سبزه اتش نه فکد دانه ایست

2. *Da'wat-al-ashikin* (دعوة عاشقین), the feast of the lovers, in the metre of Niẓāmī's *Khusrau* and *Shirin*, on fol. 184^b. Beginning:

Contents:

A. Persian:

1. An introduction in prose, on the poetical art and the various niceties, peculiarities, and tropical figures in poetry. Beginning on fol. 1^b: الحمد لمن ابدع نوع الانسان وكمل واحسن خلقه وانطق لسانه وانصح مقوله الخ.

2. Kašidas and kit'as. Beginning on fol. 16^b:

ميكنم ذكر ذات پاك خدا - كه ندارد بدهر او همتا

3. Ghazals, in alphabetical order. Beginning on fol. 40^b:

بسم الله است زيب بهار سفينهها

آمد گل ثنا چمن آرای سينهها

4. Rubā'is, on fol. 62^b; mukhammasāt, tarjizāt, and tarkibbands, and a marthiyah, on fol. 68^b.

5. A number of short mathnawis, beginning with a - مشنوی شهر آشوب, on fol. 81^b, thus:

الهي نشاء (انشاء) عشقم رساكن

گره از خاطر اسرده واكن

At the end of this part the following chronogram appears:

دل پی تاریخ این قده نکو - گفست دولتهان والا بگو
that is, if we take the two words والا دولتهان as the components of the ta'rikh, A. H. 1134 = A. D. 1721, 1722.

6. A larger mathnawi of didactical and mystical purport, in different fagls. Beginning on fol. 118^b:

بنگرید ای دوستان حال جهان

زانکه مخفی نیست بر بینندگان

7. A short prose treatise, with the rather strange heading: بر تعریف طویل, on fol. 142^b, and a long series of ruks'at, that is, specimens of a refined prose style, mixed with verses, chiefly of a descriptive character, beginning on fol. 145^b: الحمد لله . . . اما بعد این
رقعاتی چند است که احقر انام صدر الدین محمد بن
زردستان خان

B. Rekhta:

8. Ghazals, on fol. 177^b, and the same six short mathnawis which are described by Garcin de Tassy, loc. cit., beginning with the لبت بر تعریف, on fol. 190^b. The last but one of these is the famous story of the bang-selling woman.

No date.

Ff. 106, ll. 12; Nasta'lik; illuminated frontispieces on ff. 1^b, 16^a, 40^b, 68^b, 81^b, 118^b, 142^b, 145^b, and 177^b; size. 7½ in. by 4½ in. [Ouseley Add. 152.]

1178

Diwān-i-Shuhrat (دیوان شهرت).

The diwān of Shuhrat, that is, Sheikh Husain Shuhrat Arab of Shirāz, who went to India under 'Ālamgir, was

in the service of Muhammad A'zamshāh, and rose to high honours under Muhammadshāh, in whose reign he got the famous title of حکیم الملک (or as is stated on the first page of this copy: (حکیم المالك); comp. Makhzan-algharā'ib, Elliot 395, No. 1267. He died, according to A. Sprenger, Catal., p. 156, A. H. 1149 = A. D. 1736, 1737; comp. also p. 124 in the same Catalogue, and Beale, Oriental Biographical Dictionary, p. 188.

Contents:

Ghazals, arranged alphabetically, on fol. 1^b. Beginning:

مطرب شوم چو نغمه آن دلنواز را

در گوشها یکی کنم آهنگ وساز را

Mukhammasāt, on fol. 167^a. Beginning:

بهار حسن که چون رنگ گل رود زجایت

که گشته است بد گلزار درد زامنایت

Muḥaṭṭā'āt, on fol. 172^a. Beginning:

مسوز آتش دل هر نفس دماغ مرا

زموچ شعله لبالب مکن ایام مرا

Quatrains (but not in the Rubā'ī metre), on fol. 179^a. Beginning:

گوهر درج ولایت را بود حیدر محیط

فیست ابن دریا کسی جز ساقی کوثر محیط

Not dated; copied in the last century.

Ff. 186, 2 coll., each ll. 13; Nasta'lik; size, 10½ in. by 6½ in. [Ouseley 281.]

1179

Ghazaliyyāt-i-Rājā (غزلیات راجا).

A small number of rather long ghazals by a poet with the takhallus Rājā, who is not mentioned, as far as we can ascertain, in any tadhkirah. A. Sprenger, Catal., p. 539, mentions a diwān of Rājā (دیوان راجه), who is identical with our poet, as the beginning of our copy proves:

روی که من بدیدم اندر عیان نگنجد

لغت جمال آبرو اندر بیان نکنجد

There is another copy of this diwān in the India Office, No. 1625 (ff. 1-17), dated A. H. 1158 = A. D. 1745, so that at any rate the poet must have flourished in or before the middle of last century.

Ff. 345-350, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 6½ in. [Bodley 773.]

1180

Ghazaliyyāt-i-Šābir (غزلیات صابر).

A diwān of ghazals, imperfect both at the beginning and end, by Šābir. Two poets of this name are mentioned by A. Sprenger, Catal., p. 216, among the Hindustānī poets—Mirzā Šābir and Šābir Shāh of Dihli, a contemporary of Muhammad Shāh; but we have no means of ascertaining whether one of them is the author of this diwān.

The ghazals are arranged alphabetically. If we can

rely on the Arabic numbers of the leaves, only one leaf is wanting at the beginning. Beginning:

در بزم وحدت نمود بار همچس
دخلى نه در حريم تو باد نسيم را

The last ghazals end in م. Beginning of the last ghazal:

گر حکم کنی تو جان فشانم - آخر نه یکی زندگانی

This copy was probably made in the last century.

FF. 239, 2 coll., each ll. 15; Nasta'lik; size, 11½ in. by 6½ in. [OUSELEY 287.]

1181

Zinat-altawārikh (زينت التواريخ).

A collection of metrical chronograms, fixing the dates of different events of public and private life in words, by one Shaikh Asad (fol. 5^a, l. 2) or Asad-allāh, as he calls himself on fol. 6^b, l. 12.

The preface (ff. 3-7) and the conclusion (ff. 95^b, 96^a) are written in rhymed prose, the book itself in the metre Mutakārib.

Beginning:

ماهر اسرار خفی وانف رموزات جلی الّٰه

Beginning of the text:

بنام کسی میکنم ابتدا - از شد موبدا فنا ونا

The preface is dated (on fol. 7^a) the sixth year of Ahmad Shāh, A.H. 1167, the 17th of Muharram=A.D. 1753, November 14; the conclusion is dated (on fol. 96^a and fol. 101^b) the 17th of Šafar, but the year is not mentioned. It may be the same year which is mentioned in the preface, A.H. 1167, as the emperor Ahmad Shāh was not killed till the Shā'ban of that year; but this must remain doubtful, as there occurs in several chronograms at the end the year 1168.

The chronograms extend over the time, A.H. 1111-1168. They are arranged alphabetically, according to the rhyme-letters. There is an appendix on ff. 97-101, stating the exact number of the verses of each chapter and each chronogram. The margin is covered with many lexicographical explanations, taken chiefly from the *كشف اللغات والامصلاحات*.

Not dated; this copy may be as old as the date of the composition.

FF. 101, 2 coll., each ll. 14; Nasta'lik; size, 8 in. by 4½ in. [OUSELEY 16.]

1182

Diwān-i-Wāliḥ (ديوان والہ).

The lyrical works of 'Alī Kulīkhān of Dāghistān, with the takhalluṣ Wāliḥ, the author of the famous tadhkirah Riyāḍ-aleṣṣu'arā, who was born A.H. 1124=A.D. 1712, at Isfahān, came to India A.H. 1147=A.D. 1734, 1735, composed his tadhkirah A.H. 1161=A.D. 1748, and died A.H. 1169 or 1170=A.D. 1755-1757; comp. Rieu i. p. 371 sq.; Elliot 402, Khātimah (No. 377 in this Catalogue); A. Sprenger, Catal., p. 132;

Journal of the Royal Asiatic Society, ix. p. 145. The Šuhuf-i-Ibrāhīm fix his death in A.H. 1180=A.D. 1766, 1767. According to the preface, Wāliḥ completed this diwān A.H. 1157=A.D. 1744, 1745.

Contents:

The author's preface, on fol. 1^b. Beginning: دیباجة دیوان بیان حمد صانعی است که سواد و بیاض لیل و نهار ورقی از کلیات صنعت اوست الّٰه

Kāeidas, on fol. 7^b. Beginning:

منم که نیست مرا در جهان شبیه و مثال
مگر خدای غفور ستم و حق متعال

Ghazals, in alphabetical order, intermixed with some rubā'is and fards, on fol. 54^b. Beginning:

عالم برزد رشک بعیش مدام ما
گر عکس چهره تو در افتد نجام ما

Three short mathnawīs, on fol. 190^b sqq. Beginning of the first:

این نامه بنام آن خداوند
کاندردل من غم تو افکند

Beginning of the second, on fol. 202^a:

چون خلیف مقتدای جزو و کل الّٰه

Beginning of the third, on fol. 204^a:

مرا میگفت روزی زارخانی الّٰه

Kī'as and rubā'is, on fol. 206^a. Beginning:

گلی از خار زار دشت فنا - بردای بقا فرستادم

The initial rubā'i, on fol. 209^b, begins thus:

مرآت جمال حضرت بیچونم
بکشی نظر بحسن روز افزونم

Not dated.

FF. 289, 2 coll., each ll. 9; Nasta'lik; illuminated frontispiece at the beginning of each part; each page framed by gold stripes; a little worm-eaten; many additions on the margin; beautiful blinding with flowers, arabesques, and gold; size, 7½ in. by 4½ in. [ELLIOT 411.]

1183

Diwān-i-Shauḥ (ديوان شوق).

Ghazals by Shauḥ, who is probably identical with Rāe Tansukh Rāe, a Hindū with the takhalluṣ Shauḥ, who lived at Āgra about A.H. 1170=A.D. 1756, 1757, and left besides a diwān, a tadhkirah of Persian poets, entitled Safi'at-ashauḥ; see Beale, Oriental Biogr. Dictionary, p. 218.

The ghazals are arranged alphabetically. Beginning:

کجا بعش سرکار بوده است مرا
همیشه بار طلبکار بوده است مرا

Not dated.

FF. 39, 2 coll., each ll. 13; Shikasta; size, 9½ in. by 6½ in. [OUSELEY ADD. 67.]

1184

Kulliyât-i-Ĥazin (کلیات حزین).

Complete poetical works of Shaikh Muhammad 'Alī Jilānī Ĥazin, who died at Banāras A. H. 1180=A. D. 1766; comp. Rieu i. pp. 372 and 384; ii. p. 715 sq.; A. Sprenger, Catalog, pp. 135 and 424; and No. 383 in this Catalogue.

Contents:

1. *Kaṣīdah*, introduced by a preface in prose and verse, and concluded by some tarkībīān and one marthīyyah. Beginning of the preface: *نامتاع نامت*. Beginning of the first *kaṣīdah*, on fol. 3^a, margin:

غیر نفی غیرت یکتای بی همسانی
نقش لا در چشم وحدت بین من الستی

2. *Mathnawī*, on fol. 50^b. Beginning:

بنام آنکه آذر را چمن ساخت
دل دوزخ شرر را انجم ساخت

3. Extract from another *mathnawī*, entitled *خرابیات*, on fol. 55^b. Beginning:

نناهاست پیر خرابیات را - که شست از دلم لوت طلمات را

4. *Mathnawī*, a third *mathnawī*, on fol. 62^b. Beginning:

ای دل افسرده خروشت کجاست
خامشی از رزمزه جوش کجاست

5. *Mathnawī*, a fourth *mathnawī*, on fol. 64^b. Beginning:

بنام نگارنده هست و بود
فرزنده این رواق کبود

6. Prologue and epilogue of the *mathnawī*, on fol. 69^b. Beginning:

ساقی ز می مژدانه - طلعت بر شرک از میان

7. *Mathnawī*, a sixth *mathnawī*, with a short preface in prose, on fol. 76^b. Beginning of the preface: *الحمد فی الآخرة والاولی والسلام علی سیدنا المصطفیٰ الّٰح*. Beginning of the *mathnawī*:

تناهای شایسته دلدار را - سبب فراوان زما یار را

This poem was composed A. H. 1173=A. D. 1759, 1760.

8. *Mathnawī*, a seventh *mathnawī*, on fol. 85^b. Beginning:

کَلِّمَای الوجود لبس سواه - وحده لا اله الا الله

9. *Ghazals*, in alphabetical order, on fol. 105^b. Beginning:

درین دریای بی پایان درین طوفان شور افزا
دل افکنندیم بسم الله مهریها و مریسها

10. A mixed collection of minor poems, *kaṣīdahs*, *ghazals*, *rubā'is*, etc., on fol. 293^b. Beginning:

حق تعلیم دلم خوش قد آن بوستانی را
که سرو از مرصع من یاد میگذرد روانی را

11. *Rubā'is*, on fol. 315^b. Beginning:

ای چشم و چراغ جان غنبدیده ما
در راه تو خاک شد دل و دیده ما

Copied at the request of 'Alī Ibrāhīmkhān Bahādur, A. H. 1184=A. D. 1770, 1771 (four years after the author's death), by Rāmādānī. On ff. 334^b and 335^a is added by the same hand the author's epilogue in prose and verse, with the following heading: *ابن حاتم*. *را در آخر این دیوان بقلم خود ثبت فرموده خود از خط* *هان ای دانش* and *beginning*: *مبارک ایشان نقل شد*. *شکریان دیدور وزرب نگاهان* *معنی‌رور الّٰح*. At the beginning and end of this MS. there are found some seals of 'Alī Muḥammadkhān, dated A. H. 1249=A. D. 1833, 1834. The *Kulliyāt-i-Ĥazin* have been lithographed in Lucknow, A. H. 1293.

Ff. 335, 2 centre coll., each ll. 17, and a third on the margin, ll. 36; *Nasta'lik*; illuminated frontispiece at the beginning of each part; size, 11½ in. by 6½ in. [ELLIOT 213.]

1185

Mathnawīyyāt-i-Ĥazin (مثنویات حزین).

Another copy of the seven *mathnawīs* of Shaikh Ĥazin. In the subscription of the first *mathnawī* (on fol. 26^a) his full name is given as Jamāl-aldīn Abū-alma'ālī Muḥammad, known as 'Alī bin Abī Tālib bin 'Abdallāh bin Jamāl-aldīn 'Alī Alzāhidī Aljīlānī.

1. *Mathnawī*, with the preface in prose, on fol. 2^b.

2. *Mathnawī*, on fol. 27^b.

3. Extract from the *خرابیات*, on fol. 83^b.

4. *Mathnawī*, on fol. 102^b.

5. *Mathnawī*, on fol. 115^b.

6. *Mathnawī*, on fol. 120^b.

7. *Mathnawī*, on fol. 134^b.

The beginning of each *mathnawī* the same as in the preceding copy.

Copied by *دلمیراج* in Muḥammadābād Banāras, A. H. 1177, the 19th of Dhū-al-ḥijjah=A. D. 1764, June 19, during the author's lifetime. The first *mathnawī* is dated (on fol. 26^a) A. H. 1177, the 25th of Dhū-al-ḥijjah=A. D. 1764, May 26.

Ff. 153, 2 coll., each ll. 12; *Nasta'lik*; size, 8½ in. by 5½ in. [OUSELY 24.]

1186

Sarw u Gul (سر و گل).

A very extensive *mathnawī*, called 'Cypress and Rose,' composed by Tāskīn bin Ya'kūb, of Arabic descent, a native of Katīf, A. H. 1189=A. D. 1775; 1776; see fol. 310^b, l. 7:

چو تسکین یافت از غم جان مسکین

درین دفتر نفخس گشت تسکین

عرب زاده من از شهر قطیفم

بهرت ماند، وزار و نصیتم

3 A

ولی چون بوم از اولاد یعقوب
زیعقوبم بعالم گشته منسوب
پدر از عیری و مادر قطیعی
بدو شو کرد غم بار تحیی الخ

For the date of the composition, see fol. 10^a, lin. penult.:

اگر خواهی که نارنجی بدانی
بگویم آشکارا تا نمایی
گذشت از هجرت پیغمبر واک
هزار و یکصد و هشتاد و نه سال

Beginning:

بنام آنکه کرد ایجاد عالم
برای آدم و اولاد آدم
گلی از گلشن رحمت عیان کرد
بابراهیم آتش گلستان کرد

After several introductory chapters the story begins on fol. 10^b: 'آغاز کتاب فلک ناز آن شهزاده سرفراز'.

Another copy of this rare story is described in Rieu ii. p. 718. As it contains the story of prince Falaknáz, it also bears the title of 'Falaknāz-nāma.'

Not dated.

Ff. 312, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 7½ in. [Ouseley 78.]

1187

Diwān-i-Šahbā (دیوان شهباء).

The diwān of Āḡā Muḥammad Taqī Šahbā, the contemporary and friend of Āḡā, the author of the Āṭashkādā; comp. Ouseley Add. 183, No. 807. His ancestors came from Damāwand, but he himself was a native of Kūm, and spent the greater part of his life both there and in Isfahān. Āḡā fixes his death in A. H. 1191 = A. D. 1777 by this chronogram:
بود ز کوثر لبریز جام مهیا

This copy contains:

Ḳaṣidas, on fol. 1^b. Beginning:

برون چو تیر تو از خانه کمان آید
مرا برون ز تن از اشتیاق جان آید

At the end is given as date Rajab A. H. 1122 = A. D. 1710, August, Sept., which, if correct, would prove that the author wrote his ḳaṣidas in early youth.

Chronograms in the form of ḳiṭ'as, on fol. 6^a (قطعات). Beginning:

صاحب عز و خداوند شرف - زید، اهل زمین فخر زمان

The last of them is the ta'rikh on Āḡā's marriage (تاریخ عروسی امیر الشعرا آذر), the concluding hemistich of which runs thus:
بزمهر آمد در کنار مشاعر، A. H. 1167 = A. D. 1753, 1754.

Ghazals, alphabetically arranged, on fol. 8^b. Beginning:

نه تنها روشن است از پرنو روی تو محملها
گرین شمع است روشن بزم جانها محفل دله
Rubā'is, on fol. 43^b. Beginning:

ای تیر تو بر جان عدو تیر خدا
کامد بنشان ز شمت تقدیر خدا

Not dated.

Ff. 1-55, 2 coll., each ll. 17; Nasta'liq, mixed with Shikasta; illuminated frontispiece on ff. 1^a and 5^a, the first two pages splendidly adorned; beautiful binding with flowers; size, 8 in. by 5 in. [ELLIOT 104.]

1188

Diwān-i-Hātif (دیوان هاتف).

The poetical works of Sayyid Ahmad Hātif of Isfahān (see Āṭashkādā, Ouseley Add. 183, No. 843). Like Šahbā, a contemporary and friend of Āḡā. He died A. H. 1198 = A. D. 1784; comp. Zeitschrift der D. M. G. v. p. 80 sq.; Journal Asiatique, 5^{ème} série, vol. vii (1856), p. 130 sq.; Fundgruben des Orients, ii. p. 307 sq.; Rieu ii. p. 813^b; Bland, Century of Persian Ghazals, p. 38 sq.

Contents:

Ḳaṣidas, on fol. 57^b. Beginning:

سحر از کوی خاور تیغ اسکندر چو شد پیدا
عیان شد رشمه خون از شکاف چوین دارا

This initial poem, in praise of 'Alī, is the first of those quoted in the Āṭashkādā.

Ḳiṭ'as and ta'rikhāt, on fol. 68^b. Beginning:

خار بدرود بمرگان خاره بشکستن بدست
سنگ خاتیدن بدندان خاره بزدن بچنگ

This is also quoted in the Āṭashkādā (with *ko* in the 2nd line instead of *khare*).

The same tarjiband, which is published in text and German translation by Schlechte-Wasselrd in the Zeitschrift, loc. cit., on fol. 77^a. Beginning:

ای فدای تو هم دل و هم جان آتخ

likewise quoted in the Āṭashkādā.

Ghazals, in alphabetical order, on fol. 80^b. Beginning:

جان بجانان کی رسد جانان کجا و جان کجا
دژه است این آفتاب آن این کجا و آن کجا

Rubā'is, alphabetically arranged, on fol. 94^a. Beginning:

گر فاش شود عیوب پنهانی، ما آتخ

Not dated.

Ff. 57-95, 2 coll., each ll. 17; Nasta'liq, mixed with Shikasta; richly illuminated frontispiece on fol. 57^a, and a smaller one on fol. 80^a; size, 8 in. by 5 in. [ELLIOT 104.]

1189

Diwān-i-Wāḳif (دیوان واتف).

The complete poetical works of Maulānā Nūr-al-ain Wāḳif of Pāṭiyāla, who was born in the Panjāb, became a pupil of Ārẓā, and died A. H. 1200 = A. D. 1786; comp. Rieu ii. p. 719; Sprenger, Catal., pp. 160 and 589.

Contents :

Ghazals, alphabetically arranged, intermixed with some *kiṭ'as*, *rubā'is*, and *fards*, on fol. 1^b. Beginning:

ای بزم شوق تو نالان بهر سوزها
رفته در هر گوشه زان سازها آوازا

Rubā'is, on fol. 320^a. Beginning:

از سلسله بی سرو پایان تو ایم
از حلقه بی برگ و نوایان تو ایم

A very long *tarjībānd*, on fol. 335^b. Beginning:

ای زلف تو عنبرین کمندی
در عهد تو هر دلی به بندی

A *mukhammas*, followed by a *musadilas* (in honour of 'Alī ibn Abī Ṭālib), on fol. 343^b. Beginning of the former:

ترا مشکل کشا دانسته بودم
ترا حاجت روا دانسته بودم

An appendix, containing ghazals and other minor poems, which the author composed after the completion of his *diwān*, on fol. 347^b. Beginning:

ای لاله زار شوق رخت داغ دیدها آتج

This copy was written for the Amīr Mir Karam 'Alīkhān at Haidarābād, and finished on Thursday the 1st of Dhū-al-hijjah, A. H. 1220 = A. D. 1806, February 20, by Muḥammad 'Alīm.

Ff. 353, 2 coll., each ll. 19; distinct *Nasta'liq*; illuminated frontispiece; the first and last two pages richly adorned; size, 11½ in. by 7½ in. [BODL. 715.]

1190

Another copy of the same.

The same *diwān*, without the appendix, containing: ghazals, *kiṭ'as*, *rubā'is*, and *fards*, in alphabetical order, on fol. 1^b. Beginning the same as in the preceding copy. One *mukhammas* (corresponding to that in Bodl. 715, on fol. 343^b), a series of unalphabetical *rubā'is* and *fards*, and the same large *tarjībānd* as in Bodl. 715, on fol. 298^a.

The proper order of ff. 67-71 is: 67, 69, 68, 70, 71. Copied by Sayyid Muḥammad Ṭāqī; the date is 1226 of the Hindū era.

Ff. 324, 2 coll., each ll. 17; clear *Nasta'liq*; size, 11 in. by 7½ in. [Ouseley Add. 112.]

1191

Khurān and Shirin (خسرو و شیرین).

Khurān and Shirin, a *mathnawī* by Mirzā Šādiq, with the *takhalluṣ Nāmī* (comp. the note written by Ouseley, on fol. 1^a, خسرو و شیرین تمثیل مرزا صادق), *Nāmī*, and two notes to the same effect in the following copies of Wāmīk and 'Adhrā, Ouseley 146, fol. 1^a:

Mirzā Šādiq of Shirāz, and Elliot 412, fol. 1^a: Mirzā Šādiq Nāmī). The *takhalluṣ Nāmī* appears several times, for instance, on fol. 5^b, l. 6:

بنامی لطف خود را بار کن یار آتج

and in the last bait but one of the poem:

بلند آواز کن در هر دیارش
بگیتی نه ز نامی یادگارش

This poet is identical with Mirzā Muḥammad Šādiq al-mūsawī, surnamed Nāmī, the author of the *تاریخ گیتی* or history of the Zand dynasty of Persia; see Rieu i. p. 196; *Āṭashkada*, Ouseley Add. 183, No. 832; he died A. H. 1204 = A. D. 1789, 1790. The note, written by Sir W. Ouseley in 1811, on the first page of the following copy (Ouseley 146), and setting forth that Nāmī's Wāmīk and 'Adhrā was composed about 200 years ago, shows that Ouseley must have confounded our poet with another of the same *takhalluṣ*, probably with Mir Ma'sūm Safawī Nāmī, a contemporary of Hakim Shifā'i, and author of a *mathnawī*, 'Yūsuf and Zalikhā'; see *Makhzan-algharā'ib*, Elliot 395, No. 2754. Beginning:

بنام آنکه در عنوان نامه
بود نامش نخستین نقش خامه

Copied by Ibn Muḥammad Sharīf Muḥammad Ḥusain of Shirāz, A. H. 1189 = A. D. 1775, 1776.

Ff. 101, 2 coll., each ll. 12, and a third on the margin, ll. 20; *Nasta'liq*; illuminated frontispiece; binding with flowers; size, 8 in. by 4½ in. [ELLIOT 199.]

1192

Wāmīk and 'Adhrā (وامق و عذرا).

Another *mathnawī* by the same Mirzā Šādiq Nāmī, acquired at Shirāz in 1811. Beginning:

ای ز نامت نامه نامی تمام
وی بنامت افتتاح هر کلام
ای ز نامت جمله خوبان بیقرار
وامق تو همچو عذرا مد هزار

This copy was finished the end of Shawwāl, A. H. 1212 = A. D. 1798, April. The writing is very careless, in many places nothing short of illegible.

Ff. 75, 2 coll., each ll. 12; small *Shikasta*; size, 6 in. by 4 in. [Ouseley 146.]

1193

The same.

This copy, not dated, was likewise acquired at Shirāz in 1811. The last bait of the *mathnawī* is wanting here. Beginning the same as in the preceding copy.

Ff. 81, 2 coll., each ll. 11; *Shikasta*, written on blue paper; size, 6½ in. by 3½ in. [ELLIOT 112.]

1194

Murāsālāt-i-Shaukī (مراسلات شوقی).

This MS. is the very gem of all the Bodleian collections in calligraphy and illuminations. Almost every page of it is embellished in a different way, but always in an unsurpassed and unparalleled manner, especially in the form of branches and leaves of trees (all with beautifully bright colours), inside of which the penman has written the Persian text. The number of columns differs from 1 to 3, and the number of lines from 14 to 20. Very solid eastern binding, rich in gold. It contains a very large collection of Persian poetry, compiled from the works of ancient and modern authors, and completed A. H. 1215, with a preface and khātimah in prose. The former begins, on fol. 1^b: سر منشا منشآت مراسلات شوقی ستایش آن شاهدهست الخ

The latter, on fol. 445^a: خاتمه مطلع غزل هر کلام: شیرین حمد فرد کاملیست الخ

The title occurs twice, on fol. 7^a, ll. 9, 12, and 13; and all the poetical specimens gathered in this collection are brought under forty rubrics, for instance: عاشقی: والهی بنظر، فریفتگی بتمویر، شیفتگی بخواب، بخر دعا، و ثنا، ناز و نیاز، تناعت بدیدار، توصیف حسن، واسوخت، etc. etc. A full index of these forty rubrics is found on fol. 7^b. These rubrics begin generally with a short introduction in prose. Many leaves are left blank, for other poems of similar character, we suppose, to be inserted in their respective places afterwards.

Dated the 14th of Muḥarram, A. H. 1215 = A. D. 1800, June 7.

Ff. 447; excellent Nasta'lik; size, 10 in. by 5½ in. [OUSELEY ADD. 31.]

1195

Diwān-i-Āftāb (دیوان آفتاب).

A collection of ghazals, arranged alphabetically, by the emperor Shāh 'Ālam, with the takhalluṣ Āftāb, who reigned from A. H. 1173 to 1221 = A. D. 1760-1806. He is also known as a Hindūstāni poet; comp. Garcin de Tassy, Histoire de la Littérature Hindoue, etc., i. p. 137; Rieu ii. p. 720; J. Aumer, p. 40; A. Sprenger, Catal., p. 597. Beginning:

الهی از کرم چون پادشاهی دادۀ ما را
مطیع حکم ما از لطف کن انجیم دلها را

Dated by Rāshan 'All the 6th of Jumādā I, A. H. 1198 = A. D. 1784, March 28.

Ff. 69-128, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 7½ in. [OUSELEY 94.]

1196

The Persian Diwān of the well-known Rekhta poet Nawwāb Mahabbatkhan, with the takhalluṣ Mahabbat, the eldest son of the celebrated Hāfiẓ Rahmatkhān (see Nos. 321 and 322 in this Catalogue). He died, according to Rieu ii. p. 517, A. H. 1223 = A. D. 1808, and

left besides this Persian diwān two other large diwāns one in Hindūstāni and one in Pushtū (found among the same Ouseley Add. MSS., Nos. 62 and 111); comp. Garcin de Tassy, Histoire de la Littérature Hindoue et Hindūst. ii. p. 349; A. Sprenger, Catal., pp. 251 and 620. This diwān contains only ghazals, intermixed with a few kit'as, in alphabetical order. Beginning:

عطا کردی چو کوپای خندا محبت را
بذکر خویش کن هر نفس گویا محبت را

This copy is, no doubt, the poet's autograph, completed by him the 25th of Dhū-al-Ḥijjah, A. H. 1215 = A. D. 1801, May 9. He presented it to his friend Sir Gore Ouseley, in Lucknow, the 1st of October, 1801.

Ff. 289, 3 coll., each ll. 12; large and distinct Nasta'lik; size, 11 in. by 6½ in. [OUSELEY ADD. 109.]

1197

Sa'adatnāma (سعادتنامه).

A short encomiastic mathnawī in honour of Mirzā Sa'adat 'Alīkhān, the Nawwāb of Oude, A. H. 1212-1229 = A. D. 1797-1814 (therefore styled Sa'adatnāma), by Ghulām Mashhādī Naẓār 'Alī. Beginning:

عروس فکر من از بیجمالی
به بزم همت نواب عالی
سرش در پیش از فکر فصول است
نظر بر زبوری حسن قبول است
ز فعلی حق یکف ساغر بوی مست
نظر از ساقی کوثر بوی مست
کد او هست قدر دانی هر کمالی
باو دادند جاه بی زوالی الخ

The poet may be identical with Ghulām 'Alī Nakawī, who wrote the emād al-sa'adat or history of Burhān al-mulk and his successors in the government of Oude, see Rieu i. p. 308 sq. A rubā'ī writer, Shāh Naẓār 'Alī, is mentioned in A. Sprenger, Catal., p. 514.

Ff. 7, 2 coll., each ll. 9; large Nasta'lik; size, 11 in. by 7½ in. [OUSELEY ADD. 165.]

1198

Diwān-i-Wāliḥ (دیوان والہ).

The poetical works of Ākā Muhammad Kāzīm, with the takhalluṣ Wāliḥ, who was born A. H. 1146 = A. D. 1733, 1734, and presented, eighty years old, A. H. 1226 = A. D. 1811, Sir Gore Ouseley with his celebrated diwān at Isfahān; comp. Rieu ii. p. 723; Biogr. Notices of Persian Poets, Memoir, p. 67; and Sir W. Ouseley's Travels, iii. p. 53.

Contents:

Ḳaṣīdas, on fol. 1^b. Beginning:

مرا دست فراق دلبری افکنده است از پا
کدگر بر پا فلک اندازش بر بودنش پروا

Ghazals, in alphabetical order, on fol. 16^b. Beginning:

با اینکه سر نرزد سخنی از زبان ما
ورد زبان خلق بود داستان ما

Two mathnawis, on fol. 204^a (the first containing sixty-one, the second only three baits), kiṭ'as and ta'rikhs (on fol. 206^a), rubā'is (on fol. 216^b), and on the last two leaves some Arabic sentences and admonitions, entitled: *من مقالات مولانا محمد کاظم الوالد الافغانی فی التحقیق والنسیجة علی طریق الخطایة*.

On the margin of ff. 24 and 189 a few verses are added.

Ff. 232, 2 coll., each li. 15; Naṣṭa'liq, mixed with Shikasta; the last two leaves supplied by another hand in Naṣṭi; illuminated frontispiece on ff. 1^b and 16^b; the first two pages richly adorned; splendid eastern binding with flowers and arabesques; size, 8½ in. by 5½ in. [ELLIOT 115.]

1199

Diwān-i-Sahāb (دیوان سحاب).

The poetical works of Sahāb, a poet at the court of Fath 'Alī Shāh, who reigned over Persia from A. H. 1212 to 1250=A. D. 1797-1834; comp. No. 520 in this Catalogue. Wherever the name of this famous king occurs in the ḡasidas and odes, it is marked by red ink; see, for instance, fol. 3^a, l. 7, fol. 6^a, l. 8, fol. 12^a, l. 2, fol. 20^a, l. 7, fol. 21^b, l. 6, etc. Fol. 84 is a mere repetition of fol. 83.

This copy contains:

Ḡasidas, alphabetically arranged, on fol. 1^b. Beginning:

چه شد که چرخ جفا پیشه کرد میل وفا
هزار گونه اساس نشاء کرد بها

Tarji'at and ta'rikhāt, on fol. 46^a. Beginning:

خوشید دیگر جلو، کر در طام اخضر شده آتج

Last bait:

سحاب از بی سال تأریخ گفت - برآمد بروی سپهر آفتاب
(= A. H. 1216=A. D. 1801, 1802).

Ghazals, in alphabetical order, on fol. 56^b. Beginning:

زهی طغرای نام نامیت عنوان دیوانها
نیاید زب بی نام مایون تو عنوانها

One mukhammas, consisting of fifteen stanzas, on fol. 170^b. Beginning:

ای وصف جمال تو به از جمله حکایات
عشق تو بوبرانه دل گنج سادات

Rubā'is, on fol. 172^b. Beginning:

ای آنکه اساس جور در پاست ترا
در دل همه میل کشتن ماست ترا

This MS. was presented to Sir Gore Ouseley by Fath 'Alī Shāh himself in his residence, Ṭaharān, A. H. 1227=A. D. 1812.

Ff. 175, 2 coll., each li. 12; large and distinct Naṣṭa'liq; richly illuminated frontispiece; eastern binding with flowers; size, 11½ in. by 7½ in. [ELLIOT 103.]

1200

Diwān-i-Nashāt (دیوان نشاء).

The lyrical poems of Mirzā 'Abd-alwahhāb, with the takhalluṣ Nashāt, who was minister for foreign affairs and court-poet to Fath 'Alī Shāh, and composed these odes A. H. 1228=A. D. 1813; see a full description of another and larger collection of Nashāt's poems in Rieu ii. p. 722. We quote here Sir Gore Ouseley's account of the poet, which is found on the fly-leaf of this copy: 'These charming poems were composed by Mirzā 'Abdul Wahāb (with the poetical title of Nishāt), the minister for foreign affairs to his Persian Majesty Fath 'Alī Shāh Kajar, at the court of Teheran in 1813, when I resided there as H. B. Majesty's Ambassador Extraordinary. He was learned and witty, a very agreeable and amiable gentleman, and the most accomplished penman in several different characters that I ever met with. Some parts of this volume are imperfect, which, when he presented it to me on my departure from Persia, he accounted for by saying, that being the only fair copy of his poems then ready, intervals had been left, under some of the alphabetical terminations, for other odes which he meant to compose and introduce, and which he was to send me for insertion hereafter to England. But death, not long after, drained his poetic vein, and I lost a much-valued and deeply-lamented friend as well as the promised poems.—Gore Ouseley.'

This collection consists chiefly of ghazals, arranged alphabetically, with a few rubā'is at the end. Beginning:

پیداست سر وحدت از اعیان اما تری
العکس فی المرایا و النفس فی القوی

A collection of Nashāt's works has been printed in Ṭaharān, A. H. 1266, under the title of *کتاب گنجینه*.

Ff. 54, 2 coll., each li. 12; Naṣṭa'liq; illuminated frontispiece; many pages left blank; size, 9½ in. by 6 in. [OUSELEY ADD. 17.]

1201

Diwān-i-Khākān (دیوان خاتان).

This beautiful MS. contains the diwān of the royal poet Khākān, that is, Fath 'Alī Shāh of Persia himself; comp. Rieu ii. p. 721; J. Aumer, p. 41; Catal. des MSS. et Xylographes, p. 403; Sir W. Ouseley, Travels, iii. p. 372; Malcolm, History of Persia, ii. p. 547, etc.

Contents:

1. Diba'ca in prose, on fol. 1^b. Beginning: *ناظم العوالم بدیع المناظم احتبس هواء و احتس عماء آتج*.

2. Ḡasidas, on fol. 6^b. Beginning:

چشمتم ز سحر جادوی بابل نشان دهد
زلعت نشان زمسبل باغ جنان دهد

3. Ghazals, in alphabetical order (with a short prose-preface), on fol. 14^b. Beginning:

از مهر روی گلرخان در سینه دارم خارها آتج

4. Various short poems, kiṭ'as, rubā'is, fards, etc., with a few introductory lines in prose, on fol. 85^a.

5. Tarjībānds (also with two lines in prose at the top), on fol. 93^a. Beginning:

در حیرت که چرا غری خون نمد آتش

6. Mathnawīs (again with a few introductory prose-lines), on fol. 96^b. Beginning:

یکی زد طعنه در مینون دلریش آتش

7. Another short series of miscellaneous poems, on fol. 103^b.

8. Tarkībānds (with a short preface), on fol. 105^b. Beginning: تو پادشهی ومن فقیرم آتش

9. A few rubā'īs, with two introductory prose-lines, on fol. 106^b; and a conclusion in prose, on fol. 108^b, beginning: اختتام این نامه همایون که بنام خداوندی آتش

Ff. 110, 2 coll., each ll. 12; large and distinct Nasta'lik; highly embellished frontispieces on ff. 1^a and 14^b; the most splendid illuminations, both in the centre and on the margin, in gold, ultramarine and other colours, throughout, especially on ff. 6^a and 7^a, where the poetry begins and luxurious ornaments of the finest eastern style are found; on either side of the binding a nice picture of the holy virgin with Jesus and Joseph, surrounded by flowers; size, 15½ in. by 10½ in. [Ouseley Add. 177.]

1202

Diwān-i-Khwush (دیوان خوش).

The diwān of an unknown poet, with the takhallus Khwush, of whom we have not succeeded in finding any notice in the tadhkiras. It consists of ghazals in alphabetical order, introduced by a qasidah, and concluded by a series of mukhammasāt, musadidasāt, and two mathnawīs (on ff. 135^a-162^b). Beginning of this copy:

فدای کج کله جانم نمیدانم دگر کس را

غلام آن شاه شاهانم نمیدانم دگر کس را

No date.

Ff. 162, 2 coll., each ll. 17; Shikasta; size, 8½ in. by 4½ in. [Ouseley Add. 32.]

1203

Diwān-i-Nā'i (دیوان نائی).

The poetical works of Nā'i (see this takhallus, for instance, on fol. 11^b, l. 5):

چو خاک درگاه پیر مغان شدی قاتی

مده ز دست دگر جام روح افزا

and on fol. 16^b:

نالۀ نائی ز توحیدست درنی دمیدم

زان سبب در بزم اهل عشق عالی مشربتم

There is no account of this poet in any tadhkirah.

This copy contains some mathnawīs, on fol. 1^b, the first of which begins:

خداوند بحق ذات پاکت

که جانها شد براه عشق خاکت

The fifth (on fol. 4^b) seems to be a kind of mystical sākināma; comp. such bits as ver. 7:

بیا ساقیا کز برای فتوح - سرخه وحدت کشاد او صبح
or ver. 14:

بده ساقیا باده سلسبیل - که باشد براه نجاتم دلیل
or ver. 35:

می عشق مطلوب مستان بود - حیات دل می پرستان بود
or ver. 73:

بیا ساقی آن جام تولی را - و آن بخش مستان تحقیق را

Ghazals, alphabetically arranged, on fol. 8^b. Beginning:

هلال جام می شد میقل آکینه دلها

بیا ساقی بمر زائینه دل رنگ حائلها

There are lacunas after ff. 61, 141, and 143.

Not dated.

Ff. 187, 2 coll., each ll. 14; Nasta'lik; the first two pages luxuriously adorned; illuminated frontispieces on ff. 2^a and 8^b; size, 9½ in. by 6 in. [ELLIOT 92.]

Miscellaneous Poetry, Anthologies, Extracts in Verse and Prose.

(Nos. 1204-1244)

1204

Fragment of an anonymous 'Alināma or mathnawī on the life, deeds, and miracles of 'Alī, in a metre different from that of the خالرخ نامه and the حمله حیدری (Nos. 512 and 518 above). It begins with the eighteenth faṣl (بعضی از قصایای امیر) (المؤمنین علی علیه السلام), thus:

بود این فصل در حکم قصایا

که فرمودست شاه دین و دنیا

and breaks off, as far as we can judge from the headings, in the twenty-third faṣl (on fol. 151^b); but the twenty-first faṣl is not marked. Last verse:

شما دانید کز در طبیعت

بمال و ملک اورا نیست رغبت

Ff. 51^a-151, 2 coll., each ll. 15; large and clear Nasta'lik; size, 9½ in. by 5 in. [HIDE 11.]

1205

A few incoherent leaves, containing fragments of a Persian mathnawī, bound together with a few lines of Livy, fragments of libers 38 and 39.

[THURSTON 22.]

1206

Short mathnawī fragments.

1. Extract from a modern heroic poem, on ff. 162^b-166^a. Beginning:

روان شد چون سپاه نمرت آگین
دعا میرفت زوین فوج آمین

2. Another extract from an anonymous poem, on ff. 166^b-169^b. Beginning:

به بینم خوش زمین و آسمانرا
بخیر آرد خدا کار جهانرا

3. *Manṭuḥ*, on ff. 169^b-172^b. Beginning:

شنیدم روزی از طرز آشنائی
عروس نکته را برقع کشائی

The poet is probably Tālib Ḍmull, who died A.H. 1035 or 1036; see above, Nos. 1090-1092.

4. *Manṭuḥ*, on ff. 172^b-174^b. Beginning:

حکایت کرد آن مهمان جانی آتخ

Blīsh of Kashmir died somewhat before A.H. 1100 = A.D. 1688; see Rieu II. p. 695.

5. Several other short fragments, on ff. 174^b-176^b. There seems to be a lacuna after fol. 176.

FF. 169^b-176^b, 2 coll., each ll. 18; Nasta'liq, mixed with Shikasta; size, 5½ in. by 3½ in. [ELLIOT 252.]

1207

A large collection of Persian poetry, gathered from the diwāns and mathnawīs of the most celebrated poets, beginning immediately with the *kiṭāb* of an anonymous author, and breaking off in the middle of a *ghazal* by Muḥammad bin 'Alī Sūzant (see above, No. 541). This collection is entitled on the fly-leaf:

مجموعه قصائد شاعران خط گجرات

without any plausible reason, as it contains extracts from a great number of especially ancient poets, who have never been Gujarāt, for instance, Rūdagi (on ff. 379^b-382^b), 'Unṣuri (on ff. 112^a-114^b), Minūshihri (on ff. 209^a-210^b), Abū-alḥasan Tālibah (on fol. 100^a), Anwari (on fol. 118^b), Asjadi (on fol. 98^a), Abū 'Alī ibn Sīnā, etc. etc.; and besides the *qasidas* there are found *ghazals*, *kiṭās*, *rubā'is*, and *mathnawī* baits, for instance, from Farīd-aldīn 'Attār's various *mathnawīs*. According to a notice, on fol. 1^a, this collection was made in the time of Timūr.

FF. 399, 2 coll., each ll. 16; Nasta'liq; size, 9½ in. by 5 in. [WALKER 78.]

1208

A collection of poetical compositions, containing:

1. A *mathnawī*, on ff. 1^a-10^b. Beginning:

بنام خدای که کرد از عطا - زبانرا بگفتار صدق آشنا

After the introduction the following chapters appear: در تمجید, در مذهب دنیا, در منقبت امیر المومنین, آغاز داستان, در مناجات, در مذهب اهل دنیا, on fol. 8^a. It is imperfect at the end.

2. A *qasidah*, containing questions by Sayyid Mu-

hammad Nūr Baksh, entitled: *سؤالات الف جومر*.
اموری از سید محمد نور بخش که دعوی امامت میکرد.
Beginning:

ایا میر تو مجموعه قضا و قدر
وجود تو صد کائنات را گوهر

on fol. 11^a (margin and main).

A reply in form of a *qasidah* by Mullā Ḍdhuri. Beginning:

ایا میر تو از شمس واز قمر انور
توئی که بهر تو دارند سیر هفت اختر

on fol. 11^a (main)-fol. 12^a.

Another reply of the same, on ff. 12^b-13^b.

At the end the author states that he composed this A.H. 987, the last third of Šafar = A.D. 1579, April; see fol. 13^b, l. 3:

بسال نهمد وشتاد و هفت در یکشنب
بگفتم اینهمه در عشر آخرین سفر

Consequently this Mullā Ḍdhuri cannot be identical with the well-known poet of that name, who died A.H. 866 (see No. 884 above).

3. *Mukhammasāt*, on ff. 13^b-15^a. Beginning:

هر که لب بحکم خدا وا کند علی
اندک را بمعجزه گویا کند علی

They all end in علی.

4. A *qasidah* by Athar (اثر), that is, Shaff'āi Athar, who died A.H. 1124 = A.D. 1712, on ff. 15^b-16^b. Beginning:

در فارس شد زلزله آتوئی آشکار
کز خانه نماند بجای جز کمی غبار

5. A *qasidah* by Mullā 'Alī Ridāi Tajelli (who died A.H. 1088 = A.D. 1677, 1678). on fol. 17^a. Entitled: قصیده ملا علی رزای تاجلی در مدح حضرت صاحب الامر علیه السلام. Beginning:

پر شد زعفر خوشدلی از بسکه روزگار
چون عطسه از دماغ زمین جست نوبهار

6. Riddles, on fol. 18^a (main and margin).

7. Two *ghazals* by Fā'īd (see numerous poets with this takhalluṣ in the *Makhzan-algharā'ib*, Elliot 395, Nos. 1948-1950, 1952, 1973, 1990, and 1991), on fol. 18^b (margin). Beginning:

اختران در ظلمت آتخ

A *mathnawī*, on fol. 18^b (main)-fol. 19^a. Beginning:

بمعنی که بد آنکد با انبیا
بهر صورتی بود مشکل کما

8. A *qasidah* by Anwari, on fol. 19^b. Beginning:

ای در قلاده تو سبهر یلنگ رنگ

On the same page some *kiṭās*; on fol. 20^a minor pieces of poetry by Shaikh Bahā-aldīn (i.e. Muḥammad Ḍmīl, see above, Nos. 1085-1088). A *qasidah* on the margin of ff. 20^a-21^b. On the margin of ff. 21^b-22^b,

minor pieces with the heading: نظر علی بیک سامی
نخستین (Nāẓar 'Aḥibeg Sāmī).

9. A *kašidāh* by Masīḥ of Shīrāz, with the takhalluṣ 'Isā (a Shaikh 'Isā Shīrāzī is mentioned in Rieu i. p. 346), on ff. 22^b-23^b. Beginning:

اهل دنیا کاشانی را نمیدانند پس

A mathnawī, on ff. 23^b-32^b. Beginning:

الهی توئی داور بی زوال

که بخشی بهر کسی که خواهی کمال

Not dated; the margin is very carelessly written, and is often intermixed with the main in such a manner that it is almost impossible to make out the proper order of the verses.

Pf. 32; Nasta'liq; size, 6½ in. by 3½ in. [OSBELEY 115.]

1209

Miscellaneous poetry.

A miscellaneous collection of Persian poetry (intermixed with some prose treatises), opening with an introduction in prose, on fol. 1^b, in which the author Muḥammad Kašim bin Khwājāh Fūlād of Harāt states, that he compiled, A. H. 1012 = A. D. 1603, 1604, *بیاضی*, or collection of extracts from the works of various poets, in ten chapters. Beginning: *بیاضی سپهر تا حواشی* *بیاضی سپهر* *آینه گون مرتع بجوهر رخشان انجم الیح*.

A remarkable portion of the following extracts, at least ff. 9-64, consisting of *kašidas* and other poems, seems to belong to this *بیاضی*, but we are not sure about the other pieces, viz.:

1. An anonymous mathnawī, on ff. 69^a-72^a. Beginning:

تاجری میگشت در بغداد

وگذاشت بخوان برده فتاد

Copied by Muḥammad Sharif, A. H. 1030 = A. D. 1620, 1621.

2. Another mathnawī, entitled *محمود وایاز*, by Anisī, who died A. H. 1014 = A. D. 1605, 1606, on ff. 76^a-89^b. Beginning:

خوشا عشقی که چون آید بناراج

لباس فقر پوشد صاحب تاج

Comp. A. Sprenger, Catal., p. 334.

3. Various minor poems, *kiṭās*, *ghazals*, *rubā'is*, etc. (a few by Jalāl-aldin Rūmī), on ff. 93^a-105^b (but the leaves being turned upside down, they must be read from 105^b back to 93^a).

4. A third mathnawī, viz. *فرهاد و شیرین*, by Maulānā Wahshī (see above, Nos. 1039-1042), on ff. 115^a-139^b. Beginning:

الهی سینه ده آتش افروز آتش

Copied the 5th of Ramaḍān, A. H. 1029 = A. D. 1620, August 4, at Lāhūr.

5. Another series of various minor poems, on ff. 140^a-206^b.

6. Two prose treatises, one on Sultān Humāyūn's affairs, A. H. 949 = A. D. 1542, 1543, the other on astronomical matters, on ff. 208^a-223^a.

7. A third series of lyrical poems by different hands, on ff. 227^a-260^a. Besides, on two fly-leaves (one at the beginning, the other at the end), some poetry by Niẓāmī, and a few extracts from the *مظہر آثار* by Sayyid Hāshimī, who died A. H. 948 = A. D. 1541, 1542; comp. A. Sprenger, Catal., p. 420, and Rieu ii. p. 802^b. Ff. 5^b-8^b, 65-68, 72^b-75^b, 90-92, 98, 99, 106-114, 207, 223^b, 225, 226, 251^a, etc. are left blank.

Ff. 260, much varying in the number of lines (from 10 to 18) as well as of columns (1-4 straight and diagonal); Nasta'liq, by different hands; size, 9½ in. by 5 in. [LAUD 144.]

1210

A collection of various poetical compositions by different authors, or rather a brouillon of a collection. It is by one Suhrābdeg, see the following note on fol. 86^a, 4th col., left corner: *فقر غیر سهراب بیک نوشت*

بتاریخ چهاردم شهر ربیع الاول در موند مسرو (1) در مقام کربور صاحب موند نواب سعد خان بهادر طفر جنگ

The same Suhrābdeg is mentioned on fol. 88^b; here the place, where he wrote, is called *نیکری*; also on fol. 88^a, 4th col., left corner.

The whole was apparently written at different times, without the intention of compiling a regular Chrestomathia Poetica.

The first part, on ff. 83^b-86^a, is a mathnawī. Beginning:

ابتدای سخن بنام خدایت

آنکد بی مثل و شبه می همتاست

Its name seems to be *نور نامه*, as on fol. 84^b and 85^a occurs *تتمت نور نامه* 'the continuation of the *Nūr-nāma*.'

The following pieces are: *kašidas* of Khākāni, Shams Tabriz, and Mir Khusrāu, on fol. 86^b; the *kašidāh* of Khākāni is continued on the margin of fol. 87^a, b.

Tarjībands, on fol. 87^a (nasta).

Miscellaneous poems, *rubā'is*, *kiṭās*, etc., by Hadrat Khwājāh (?), on fol. 88^a; Maulawī Ma'nawī (i. e. Jalāl-aldin Rūmī) and Mirzā Niẓām, ib.; 'Unar Khayyām, on ff. 88^b and 89^b-90^b; Mirzā Faṣīḥi Anṣārī (of Harāt, died A. H. 1046), on fol. 88^b; Adīb (i. e. Adīb Sibir), Firdausī, Niẓāmī, and Maghrībī, ib.; Ḥakīm 'Unsurī and 'Urḥ, on fol. 89^a; Anwarī, on ff. 89^a and 94^b; Amir Khusrāu, on ff. 90^b and 92^a; Tālib Ḥamūl, on ff. 90^b; Hājī Muḥammad 'Ashik, on fol. 91^a; Khwājāh Muḥammad Faḍl, on ff. 91^a, b, and 93^b; Muḥammad Husain, Shāhjahān, and Mir Kalān, on fol. 91^a; Mirak Aḥmad Sūfi and Ridāi Kāshī, on fol. 92^a; Mahmūdūdeg, with the takhalluṣ Sālim, and Mullā Ghiyāth, on fol. 92^b; Suhrābdeg himself (نکاتید), on ff. 92^b and 94^a (مظہر المتخلی نیکری (1), an extract from the *مظہر المتخلی*, on fol. 93^a; Mirzā Rustam, on ff. 94^a and b.

A few short prose-compositions of a most elaborate style by Suhribeg, on ff. 95^b and 96^a; he calls them *سواد رعد* and *رعد الحمره*; here, on fol. 96^b also, a few scattered verses by Khwājah Ahrār, Jalāl-aldin Rūmī, Shaikh Ahmad Jām, and 'Urfī.

A *ḥasidah* by Niẓām, on ff. 97^a and 98^a; others by Ḥusain Thana'ī and Sa'dī, on ff. 98^b and 99^a, 99^b.

A *mathnawī* on ff. 101^b–103^b. Beginning:

به کشتن (و) صحرا و غرن نثار
چو صاحبقران داد دلرا قرار

Scattered verses by Tālib Āmulī, Amīr Khusrān, Malik Kaumī (?) Shaikh 'Attār, Ghazālī, and Ḥakīm (?), on ff. 104^a–107^b.

Some pages are left blank, others are filled with mere scribbling by Suhribeg and some former owners of this copy. Not dated.

Fl. 83–107; *Nasta'liq*; size, 1½ in. by 8 in. [OUSELEY 357.]

1211

A collection of poems and extracts from poems by different authors. The poets and works quoted are the following:

منتخب حدیث، the extract from Sanā'i's *Ḥadīkah*, made by Farīd-aldin 'Attār, on ff. 31^a, 36^a, 36^b (bis), 37^a, 51^b, 38^a, and 38^b (see above, No. 536).

Mullā Āghā Shabrughānī (ملا آغا شبرغانی), the extract from Sanā'i's *Ḥadīkah*, on ff. 31^a (bis), 34^b, and 35^a.

Hāfiẓ, on ff. 31^a, 31^b, and 32^a.

Niẓāmī, on fol. 31^a; یوسف وزلیغا, on fol. 35^a; سکندر, on fol. 37^b.

Sa'dī's *Būstān*, on fol. 31^a; Sa'dī, on fol. 34^a.

Jāmi (حضرت مولوی جامی), on ff. 31^b (bis), 32^a, 33^a, and 35^a.

Mullā Daigham Āstānāgi (ملا داغیم آستانگی), on ff. 31^b, 33^a, 33^b, and 34^a.

Tālib, on fol. 31^b.

Mīr Ḥusainī's *Zād-al-musāfirīn*, on fol. 32^a (bis).

Mirzā Kaśim (i. e. Kaśim-i-Anwār), on fol. 32^a (bis).

Shāh Kaśim (i. e. Kaśim-i-Anwār), on fol. 32^a.

Sāfi Muḥammad Raḥīm, on fol. 32^b.

Mathnawī (probably of Jalāl-aldin), on fol. 32^b.

Ḥilālī, on fol. 33^b.

Farīd-aldin al-ṭayr, on ff. 33^b, 35^a (bis), 35^b, and 36^a.

Mullā Rāshihī Āstānāgi (ملا راشی آستانگی), on fol. 34^b.

Mullā Nakhli (ملا نخلی), on fol. 34^b.

On ff. 39–44 the names of the authors are omitted; the first ghazals on fol. 39^a are by Jāmi. Besides the main in most pages, also, the inner and outer margins are covered with poetry.

Not dated. According to a note on fol. 42^b it has been the property of one شیخ احمد ولی بن شیخ (شیخ احمد ولی بن شیخ) (i. e. ساجک چک و تل ور).

Paper and writing of this MS. seem to be identical with that of Ouseley 387, ff. 83–107; Ouseley 398 and 302, the latter of which is dated A. H. 1059 = A. D. 1649, at Patna.

Fl. 31–44; *Nasta'liq*; size, 1½ in. by 7½ in. [OUSELEY 307.]

1212

Specimens of Persian poetry.

A collection of poems of different descriptions by the following authors:

1. Sa'dī of Shīrāz, on fol. 6^b (i).
2. Shaikh Farīd-aldin 'Attār of Nishāpūr, on fol. 37^a (rr).
3. Maulānā Jalāl-aldin Rūmī, on fol. 50^b (rr).
4. Niẓāmī of Ganja, on fol. 64^b (rr).
5. Shaikh Aḥmad of Marāgha, on fol. 68^b (rr).
6. Amīr Khusrāu of Dihlī, on fol. 84^a (rr).
7. Shaikh Kamāl Khujandī, on fol. 92^a (rr).
8. Shaikh Abū Sa'id bin Abū-alkhair, on fol. 98^b (rr).
9. Shaikh Zayn-aldin, on fol. 100^a margin (rr).
10. Shaikh Aḥmad Rifā'i, ib.
11. Shaikh Sa'd-aldin Ḥamawī, ib.
12. Shaikh Abū-alkāsim Sūfī, ib.
13. Shaikh Aḥmad Shihāb, ib.
14. Shaikh Abū Bakr Rāzī, ib.
15. Shaikh 'Abd-alsalām Kāzarūnī, ib.
16. Shaikh Aḥmad-aldin Kirmānī, on fol. 100^b.
17. Shaikh Aḥmad Badlī, on fol. 100^b margin.
18. Shaikh Shihāb-aldin Maḥbūb, ib.
19. Shaikh Abū Sa'id Burghush of Shīrāz, ib.
20. Shaikh Majd-aldin of Rāzī, ib.
21. Shaikh Majd-aldin Dāya, ib.
22. Shaikh Afdal-aldin Kāshī, on fol. 103^b (rr).
23. Shaikh Junaid of Baghdād, on fol. 103^a (rr).
24. Shaikh Shihāb-aldin Suhrawardī, ib.
25. Shaikh Maṣṣūr Hallāj, ib.
26. Shaikh Majd-aldin of Baghdād, ib.
27. Shaikh Niẓām-i-auliya', ib.
28. Shaikh Kamāl-aldin Dāya, ib.
29. Shaikh Abū 'Alī ibn Sīnā, on fol. 103^b.
30. Shaikh Uways Kārnī (ابو یوسف قرنی), ib.
31. Shaikh Rubā'i of Mashhad, on fol. 104^a (rr).
32. Shaikh Abū-Ḥasan Kharakānī, ib.
33. Shaikh Najm-aldin Kubrā, on fol. 104^b.
34. Shaikh Rūzbehān, on fol. 105^a (rr).
35. Aḥmad Jāmi, on fol. 105^b.
36. Shaikh Bāyazīd Bisṭāmī, on fol. 106^a (rr).
37. Shaikh Aḥmad Ghazālī, on fol. 106^b.
38. Shaikh Nī'mat-allāh Wallī of Kūhistan, ib.
39. Mīr Ḥusainī Sālat, on fol. 107^a (rr).
40. Imād Fakih of Kirmān, on fol. 108^b (rr).
41. Mullā Kātib of Nishāpūr, on fol. 110^a (rr).
42. Khatīb of Ganja, on fol. 114^b (rr).
43. Dihkhudā'i Fjāzī, ib.
44. Shāhibibn 'Ibād, ib.
45. Manjik (Manjanik), ib.
46. 'Alī Shatranjī, ib.
47. Sayyid Ḥasan Mutakallim, ib.
48. Rūhī Shāristānī, ib.
49. Zayn-aldin Sanjārī, on fol. 115^a (rr).
50. Ustād Abū Ḥanīfah Iskāfī of Ghazna, ib.
51. Abū Nasr Farāhī, the author of the *Ṭabaṭ al-miṣbāḥ*, ib.
52. Abū Ṭālib of Sarakhs, ib.
53. Abū-ṭabarakat of Khnrasān, ib.
54. Ibn Maklāh Khattāt, on fol. 115^b.
55. Azharī of Marw, ib.
56. Khwājah 'Abd-alraṭf, ib.
57. Dihādī of Samarkand, ib.
58. Kudsī Kādim, ib.
59. Fakhr-aldin Hindūsār, ib.
60. Mīr Khwand Mu'arrrik, on fol. 116^a (rr).
61. Aḥmad of Ghazna, ib.
62. Hasanbeg, ib.
63. Kāfī 'Atā'i, ib.
64. Fattāhī of Nishāpūr, ib.
65. Shāhib Diwān, ib.
66. 'Abdī Mufradnawīs, ib.
67. Sharaf-aldin Maṣṣūr, ib.
68. Naẓārī, on fol. 116^b.
69. Mīr 'Alī-shir Nawā'i, ib.
70. Aḥmad Badlī, ib.
71. Jahramī, ib.
72. Tāj Rīza, ib.
73. Ashraf Wāṣif of Shīrāz, on fol. 117^a (rr).
74. Ḥamid-aldin Sanjārī, ib.
75. Nāsir of Bukhārā, ib.
76. Sulṭān Sanjār Saljūqī, ib.
77. Amīr Muḥammad Wazīr, on fol. 117^a margin.
78. Lisānī of Shīrāz, on fol. 118^b (rr).
79. Bannā'i of Khurāsān, on fol. 120^b (rr).
80. Khwājah 'Imat of Bukhārā, on fol. 123^b (rr).
81. Sharif of Tabriz, on fol. 124^a (rr).
82. Amīr Shāhī of Salzwār, on fol. 125^a (rr).
83. Ḥaidar Kalājī of Khurāsān, on fol. 127^b (rr).
84. Mīr Sanjār Kāshī, on fol. 128^b (rr).

85. *Hakim Shaikh al-zamān*, on fol. 134^b (111). 86. *Ālam-beg Sarwari*, on ff. 134^b and 135^a. 87. *Hakim Mas'ud al-zamān*, on fol. 134^b. 88. *Ḥaidar Muḥammad Khilāṣī*, on fol. 135^a (111). 89. *Sharbatī Hūdūd*, ib. 90. *Ahli Khurāsān*, on fol. 137^b (111). 91. *Ahli Shirāz*, ib. 92. *Mazharī of Kāshīnīr*, on fol. 139^b (111). 93. *Mir Humāyūn of Asfarā'īn*, on fol. 142^b (111). 94. *Khawājah Ḥafṣī*, on fol. 143^b (111). 95. *Shahidī of Kūmm*, on fol. 145^b (111). 96. *Hairatī Kāshī*, on fol. 147^b (111). 97. *Mirzā Kuli Maill of Masḥad*, on fol. 149^b (111). 98. *Fighānī*, on fol. 152^b (111). 99. *Bābā Naṣībī of Gilān*, on fol. 162^b (111). 100. *Bābā Damīrī of Isfahān*, on fol. 164^b (111). 101. *Shaikh 'Alī Naḳī of Kamarāb*, on fol. 167^b (111). 102. *Faīdī*, on fol. 172^b (111). 103. *Khawājah 'Abdallāh Marwārid*, author of a *ḥusn* and *ḥusn*, on fol. 207^a (111). 104. *Imādgar*, on fol. 207^a margin. 105. *Ustād 'Atā'i*, ib. 106. *Sayyid Ḥasan Mutakallim* (comp. No. 47), ib. 107. *Burhān-aldin Dastānī*, ib. 108. *Sa'd Bahā*, ib. 109. *Jalālī*, ib. 110. *Mirzā Kāsim Gūnābādī*, author of a *ḥusn* and *ḥusn*, on fol. 207^b. 111. *Mullā 'Abdallāh Ḥafīfī*, on fol. 208^b (111). 112. *Farīd Kātib*, ib. 113. *Sayyid 'Izz-aldin 'Alawī*, on fol. 209^a (111). 114. *Rafī-aldin Abhari*, on fol. 209^a margin. 115. *Hakim Khusrāwānī*, ib. 116. *Hakim Partawī of Shirāz*, ib. 117. *Tāj-aldin Tūmānshāh*, ib. 118. *Kāwāk of Khurāsān*, ib. 119. *Tughānshāh*, ib. 120. *Darwish Ashraf*, ib. 121. *Jalāl-aldin 'Atīkī of Tabriz*, on fol. 209^b. 122. *Diya-aldin of Fārs*, on fol. 210^b (111). 123. *Ustād Kīwāmī*, on fol. 211^a (111). 124. *Kānī*, ib. 125. *Farīd Aḥwal*, on fol. 211^b. 126. *Shihāb-aldin of Multān*, on fol. 212^a (111). 127. *Amir Shaikhām Sulhānī*, on fol. 213^a (111). 128. *Imām Muḥammad Ghazālī*, on fol. 213^a margin. 129. *Mullā 'Abdallāh of Shūshār*, ib. 130. *Mullā Jalāl Dawānī*, ib. 131. *Rukn-aldin Da'wādār*, ib. 132. *Jamāl-aldin Kutūn*, ib. 133. *Ibn Naṣībī*, ib. 134. *Tāj-aldin Tarbī*, ib. 135. *Darwish Dahakī*, on fol. 213^b. 136. *Dhākī of Marāgha*, on fol. 214^b (111). 137. *Sa'd Warrāk*, ib. 138. *Mahmūdī*, ib. 139. *'Ain-alkuḍāt of Hamadān*, ib. 140. *Nizām-almulk bin Abū 'Alī*, ib. 141. *Ākā Shāpūr Firībī of Tālmān*, ib. 142. *Khawājah Ḥusain Thana'i*, on fol. 251^b (111). 143. *Mullā Murshid* (a mistake for *Wajirī*) *Wajirī*, Yazdajirdī, comp. A. Springer, Catal., p. 508), on fol. 246^b (111). 144. A poetical contest between *Shahidā* and *Muḥammad Jān Kudsi* (محمد جان کدسی), on fol. 250^b (111). 145. *Muḥammad Jān Kudsi*, (قدسی), on fol. 253^b (111). 146. *Muḥtasham Kāshī*, on fol. 258^a (111). 147. *Kāsimbeg Ḥafātī*, on fol. 265^b (111). 148. *Zuhūrī of Tarshiz*, on fol. 270^a (111). 149. *Tālib Kalīm*, on fol. 273^b (111). 150. *Tālib Ḥamlī*, on fol. 275^b (111). On ff. 298^b-300^a, 303^b, and 304^a there are added by the same later hand, which has supplied several pages of the original text, some poems, partly anonymous, partly by *Shā'ib* and *Ḥafātī*. An index of the poets, quoted in this collection, is found on ff. 3^b-5^b. Many pages are left blank. One leaf is wanting after fol. 173 (111). On fol. 6^a is found, besides a seal with the inscription *Ḥakīm al-Dīn* and the date 1188=A.D. 1774,

1775, the following notice: نسخۀ منتخب اشعار اساتذہ کہ بہ تعداد یکصد و پنجاہ شعراء باشد در بلدہ لکھنؤ معریت خدومی مفتی مولوی.

Ff. 304, 3 coll., each ll. 16-25, sometimes a fourth in the margin; Nasta'liq, by different hands; small illuminated headings at different places; size, 10½ in. by 6½ in. [ELLIST 292.]

1213

Poetical anthologies.

Extracts from Persian poets, with a few prose-specimens, partly without any order, partly arranged in special collections. This copy begins with an anthology, in the alphabetical form of a *diwān*, and entitled *Ḥikmat al-Bihar*, on ff. 1-32^a, transcribed A.H. 1221, 1222=A.D. 1807, from the library of Amir-aldaulah Khānkhānān Nawwāb 'Abbās Kulīkhān Bahādur Nūr-tāj, and concludes on ff. 122^a-180^b with another curious anthology, entitled *Diwan-e Dalkat*, and compiled A.H. 1167=A.D. 1753, 1754 (the title is a chronogram), by Muḥammad Kalandar, who has brought together in it verses of numerous poets, all descriptive of the outward appearance of lovers (سرایی عاشق) and *ḥusn* (و معشوق علی الترتیب), of course with mystical tendency. It has a short preface, beginning: سخن به هیچ زبان نیست بهتر از توحید الٰہ. Between these two anthologies there are plenty of poetical extracts and a few prose-pieces, all confusedly mixed together, mostly taken from the works or *diwāns* of well-known or at least quite modern authors. Many intervening leaves are left blank.

Ff. 180, 2, 3, and even more coll., ll. 10-24; very unequally and sometimes very badly written, partly in careless Nasta'liq, partly in *Shikasta*; size, 9 in. by 6 in. [OUSELEY ADD. 103.]

1214

Collection of Persian poems.

This anonymous collection contains the following poetical extracts:

1. *Manāṭir-e Zān* و دهان, the contest between tongue and mouth (i.e. the teeth), on fol. 1^b. Beginning:

شی یاد دام زندان خوش
کہ نوک زبان را کشیدند پیش

2. *One tarkībband*, one *tarjīz*, one *musaddas*, two *mukhammasāt*, and one *murabba'*. The first tarkībband on fol. 4^b contains four strophes, from five to thirteen baits, each beginning with the same words: زای صبا در خدمت الٰہ; but the name of the *ḥusn*, or hero of the poem, appears in different forms, viz. *Ḥāshim* (میر) in strophes 1 and 2, *Ḥāshim al-shān* (میر) in strophes 3, 4, 6, 8, 10, and 12; *Ḥāshim al-shān* (میر) in 5, 7, 9, etc.

3. *Mathnawī*, on fol. 16^b, the first of which is styled *ḥusn*, and begins thus:

لا ای هوساک غفلت سرشت
ز دل برد اندیشہ چوب و زشت

4. *Rubā'īs*, *mufradāt*, *ghazals*, *ḳiṭ'as*, and *mathnawīs*, styled *ḥusn* (مکتوبات لاله ملایق!) on fol. 29^b there is found a

اصاف, with the date A. H. 1067 = A. D. 1656, 1657, see the chronogram in the last leaf:

چو چشم از خرد ننگه سنج نارنجش
سروش گفت که آمد اضافه مسعود

5. Some *kašidas* and one *kiṭāb* in Hindūstān, on fol. 39^b.

6. Collection of different poems, ghazals, *kašidas*, rubā'is, fards, *kiṭās*, and short mathnawis, by the following poets: *Tajallī* (died A. H. 1088), beginning on fol. 60^a; زمی از قفۀ شوقت گریان جاک دفرتها on fol. 52-59 (the leaves being misplaced here); *Lamā'*, on fol. 64^a; Mirzā *Nadīm-i-Dast Ghaib* (died A. H. 1039), on fol. 64^b; *Faḍl* of Jarbādqān, on fol. 65^b; *Zuhārī*, on fol. 66^a; *Nāṣir 'Alī* of Sirhind (died A. H. 1108 or 1109), on fol. 70^a, 74^a, and 103^a; Mir *Madhūsh*, on fol. 72^b and 84^b; *Dāwīsh*, on fol. 79^b (died A. H. 1076); Mir *Siyādat*, on fol. 85^b; *Sā'ib*, on fol. 85^b, 86^a, 91^b, and 94^a; *Tālib Kalīm*, on fol. 85^b and 104^a; *Suwaidī*, on fol. 85^b; Mirzā *Indayabeg and Aṣafī*, on fol. 89^b; *Ḥasan*, on fol. 93^b; *Fīrat* (died A. H. 1106) and *'Urfī*, on fol. 94^b; *Hājī Šābikā*, Mirzā *Abd-al-āzīm*, and Mirzā *Muhammad Taḳī*, on fol. 96^a; Mirzā *Bidī*, on fol. 97^b and 118^a; *Tālib Amulī*, on fol. 98^a; *Abū 'Alī ibn Sīnd*, on fol. 98^b; Mirzā *Muhammad 'Arīb* (completed his *diwān* A. H. 938), on fol. 99^a; *'Alī Jawāḥir-kān* (جوهر (در تعریف حیات) and Mirzā *Raḥmān Yār Aḥad* (در تعریف حیات) on fol. 100^a; *Shāh Šāfi*, on fol. 102^a; کمالت نسیم on fol. 102^b; *Rangīn*, on fol. 103^b; لرائعہ on fol. 104^a and 117^b; *Khādīm Muḥammad Shafī of Gīlān*, on fol. 106^b; mathnawis, on fol. 106^b-115^b; *Mīran*, on fol. 115^b; بحر on fol. 117^a.

7. Four *sakīnāmas*, (1) by *Ḥakīm Zuknā* (زکنا), on fol. 120^a, beginning: دلا چند ازین دستبرد خمار; (2) by Mirzā *Nizām-Dast Ghaib*, on fol. 126^b; (3) by Mirzā *Ghāṣṣ Tarkhān*, on fol. 131^b; (4) by *Mashrīqī*, on fol. 134^a.

8. A large selection of rubā'is by different poets, the first part of which is divided into nine books, viz. *first book* (without a heading), on fol. 138^a, beginning: آنکس که منتر است زاب و کل ما; *second book*, on fol. 152^a; فی التعت و المنقبت; *third book*, on fol. 154^a; فی التعت و المنقبت; *fourth book* is wanting; *fifth book*, on fol. 157^b; فی تهنیت العید; *sixth book*, on fol. 158^b; فی تعزیر الکتاب; *seventh book* is wanting; *eighth book*, on fol. 160^b; فی شکایت ابنای زمان; *ninth book*, on fol. 162^b; فی الرحابت (!) الغریب و الغریب. Ff. 22-24, 37 and 38, 51^b, 119, 136 and 137 are left blank. The transcriber, by *Ḥājī Bahādur* in that gentleman's own library.

Ff. 244, 2 coll., each ll. 16; careless Nasta'liq, very near to *Shikasta*; also, 9/2 in by 6/1 in. [ELLIS 294.]

1215

Majma'-al-kaṣā'id (مجمع الکاشید).

The confluence of the *kašidas* (on the back of the volume called Bayāḍ), a collection of poems by ancient and modern writers of *kašidas* and *kiṭās*, compiled by Muḥammad Ḥusain bin 'Abd-al-āziz albuṣaynī al-arabī-shāhī. Beginning: حمد بی حد و سیاس بی قیاس: محرم واجب الوجود را سزد التی.

List of the poets, who have contributed *kašidas* to this collection:

1. Sa'di, on fol. 2^b.
2. Zuhir Fāyāzī, on ff. 6^a, 17^b, 27^b, 31^a, 35^b, 38^b, 41^a margin, 42^b, 45^b, 48^a, 51^b, 53^b, 56^b, 60^a, 126^a margin, and 145^a.
3. Khwājā Jamāl-aldin Salmān of Sāwa, on ff. 9^b, 19^a, 29^a, 32^a, 37^a, 39^b, 46^b, 49^b, 52^a, 55^a, 58^a, 73^a, 79^a and margin, 85^a, 88^b, 92^a, 93^a, 102^a, 105^a, 109^a, 112^a, 116^a, 118^b, 121^b, 128^b, 135^b, 139^a, 148^b, 152^a, 155^a, 161^b, and 169^b.
4. Maulānā Dūst Muḥammad of Asfārā'īn (lived in Sultān Baikarā's time; comp. the *Makhzan-algharā'ib*, Elliot 395, No. 763), on ff. 12^a, 41^a, 65^b, 150^a, and 160^a.
5. Umīd of 'Irāk (comp. No. 18), on ff. 12^a margin, 23^b, 79^b margin, 96^b margin, 107^a margin, and 156^b.
6. Hīlāl, on ff. 16^a, 25^a, 34^a, 75^b, 81^a, 100^b, 104^a, 107^a, 117^a, 124^b, and 127^b.
7. Nizām of Astārābād (died A. H. 921), on ff. 21^a and 96^b.
8. Sayyid Mir Hājī of Harāt, on fol. 44^a, 126^a, and 140^b.
9. Ma'ūd Shāh, on fol. 47^b margin.
10. Anwari, on ff. 53^a margin, 59^b margin, 71^a, 77^b, 83^a, 86^b, 91^a and margin, 103^b margin, 119^a margin, and 143^b margin.
11. Kamāl Ismā'il of Isfahān, on ff. 55^b margin, 98^b margin, and 135^b margin.
12. Maulānā Ḥasan Kāshī, on fol. 57^a margin.
13. Khākānī, on ff. 63^a, 68^b, and 142^a margin.
14. Kamāl Ghīyāth of Shīrāz, on ff. 67^b margin and 76^b margin.
15. Shaikh Fakhr-aldin 'Irākī, on fol. 77^a margin.
16. Shaikh Aḥḥurī, on ff. 85^a margin, 114^a, 121^a margin, and 128^b margin.
17. Maulānā Sāhib, on ff. 95^a, 120^a, and 143^b.
18. Umīd of Tāharān (otherwise called Umīd Rāzi, as his full name is Maulānā Umīd Rāzi Tāharānī, who was born in Rai and lived in Tāharān, see above, No. 1017; probably identical with Umīd of 'Irāk, No. 5), on ff. 90^b margin and 161^b margin.
19. Khwājā Kirmānī, on ff. 110^b and 123^a.
20. Haider Kulīcā or Kulīcā-paz (otherwise called Haider Kalūj of Harāt, see above, No. 1030), on ff. 77^b margin, 114^a margin, and 117^a margin.
21. Muḥammad ibn Ḥusām, on fol. 123^a.
22. 'Abd-al-wāsi' Jabālī, on fol. 130^a.
23. 'Abd-al-alī, on fol. 131^a, with a preface in prose.
24. Jāmī, on fol. 132^b.
25. Amir Ḥasan 'Alī Jīlā', on fol. 138^a.
26. 'Ubaid Zakānī, on ff. 141^b, 146^b, and 154^a.
27. Shams-aldin Ṭabī, on fol. 159^a.

28. Mujir-aldin Balaḡāni, on fol. 163^a.
 29. Maulānā Falakī Shīrwānī (died A. H. 577), on fol. 166^a.
 30. Jamahid Mu'ammā'ī, on fol. 168^b margin.
 31. Aḡḡari, on fol. 169^a.
 32. Aḡḡadi, on fol. 169^b margin.
 No date.

Ff. 171, 2 coll., each ll. 13: the original MS. breaks off on fol. 170, and there are added some other kasidas on ff. 1^a and 171 and on the margin of ff. 2^a-3^a, 9^a, 9^b, 12^a-18^a, 41^a-49^a, 53^b-82^b, 84^a-86^a, 91^a-94^a, 96^b-102^a, 103^b-126^a, 128^b-132^a, 135^b-146^a, 161^a-163^a, 168^b-170^a; Nasta'lik, written by different hands; some leaves supplied later; a lacuna probably after fol. 132; size, 9½ in. by 6½ in. [ELLIOT 178.]

1216

Fragment of an anthology of Persian poetry.

Selected Persian poetry, chiefly kasidas, taken from the best authors, defective at the beginning. There are extracts from the diwāns of the following poets:

Maulānā Umīdī, on ff. 49^a, 99^a, 108^b, and 152^b; Ghazālī of Mashhad, on ff. 50^a and 117^a; 'Ismat Bukhārī, on ff. 50^a margin, 58^a, and 140^a; Khwājah Hāshimī (reply to a kasidah by Jāmī), on fol. 51^a (some riddles on fol. 55^b, fol. 56^a and a part of 56^b left blank); Maulānā Kātibī, on fol. 56^b; Haidar Kalūjī, on fol. 57^a margin; Ṣāḡir Fāryābī, on ff. 59^a-97^a (very rich extracts) and 112^a-117^a; Maulānā Bannā'ī (a kasidah styled *المجمع الغرائب*), on fol. 89^a margin; Khwājah Aḡaḡī, on fol. 97^a; Maulānā Wāsiḡī, on fol. 97^b; Maulānā Ṣāḡīk, on fol. 100^b; Shāh Ṭāḡīr, on ff. 102^b, 119^a, and 156^b; Hīlālī, on ff. 105^b and 168^b; Khwājah ḡusāin of Marw, on fol. 110^a; Khwājū, on fol. 123^a; Ṣāḡ Mirzā, on fol. 123^a margin; Maulānā Kuḡbī, on fol. 123^b; Maulānā Jaib Kāshī, on fol. 125^a; Maulānā Ṣabūri, on fol. 130^a; Maulānā Ṣabūlī, on fol. 130^b (centre and margin); Nawwāb Baīramkhān, on fol. 132^b and margin, also on fol. 166^b and margin; Ṣalmān of Ṣāwa, on ff. 134^a, 138^a, 148^b, 152^b, and 169^a; Maulānā Nizām of Astarābād, on ff. 134^a margin and 162^b; Mir Hājjī, on fol. 135^b; Nāḡimī, on fol. 136^a; Lisānī, on ff. 137^a margin and 147^b; Jāmī, on ff. 140^a and 145^a margin; Khwārau of Dīhlī, on fol. 141^b; ḡālī of Ṣalṡuwar, on fol. 145^a; ḡālīkī of ḡamadān, on fol. 146^a margin; Maulānā Ṭurḡī (probably identical with the poet quoted in the Khazāna-i-'Amīrah, Ouseley Add. 6, No. 21, where Ṭurḡī is to be read instead of Ṭardī), on fol. 151^b margin; Mirzā Kāshī Gūnābādī, on fol. 154^a; Fahmī, on fol. 155^b; Aḡḡī Nāmūrād, on fol. 159^a; ḡiyāḡ of Astarābād, on ff. 161^a and 167^b.
 No date.

Ff. 49-170, 2 coll., each ll. 15-20; very unequally written in Nasta'lik by different hands, sometimes the kasidat also covered with poetry; size, 9½ in. by 5½ in. [SELD. SUP. 32.]

1217

Another anthology of Persian poetry, arranged in the form of a diwān according to the last letter. It begins with a bait of Jalāl-aldīn Rūmī:

ما برون را ننگریم وقال را
 ما درون را ننگریم وحال را

and is incomplete at the end, breaking off, on fol. 335^b, with a bait of Kāsim-i-Anwār. An incomplete index, on ff. 339^b-345^a. Among the poets quoted there are a few of the most ancient and rare ones, for instance, Shahid, on fol. 69^a; Ibn Sinā, on ff. 105^a and 110^a; Shaiḡḡ Ansārī, on fol. 107^a; 'Imādī, on fol. 118^a; Rūḡḡāḡ, on ff. 192^b and 298^b; Kisā'ī, on ff. 199^b and 310^a. Many pages are left blank, especially between the end of one letter and the beginning of the next one. Lacunas after ff. 7, 70, 102, 121, 153, and 172.

Ff. 345, 2 coll., each ll. 12: a third column on the margin of the greater part of the leaves, ll. 12; distinct Nasta'lik; illuminated frontispiece; the columns framed with gold stripes; size, 8½ in. by 5½ in. [ELLIOT 293.]

1218

Text of the story of, and the lamentations on the death of ḡusāin, the son of 'Alī, which is recited during the first ten days of Muḡarram. These recitals, called Ta'ziyah, and the dramatic representations of this passion-week of Shī'ite Islām are described by J. E. Polak, *Persien*, i. p. 340 sq.; Gobineau, *Les religions et les philosophies dans l'Asie centrale*, chapter 13 sq.; Chodzko, *Théâtre Persan*, 1875 and 1878; H. Ethé, *Morgenländische Studien*, pp. 174-194, etc.

Beginning:

روایتست که چون گشت عازم میدان
 بازوی شهادت امام تشنه لبان
 بدو الخناخ بر آمد چه سبط پیغمبر
 کشود دیده نظاره خرد خواروار

Modern copy.

Ff. 79-64, each page 2 coll., each column eight hemi-tiches; Nasta'lik; size, 7½ in. by 3½ in. [OUSELEY 152.]

1219

1. Ff. 61-54^a. The story of Abraham's willingness to sacrifice Isaac (here Ishmael), related in very simple, popular verses, by Kamāl of Fārs. Title:

کتاب اسمعیل قربان من کلام کمال فارسی

It seems to be recited at Easter, on the 10th of Dhū-alku'dah; comp. J. E. Polak, *Persien*, i. p. 339.

Beginning:

بنام پادشاه فرد اعظم - کریم خانی دانای عالم

Last verse but one:

کمال فارسی او نیک محضر - بنظم آورد او پاکیزه گوهر

2. Ff. 54^b-1. A popular story of ḡaidar Beg, one of the heroes of 'Abbās II (A. H. 1052-1077). Beginning:

الا ای طوئیل نطقی شکرخای
 بزدان قفس تاکی کنی جای

The author is 'Abd-almahdi bin Muhammad-hâh, with the takhallus Balâkash; he has dated his composition the 1st of Muharram, A. H. 1077 = A. D. 1666, July 4; comp. the following verses:

Fol. 2^b.
 بعون ذو الجلال لطف اكريم
 رسيد اين قصه در ظاهر باتمام
 دو شمه روز پيشين معظم
 بروز اول ماه محرم
 سنه بود اول الف سبع سبعين
 ز هجرت حضرت ختم النبيين
 بود منظوم مر اين نظم دلکش
 تراب شاعران باشد بلاکش
 پدر بر نام عبد المهديم گفت
 وليکن چرخ با معزون بر آشت
 بکردم زار و معزون و مشوش
 از آنکردم تخلس خود بلاکش
 محمد شاه بود نام بابم
 تخلس نیز ميري بود آنهم الخ

The whole of Ouseley 152 is in the same handwriting. On fol. 61^a are two notes, the one a souvenir of Sayyid Murtaḍā Shīrāzī, dated A. H. 1201 = A. D. 1787; the other stating that this MS. belonged to Mr. Franklin Thomas, A. H. 1202 = A. D. 1788.

Ff. 61-1, each page 2 coll., each column 14-16 lines; Nasta'liq; size, 7½ in. by 3½ in. [OUSELEY 152.]

1220

Bayāḍ-i-nash'ār (بیاض اشعار).

Short extracts from the diwāns of Persian poets, arranged according to their contents in three books (مجلد), the first of which contains six, the second forty-three, and the third forty-one fāsils; a preface (دیباجه) and an epilogue (خاتمه), by 'Alī Bāshī, a pupil of Khwājah Muhammad Bāsiṭ and contemporary with Shaikh 'Alī Hazin. This worthless collection, the compiler's first sketch, was begun about A. H. 1162 = A. D. 1749. An index, on ff. 1^b-4^a. The epilogue, beginning on fol. 160^a and being incomplete at the end, gives a short account of the author himself. Beginning of the preface, which also consists of poetical extracts: شيخ عطار قدس الله تعالى سرور ای ذات تو بر کمال استغنا فرد - فارغ ز جنابت و گناه زن و مرد الخ

Ff. 162, ll. 13-17; very careless Shikasta; many additions on the margin; size, 9 in. by 6 in. [ELLIOT 401.]

1221

A poetical miscellany or album, with the same title Bayāḍ ashعار, consisting of 180 leaves, and containing

short extracts from Persian poets, written in Shikasta. A very great number of leaves are left blank. The collection is without any value.

[WALKER 60.]

1222

A collection of chiefly religious poems, kasidas, ghazals, short mathnawis, tarji'bands, etc., by different poets, in honour of God, Muhammad and his friends and companions, the early prophets, the Imāms, etc. The first poem (by Khusrāu) begins:

ای بدرماندگی پناه همه - کرم تست عذر خواد همه

On ff. 14^b-17^a an Arabic kasidah. The chief contributor is Sa'di. No date. Archbishop Laud acquired this MS. in 1635.

Ff. 130, 2 coll., each ll. 12; Nasta'liq (on ff. 14^b-17^a, Naskhi); fol. 17^a, a part of fol. 124^a, and the whole of fol. 125 are left blank; size, 10½ in. by 6 in. [LAUEN 142.]

1223

A collection of ghazals by all the most eminent Persian poets, arranged in the form of a diwān, alphabetically, according to the last letter. It is defective at the beginning, and opens in the last bait but one of a ghazal by Ahi; after that follows a poem by Faigī, then by Ahi, by Fakhrī, by Khusrāu, etc. etc. No compiler's name. No date.

Ff. 255, 2 coll., each ll. 13; distinct Nasta'liq; size, 10 in. by 5½ in. [BONL. 564.]

1224

Safina-i-ash'ār-i-fārsi (سفینه اشعار فارسی).

This collection of Persian poems contains extracts from the diwāns of

1. Sa'di, on fol. 80^b. Beginning with an Arabic kasidah:

سبحان من بیعت و بیعی لا اله
 الا هو الذی خلق الارض والسما

2. Hāfiz, on fol. 101^a. Beginning:

الا یا ایها الخ

3. Sa'di, on fol. 112^a. Beginning:

اگر نه مدد بسم الله بودی تاج عنوانها الخ

No date.

Ff. 80^b-159^a, 2 coll., each ll. 8-10; Nasta'liq; size, 8½ in. by 4½ in. [BONL. 451.]

1225

An album of Persian poetry, containing chiefly ghazals and a few rubā'is by different poets, viz. 'Alā almarāndi, on ff. 1^b and 9^a; Rashid-al-din Waṭwāt, on fol. 6^b; Saif-al-din albakharzī (died A. H. 658), ib.; Sayyid Jalāl-al-din of Yazd and Hāfiz, on fol. 7^b sq;

Sultān Shāh Shujā', on fol. 47^b; Salmān, on ff. 47^b sq. and 65^a; Kaspāl Isma'il, on ff. 49^a and 51^a sq.; 'Amid-almulk, on fol. 50^a. No date.

Ff. 65, 2 coll., each ll. 8-10; Nasta'liq; size, 9½ in. by 4½ in. [CLARKE 24.]

1226

Another small album with miscellaneous poetry; the greater portion of the leaves in this MS. is left blank, only ff. 42 are filled with verses in the two centre-columns, and generally on the margin too.

Ff. 42; Nasta'liq; small illuminations throughout; size, 9½ in. by 5½ in. [FRASER 94.]

1227

A rough sort of an album, filled with scattered Persian poetry; at the end some Turkish ghazals by Baki. The whole MS. is a useless scribble.

Ff. 85; written by many different hands in careless Nasta'liq; size, 6½ in. by 3½ in. [LAUD 185.]

1228

Bits and short fragments of Persian poetry, scattered verses, small prose-pieces, etc., with many intervening blank leaves, an altogether worthless MS., written by different hands.

[BODL. 351.]

1229

Collection of Persian poetry, without any order or value. It begins with extracts from *Abū-alfaraj's* diwān. No date.

51 leaves filled, many between them left blank; diagonal lines, varying very much in number; Shikaasta; size, 8½ in. by 3½ in. [BODL. 104.]

1230

A short collection of Persian and Rekhta poetry; Persian poetry, on ff. 1-18^a, containing ghazals and rubā'is by different authors, prominently by Hāfiz; Rekhta poetry, on ff. 19^a-21^b. No date. The copy begins with this abrupt bait:

تو سراپا حسنی و من پای تا سر عشق تو
ای یقربان سراپای تو سر تا پای من

Ff. 21, 2 coll.; written by two different hands in Nasta'liq, the first on ff. 1-18^a, ll. 11-12; the second on ff. 19^a-21^b, ll. 14; size, 9½ in. by 6½ in. [BODL. 457.]

1231

A similar but much larger collection in form of an album, containing all kinds of short extracts in verse and prose. The greater portion of the MS. is filled with selections from modern Persian and Rekhta poets. Without any value.

Ff. 140; written by different hands in various styles of careless Nasta'liq and Shikaasta; size, 9½ in. by 4½ in. [BODL. 782.]

1232

A small collection of ghazals and rubā'is. The proper order of ff. 1-10 would be this: 2, 5, 3, 4, 7, 8, 6, 9 (gap), 10, 1.

Ghazals by Šā'ib, on ff. 2, 5, 3, 4, 7, and 8.

Rubā'is by another poet, on ff. 6 and 9. Title:

ایات حکیم آکاب مسر (I)

An extract from the Būstān, on ff. 10^a and 10^b.

A ghazal by the prince Muḥammad Kūli Mirzā, governor of Mazandaran, with the takhalluṣ Khusrāwī. Sir W. Ouseley paid him a visit in A.D. 1812; see his 'Travels,' iii. p. 257. Beginning:

از گشت ناصحان بجهت ترک می کنم
حال از نشاط می نکنم گو که کی کنم

on ff. 10^b and 1.

On fol. 11, rubā'is and a ghazal, the first verses of which are repeated on fol. 15^b; on fol. 12, part of a ghazal by Jāmi. Between the leaves 11-16 there seems to be very little connection; they contain a few minor poems or fragments of such. On fol. 14^a, Sanā'i is quoted: ایات حکیم سنائی.

The name of the copyist, Sharifkhān, we learn from Sir W. Ouseley's note, 'Travels,' iii. p. 257.

Ff. 16: ff. 1-10 on white, ff. 11-16 on blue paper; Nasta'liq; size, 8½ in. by 4½ in. [OUSELEY 149.]

1233

Two anonymous *qaṣidas*, the first of which begins:

شهباز نور ناله زارم عجب مدار آتج

No date.

Ff. 168-174^a, 2 coll., each ll. 16; Shikaasta; size, 8½ in. by 4½ in. [BODL. 451.]

1234

Miscellaneous poetry (ghazals and *kiṭ'ae*) by Hāfiz, Shaikh Abū Sa'id bin Abū-alkhair, Lisānī (died A.H. 941), and Sa'dī.

Ff. 26-29; Nasta'liq; richly ornamented; size, 6½ in. by 3½ in. [OUSELEY 139.]

1235

A small collection of ghazals by the following poets: Khusrāu, on ff. 45^a and 47^b; Jāmi, on ff. 45^b and 46^a; Kātibī, on fol. 46^b; and Salmān, on fol. 47^a. Not dated.

Ff. 45-47; Nasta'liq; size, 8½ in. by 4 in. [OUSELEY 30.]

1236

Collection of Caghātāi and Persian poetry.

The margin of all the leaves is injured more or less, and the writing is so much effaced as to be very often illegible. The handwriting is more modern than that of the matn.

There does not appear any title, nor is there either introduction or conclusion. The end of a portion is to be recognised by an *م* (تم). The headings are found hidden in the corners of the margin. The poems are mostly rubā'is, *kiṭās*, and ghazals.

1. Mixed Persian and Caghatai, mostly Persian, on ff. 145^a-147^b.
2. Caghatai, on ff. 148^a-150^a.
3. Advice of Plato to his disciple Aristotle, in Persian verse, on ff. 151^a-152^b. Beginning:

و میتی بارسطو نوشت افلاطون
بگویم از ره تعلیم بشنو از من آن
مکن شروع بکاری که فکر آن نکنی
که جز بفکر ندانی کمالش از نقصان
مگرم فرماید را حریف و ندیم
که هیچ سود نبینی ازو بغیر زبان

4. Persian *kiṭās*, on ff. 153^a-154^a.
5. Rubā'is in Caghatai, on ff. 154^b.
6. Tarjiyat of Sultān Mas'ūd Mirzā (ترجیعات سلطان) in Caghatai, on ff. 155^a-158^a. (مسعود میرزا حضرت خواجہ) by Khwājah Asāfi (آصفی گفتاری) on fol. 158^b.
7. The rubā'iyyāt of Wākifi Beg (واقفی بیک رباعیاتی) in Caghatai, on ff. 159^a-162^a.
8. The verses of Sultān Mas'ūd Mirzā (سلطان مسعود) in Caghatai, on fol. 162^b.
9. The mukatta'āt of Khwājah Khusrau (مقطعات) in Persian, on ff. 163^a-168^b.
10. The rubā'iyyāt of Sultān Mas'ūd Mirzā (حضرت مسعود میرزا رباعیاتی) in Caghatai, on ff. 168^b-195^a.
11. Some verses of Ḥāfiẓ (خواجہ حافظ فرمایند) in Caghatai, on ff. 195^b and 196^a.
12. Caghatai poetry, on ff. 196^b-202^b.
13. Ghazals in Persian (غزلیات), on ff. 204^a and 204^b. On fol. 203^a there is a fragment of a note, which may have been a heading or subscription; it does not seem, however, to have belonged to the marginalia, as its writing and ink betray a much later date.
14. We are unable to decide whether these subdivisions of the collection, which we have given, are complete, since many corners of leaves, where possibly a heading or an *م* was found, are torn away.

Margin of ff. 145^a-204^b.

[UNRELET 75.]

1237

A collection of various fragments in prose and verse, loosely bound together. We quote the more important portions:

A few baits of the *گلشن راز*, with explanations, on fol. 40^a sq.

Two mukhammasāt, on fol. 41^b.

Poems by Khusrau, Fāni, etc., on fol. 42^b.

A short tract on *نفس* and *اسلام* in prose, on ff. 44^a-45^a.

Traditions (الاحادیث متعلی الایمان), on fol. 46^a.

Extract from the *زند الفانی* by 'Ain-alkuḍāt of Hamadān, who died A. H. 533, on fol. 47^a.

Scattered poetry, on ff. 49 and 50.

Fragment of a treatise, styled *حق البقیع*, on ff. 51^b and 52^a.

Extracts from Sultān Walad's mathnawī (از مثنوی سلطان ولد), on ff. 57^b-64^b; see above, No. 750.

A mystical *qaṣīdah* by Nīmat-allāh Walī, who died A. H. 834. Beginning on fol. 65^b:

قدرت کرگار می بینم - حالت روزگار می بینم
Kasidas by Jalāl-al-din Rūmī and Nīmat-allāh Walī, on ff. 73^b-77^a; the first is styled *وانفس* and begins:

مغرب سرگوش و مشرق شد دهان
پایها باشد زمین سر آسمان

One ghazal and one *qaṣīdah* by the same Walī, on ff. 77^b and 78^a.

Tarji'bands and tarkibbands by Jāmī, on fol. 81^b sq. Beginning:

ای بروی تو چشم جان روشن آید

Some *kiṭās* at the end.

Other extracts from Jāmī's poetical works, the *Tuhfat-alahrār* and the *Salsalat-alḥalab*, on fol. 91^b sq.

A tarji'band by Salmān, and continuation of the extracts from Jāmī's mathnawī, on fol. 95^b sq.

Selected ghazals of Ḥāfiẓ, on fol. 101^b sq., with some lacunae.

Fragments of mystical tracts, on ff. 116^a-118^a; the second is styled *رساله در بیان مکاشفہ*, by Maulānā Lāmī 'Alabī (better known as Turkish poet, died A. H. 938).

One ghazal more by Ḥāfiẓ (followed by a musaddas and a tarji'band), on fol. 123^a sq.

A ghazal by Hilālī, on fol. 127^b.

A *ghazal*, on fol. 130^b.

A tarkibband by Adhūrī; lyrical poems by Salmān, Khwājū, Gādī, Kādīmī, Oharībī, Jalāl-al-din Rūmī, etc., Wāṣilī, Ḥāfiẓ, Maghribī, Gulshanī, Abū-al-wafā, Saif-al-din Bākharzī, Hāirātī, Aḥḥādī, Lisānī, Muḥtasham Kāshī, Umīdī, Khusrau, Nasīmī, Nikī, Wā'izī, Kāsimī, Adhūrī, etc., on fol. 133^b sq.

A short prose tract on 'Alī's ḥadīth: *عرف نفسه نقد*, on fol. 163^b.

A short treatise on the rites and observances of Islām, *اسلام، صلوة، صوم، طهارة*, etc., on fol. 166^b.

On the difference between *نیت* and *ولایت*, on fol. 170^b.

The last pages are filled with quite worthless scribbling.

Ff. 40-176; Nasta'lik, by different hands; size, 7½ in. by 4 in. [MARM 83.]

1238

Persian extracts in prose and verse.

A collection of different kinds of treatises on historical, philosophical, bibliographical subjects, and poetical fragments, without any particular importance. We confine ourselves to quoting the titles and contents of the larger pieces:

1. *علم تهذيب اخلاق*, on fol. 1^b. Beginning: *عبارتست از رسوخ در نفس که ازوی افعال الیه*.

2. *علم تروایخ و سیر*, on fol. 10^b. Beginning: *اگرچه این دو علم است اول معلوم بکمیت اعمار ومدت دولت انبیا و ملوک و ارباب ملک و مدت دویم مخصوص بکمیت احوال و طریقه مرید الیه*.

Contents: (1) the antehumamadan history, divided into four *tabakāt*: the Pishdadianians on fol. 12^a, the Kayanianians on fol. 14^a, the Ashkanianians on fol. 16^a, the Sasanianians on fol. 16^b; (2) the Umayyade and 'Abbāsīde Khalīfs on fol. 20^b; (3) the dynasties contemporary with and posterior to the 'Abbāsides in several *tabakāt*: the Saffarides, the Sāmānides, the Ghaznavides, the Dailamis, the Saljūkides, the Kūhistanis, the Salgharides, the Khwārizmshāhs, the Chingizkhānians, Timur and his descendants (on fol. 32^a). Bāhar, Humāyūn, etc., down to Jahāngīr's reign (on fol. 41^a).

3. A fragment on falconry, on fol. 66^b.
4. Extracts from Daulatshāh's *تذکره الشعراء*, on fol. 68^b, beginning with Pindār of Rai, comp. above, Nos. 348-359.

5. *رساله در علم خط*, a treatise on writing, on fol. 75^a. Beginning: *حمد بسجده و شکر بی عذ احدی را*.

6. Some fragments of natural history and cosmography, on fol. 82^a.

7. *آداب حتام و آنچه لائق آن مقام است*, on fol. 92^b.

8. *حرب چند در باب ارکان و واجبات و شرائط حج الیه*, the rites and observances of the pilgrimage, on fol. 93^b.

9. *نکوش حرس کردن*, on fol. 94^b.

10. Extracts from the *تسمین* of *شیخ قطب الدین معتمد لسانی* and morals, on fol. 95^a.

11. Extracts from *Ajlād's Jām-i-Jam*, comp. above, Nos. 785-789, on fol. 103^a.

12. Some astronomical and astrological tables, on fol. 106^a.

13. A *kaṣidah* by Hāshimī (died A. H. 946 or 948). Beginning:

معلم عشق و عارف طوی و مرآت عرفانی الیه

14. Selections from Khākāni's *diwān*, alphabetically arranged, and other anonymous *diwāns*, on fol. 113^b. Only at the end some names of poets occur, viz. Hakiri, Hālati, Mirzā Husāmī, Hamdi, on fol. 149^b; Hālati, on fol. 150^a; Khākāni of Jurjān, Khuljī, Harfī, Haidar Ikā, Hāirani, Maulānā Khurīdzargar, on fol. 150^b; Shāikh Suhaili, on fol. 151^a. Instead of a title or heading there are prefixed as introduction to these selections two baits, the first of which runs thus:

بیا بشنوی دل بیان سخن - زخاتانی آن پهلوان سخن

15. Some treatises on sin, on fol. 153^a (ذنب); on the night-prayer (نیت) and خواب (sleep), on fol. 155^b; and other prayers, followed by short accounts of different matters, especially religious ones, intermixed with traditions, sentences, poems, etc.

16. *در علم صنائع شعری*, beginning on fol. 175^a:

شعر کلامی است الیه. On the margin of ff. 178^a-180^a there is added by a modern hand the *شعر*

عنوان دیوان شیخ (or rather epilogue; see above, No. 1184) to the *diwān* of 'Alī Ḥazīn (born A. H. 1103, died A. H. 1180). Beginning: *ورز نگاهان معنی پرور الیه*.

17. Accounts of Sa'dī, Ibrāhīm Adham, Abū Salmān Dārānī, and Abū Ḥasan 'Alī bin Ismā'il bin Abi Bashār Isḥāk, with short specimens from the *diwāns* of Mir Sālīb, Sābiri, Sar'ī (or Sun'ī) of Tirmidh, Sābā' of Isfahān, Sābāhī, Sadafī, Sabūhī, Damirī of Isfahān, Damirī of Hamulān, Šabirī and Šar'fī of Isfahān, on fol. 194^a.

18. Sentences of celebrated Shaikhs etc. on religious, psychological, and other subjects, on fol. 199^b.

19. Medical treatises (*در علم طب*) in prose and verse, on fol. 203^a; on fol. 206^b there are found some *kitās*, entitled *در یافتن مزاج*, the first of which begins:

*بدان خون که گفتی سیاس و دورد
که در فن طب است این قطعه*

20. Geographical extracts, with large biographical notices in the manner of the *Haft Iklim*, beginning with *حاجز* in the second climate, on fol. 208^a.

21. Short tales and anecdotes, for instance, on Hārūn-al-rashid, etc., on fol. 238^a.

22. Fragments from biographies of poets and extracts from their *diwāns*, comp. above, Nos. 4 and 17. Unsurī and one of his pupils occur on fol. 243^a, 'Abd-almaǧīd of Aḥbar on fol. 245^a.

23. On the science of physiognomy (*در فراست*), on fol. 247^b. Beginning: *ارباب دل از باب فراست حلّ*.
مشکل در ضمن این حکایت کرده اند الیه

24. *در مراتب قرآن مجید* - بیان فائده ختم قرآن الیه
در مراتب بر تفلیس الیه

25. A short fragment of the famous work *کتاب قوت القلب* (the food of hearts), by Abū Ṭālib Muḥammad bin 'Alī of Makkah (died A. H. 936 = A. D. 1529, 1530, comp. H. Khālā iv. p. 580, No. 9636), on fol. 256^b. Beginning: *شیخ ابو طالب صلی رمی*.
اللّه عنه که معتمد خلف و سلف است الیه

26. Account of Firdausī and Farrukhī, on fol. 258^a.

27. *در علم کیمیا*, on fol. 261^a.

28. Fragments of the biographies of Kamāl Khujandī and Kamāl Ismā'il, with extracts, on fol. 263^a.

29. A religious treatise on *یقین*, beginning on fol. 269^a.
قال الخنید

30. Fragments of the biographies of Jalāl-al-din Rūmī, Mu'izzī, and Balakāni, on fol. 272^a.

31. Short *mathnawīs*, on fol. 275^a.

32. Another fragment, on fol. 280^a. Beginning: *در ضمیر فیض بذکر مهر نظیر الیه*

33. *در بیان فقر و بزرگی و عظمت ملوک*, on fol. 285^a.

34. *در تعبیر خواب*, on the interpretation of dreams, by Amīr Sayyid 'Alī Ḥamudānī (died A. H. 786), on fol. 290^a.

35. A fragment, on fol. 293^a. Beginning: *في زاد*
الارواح قال عليه السلام *آلح*

36. *بين انك وامن علم كيت وسبب ومع چيست*
on fol. 297^a.

37. Lyrical specimens, on fol. 303^a.

38. A collection of short tales, beginning on fol. 305^b:
ذو اليمن وكيل خليف بود و فماحت و بلاغت را آلح

39. Some other fragments, and at the end of the MS.,
on fol. 319^a sq., a series of tables with specimens of
coins.

No date. On fol. 1^a a seal of Mir Muhammad Bahā-
durkhān, with the date . . . 1111 (probably 1111, A.H. 1121
= A.D. 1709, 1710).

Ff. 326, partly 1, partly 2 coll., each ll. 15-23, sometimes a
third, and even a fourth on the inner margin; Naṣṭ'īk, written
by different hands; many additions, supplied later, on the
outer margin, and on the leaves, originally left blank; size, 9½ in. by
6 in. [Elliott 295.]

1239

Miscellanies.

A rich collection of various specimens of poetry and
prose, scattered all over the margin; we quote only the
more important ones:

1. A series of fards by Muhammad Kulī Salīm,
Zuhūrī, Humāyūnehāh, Shāh 'Abbās, and others, on
fol. 12 sq.

2. An anonymous *manqib*, on fol. 17^b.

3. A *manqib* by Kāsim-i-Anwār, on fol. 20^b.

4. A *qaṣidah* by Aḥlī Shīrāzī, on fol. 21^a.

5. Some mathnawī baits by Mirzā Muhammad Kāzīm
(probably identical with a poet of this name, with the
takhalluṣ Karīm, who flourished under 'Alamgir, see
Khulāṣat-alkalām, No. 61, and Rieu ii. p. 683), on fol.
23^a.

6. A *manqib* by Hāfiẓ, on fol. 23^b.

7. A *manqib* by Ghāfiḥ, on fol. 26^b.

8. A series of mukhammasāt, on fol. 29^a sq., one by
Imām Kulīkhān, the rest anonymous.

9. An *اعتقاد* by Mullā Tughrā, on ff. 33^a-37^b.

10. A collection of treatises in prose, letters, etc.,
for instance, Aurangzib's *نامت* on fol. 46^b;
an epistle of Aurangzib to his brother Shāh Shujā', on
fol. 51^b, etc.

11. A series of ta'rikhāt, on fol. 57^a sq.

12. The story of Ḥasan Baṣrī and Bibi Rābi'iyah,
on fol. 65^a.

13. A story of Humāyūn Pādīshāh, on fol. 73^a.

14. A *حقیقت* همایون, on fol. 77^a.

15. Minor poems by Kādī Salālim, Ghānī of Kash-
mir, Sa'dī, Mirzā Nizām-i-Dast Ghāib, Ruknā, Abū Sa'id
bin Abū-alkhair, Qamrī, Amir Khusrāu, and Mullā
Shaidā, on fol. 78 sq.

16. Another series of mukhammasāt, on fol. 81^b sq.

17. Ghazals and rubā'is, on fol. 86^a sq.

18. A mathnawī by Himmat, on fol. 89^b. Begin-
ning:

نبود امشب زبوش دل قرار آلح

19. The story of the mouse and the cat (*حکایت*)

فی (موش و گربه), by 'Ubaid Zakānī, in verse, with nice
illustrations. Beginning on fol. 92^b:

ای عجزونک بطبع میرزا آلح

see above, Nos. 797 and 799.

20. A series of *مناجات*, on fol. 101^a. Beginning:

الهی توئی آگه از حال من آلح

21. Arabic poems with Persian interlinear para-
phrase, on fol. 113^a.

22. Fards by different authors, Jahāngīrshāh, Nūr-
jahān Begam, Shāhjahān, Āṣafshāh, etc., on fol. 121^a.

23. A poem in praise of tobacco (تنباکو), by Mirzā
Sā'ib, on fol. 124^a.

24. A prose-story of Buzurjmīhr and Aristotle, on
fol. 125^b.

25. A series of stories in verse, on fol. 135^b, viz.

حکایت حکایت ذو النون ممری, *حکایت سعید بلقی*
حکایت, *حکایت راوی عیسی*, *مولانا نغیرالدین*

26. An Arabic *qaṣidah* by Muḥyī-aldīn 'Abd-alkādir
Jilānī, the founder of the Qādirī order, who died
A.H. 561 (تممید حضرت غوث الاعظم), on fol. 136^b.

27. Another series of stories in verse, on fol. 141^b,
viz. *حکایت حکایت احوال*, *حکایت ابو علی جرجانی*

نصیحت, a letter by Candārkhān, *حکایت از جنید*,
حکایت شیخ حسن بصری, etc.

28. A remarkable saying on Sūfism by Abū Sa'id
bin Abū-alkhair, on fol. 145^a.

29. The famous mathnawī by Shaikh Bahā-aldīn
Muḥammad 'Āmilī, *نای و حلوا*, bread and sweetmeat
(see above, Nos. 1085-1088), with a short preface in
prose. Beginning: *اما بعد حمد اللہ علی افعال آلح*
on ff. 148^b-157^a (containing 340 baits).

30. Some ta'rikhāt, on fol. 158^a, viz. *اعتماد*
تاریخ, *تاریخ معتد بیدار نعت بهادر خان*, etc.

31. A few traditions, a *qaṣidah* by Sāhib Mirzā
Muḥammad Malakī (or Mulki), etc., on fol. 161^a.

32. *احکام پادشاه عالمگیر غازی*, the same notes and
orders which are usually styled *طیبات* (see
above, Nos. 248-251), on ff. 173^a-253^a. Beginning:
الهی از قلم شکسته و زبان خسته آلح

33. *مفات قدسی*, a collection of traditions, etc., in
prose, on ff. 253^a-264^a, dated A.H. 1121 = A.D. 1709,
1710.

34. *کلمات عالمگیر پادشاه* (see No. 32), on fol. 265^a.

35. *جنگنامه* or the war-book, in verse, by Rustam
'Alīkhān Bahādur (or Hāmidkhān), on ff. 269^a-289^b.
Beginning:

بنام خداوند همیار دست
کزو دارد امید هرکس که هست

36. A story in prose, on fol. 291^a. Beginning:
راویان اخبار و نقلان آثار چنین روایت میکنند که روزی
آلح, followed by other short pieces in
prose and verse.

37. A treatise on Hāfiz by Maulānā Shāh Muḥammad of Shirāz, with extracts from the great poet's diwān, entitled, in the colophon, خلاصه، and dated the 5th of Dhū-al-hijjah, A. H. 1139=A. D. 1727, July 24, on ff. 299^a-314^a. Beginning: فصیحترین کلامی که
قصای بلاغت الی

38. و فالنامه حضرت امیر المومنین علی، on fol. 331^a, dated A. H. 1126=A. D. 1714.

39. Farās, rubā'is, ghazals, etc., by Muḥammad Sa'di Ashraf, Ghani, Yūsuf Shāmlū, Nāzari, Kāsīm, Šā'ib, Nāsir 'Alī, 'Alī 'Azīm (an offspring of Nāsir 'Alī), Šaafi, etc., on ff. 331^b-333^a.

40. A kašidah by Mu'izz Fiṭrat (who lived under 'Ālamgir, and died A. H. 1106, comp. A. Sprenger, Catal., p. 408), on ff. 333^b-336^b, containing 140 baits, and dated the 12th of Rabī' al-awwal, A. H. 1140=A. D. 1727, October 28. Beginning:

شهباز نور ناله زارم عجب مدار الی

41. Ta'rīkhāt, rubā'is, fards, etc., and some prose pieces, on fol. 337^a sq., by Šaafi, Ghani, Farrukhiyār Pādīshāh, Šaafi Kūli, Iltifātkhān, Kalīm, Šā'ib, Thākīb, etc.

42. جواب بو علی سینا and سؤل شاه سنجر، on fol. 348.

43. Amīr al-mumīnīn Naṣr Naṣr in Arabic, with Persian interlinear paraphrase, on fol. 349 sq. Beginning: امیر المومنین علی ابن ابی طالب ولده الحسن الی

44. A kašidah by Darwish Himmat, on fol. 353^b sq. (containing fifty-seven baits), dated A. H. 1140=A. D. 1727, 28.

45. An elegy by Muḥtasham Kāshī, on fol. 355^a. Beginning:

باز آن چه شورش است که در خلق عالم است الی

46. A ghazal by Sa'di, on fol. 358^a.

47. Rubā'iyāt by Nāsir 'Alī, Šā'ib, Kātībī, etc., on fol. 359^a.

48. Two stories from the خیاط نامه، on ff. 359^b-364^b. Beginning:

شیدستم که در عالم ازین بیش
حکمی بود و دانستم و دریش

49. The same elegy by Muḥtasham as No. 45, repeated, on fol. 364^b sq.

50. Ghazals, rubā'is, and fards, by Šā'ib, Bīdī, Ghani, Nāsir 'Alī, Bākīr, etc., on fol. 368^a sq.

51. Some chronograms, on fol. 376^b.

52. Kašidas and short poems, on ff. 378 sq. and 386 sq.; ghazals by Hīlālī and Shāikh Anṣārī, on fol. 388^a.

53. An Arabic treatise, partly with Persian interlinear paraphrase, by Shāikh Muḥyi-aldīn Abū Muḥammad 'Abd-alkādir aljīlānī, on fol. 389^b.

54. The story of Sulṭān Junjūmah (نصرت سلطان)، in verse, on fol. 394^a sq.

55. Verses by Šā'ib, on fol. 398^a sq.

56. معجزات محمد مصطفی، on fol. 400^b.

57. Minor poems by 'Akīlkhān, Khākānī, Mullā Naubar, Shaidā, Muḥammad Kūli Salīm, Mullā Nāzari,

Muḥammadbeg, Arzi, Maulānā Hīmāyat, Dārā Shukūh Mullā Munir, Nāsir 'Alī, Šā'ib, Mīr Šaafi of Nīshāpūr, Maḥmūd of Isfahān, Maḥmūd of Shirāz, Mullā Aḥmad Shaikh, etc., on ff. 402^a-406^a.

Margin, ff. 1-406, much varying in the number of lines; Nasta'liq. [FRASER 124.]

1240

Fragments and incoherent pieces of different works in prose and verse, written by different hands in Nasta'liq and Shikasta on paper of various sizes, bound together in one volume. It begins with a fragment of a story of Sulṭān Maḥmūd of Ghazna (نصرت سلطان محمود)، on ff. 1^b-2^a, ll. 15; followed by one leaf from 'Urī's diwān (fol. 3, ll. 15), dated the 27th of Jumādā al-thānī, A. H. 1163=A. D. 1750, June 3, one blank leaf, one leaf, belonging probably to the same diwān, three blank leaves, a fragment of the diwān of Fiṭrat (see No. 40 in the preceding copy), on ff. 9^b-15^b, ll. 17, containing ghazals, rhyming in l, and beginning:

زهی ار شورایت نمکدان کاسه سرما الی

one leaf from a Persian work on ethics (fol. 16, ll. 17); a fragment of the preface of Sa'di's Gulistān, on ff. 17-20, ll. 15; a large fragment of an anonymous philosophical work in Arabic, on ff. 21-44, ll. 19; and one page (fol. 45^b), containing the beginning of Sa'di's Būstān (vers. 1-13), with an illuminated frontispiece.

[OSLEY ADD. 153.]

1241

Majmū'a-i-rasā'il (مجموعه رسائل).

A very rich and interesting collection of tales, treatises, poetical extracts, etc. An index on the fly-leaf, by Sir Gore Ouseley, gives the titles of thirty-six prominent sections of this MS.

It contains:

1. نصرت مهر و ماه، the love-story of Sun and Moon, that is, prince Mihr, son of Khāwarshāh, and princess Māh, on ff. 1^a-43^a; comp. Riuz ii. p. 765; Garcin de Tassy, Histoire de la Littérature Hindouie, etc., ii. p. 550; Cat. des MSS. et Xylographes, p. 410. Another copy of the same story in the India Office Library, No. 1533. Beginning: لایم لایم بدانکه رویان اخبار و ناطلان آثار و خوشچینان خرمن سخن و نکته‌دانان داستان کهن چنین روایت میکنند که در دیار مشرق پادشاهی بود خورشید نام الی On the fly-leaf this story, No. 1 in the index, is, no doubt wrongly, ascribed to Farīd-aldīn 'Attār.

2. زینت القاری، the ornament of the Kūrān-reader, on ff. 44^a-48^a, rules and prescriptions for the proper recitation of the Kūrān, by Nuṣrat ibn 'Umar, known as Iskandar. Beginning: بدان اسعدک لایم لایم الی الدارین که ترکیب قرآن مجید و فرقان الی It is divided into a great

فصل، فصل ادغام، for instance، فصل اخفا، ابدال
فصل در بیان معرفت، فصل تمهیل، فصل اخفا، ابدال
فصل مغارج للربوب، etc.

3. تحفة اللغات، the present for those who know the
Kurān by heart, a tract similar to the preceding one, in
mathnawī-baite, on ff. 48^a-54^b, beginning with ا باب
بانی فی کیفیت القراءات: first bait:

ابتدا کردم بعلم الغيوب
منزل الآيات وسائر الغيوب (read)

The title appears on fol. 48^b, l. 9: تحفة للغات نامش کرده ام.

In the colophon it is styled: تحفة للغات قوانین قرآن.
(2 and 3 form one item, No. 2 in the index, where both
are ascribed to Nusrat ibn 'Umar.)

4. A chronological list, giving the most prominent
dates in the lives of legendary and historical personages
from the creation of the world to A. H. 958=A. D. 1551,
on ff. 55^a-59^b. (No. 3 in the index.)

5-8. Astrological treatises, fānāmas, nativities, and
interpretation of dreams, on ff. 60^a-92^a; the first
entitled: التامه مصحف مجید، in mathnawī-baite, on
fol. 60^a, beginning:

مرد دانا سخن ادا نکند - تا بنام حق ابتدا نکند
مالک لم یزل کریم و قدیم - مانع بی بدل حکیم و علیم
در بیان موافقت و ناموافت کار خبر: the second,

entitled: حمل معه (مع حمل) read on fol. 67^b, beginning:
چو این دو طالع باهم جفت شوند التّ

فی الجملة! عقائد نجوم شناختن علامت:
اگر در چرم قمر، on fol. 75^a, beginning: حوادث زمانه
تعبیر: خطی ملحوظ شود التّ، the fourth, entitled:
خواب جبرائیل علیه السلام، on fol. 92^a. (No. 4 in the
index.)

9. کتاب سراج المنیر، the book of the shining lamp,
on ff. 92^b-124^b, a collection of moral anecdotes, in
imitation of Sa'di's Gulistan (see a pencil-note in English
on the margin of fol. 94^a, and Rieu ii. p. 861^b), by Ibn
Shams-al-din Muhammad Sharif, see fol. 124^b, l. 5.
Beginning: سبای و ستایش کریمی را که حلیه خلش: زیوریت التّ

It is divided into the following twenty
lāmāt: (1) در شرط ادب، on fol. 94^b; (2) در دعا
و دعا، on fol. 94^b; (3) در فوائد علم، on fol. 98^b; (4)
(در) محامد احسان، on fol. 100^a; (5) در منافع عدل
(در)، on fol. 103^a; (6) در حلاوت صبر، on fol. 104^a;
(7) در جانشی محبت، on fol. 104^b; (8) در عذوبت عشق
(در)، on fol. 106^b; (9) در مکارم سخاوت، on fol. 108^a;
(10) در مراعات محبت، on fol. 109^b; (11) محاسن شیاعت
(در)، on fol. 113^b; (12) در مراتب ادب، on fol. 115^b;
(13) در عزت نفاعت، on fol. 115^a; (14) نتایج خلوصی
(در) دل، on fol. 94^a in the index on fol. 116^a; (15)
در شامت ظلم، on fol. 119^b; (16) در ثمره فقرت، on fol. 117^b;
(17) در حسن تدبیر، on fol. 119^a.

on fol. 120^b; (19) در مذمت خدعه، on fol. 122^a; (20)
Before the beginning of the epilogue there appears exactly the same date as in
Rieu's copy, viz. end of Ilabi' al-awwal, A. H. 1030=A. D.
1621, February (see fol. 124^b, l. 4); comp. Rieu, loc.
cit., and Mélanges Asiatiques, vol. ii. p. 58, and vol. iv.
p. 98 (No. 5 in the index). This copy was finished the
8th of Ramaḍān, in the twenty-ninth year of Shāh 'Alī
Gauhar's reign, A. H. 1201=A. D. 1787, June 24.

10. The allegorical story of Love
and Beauty, on ff. 125^a-126^b. Beginning: راویان اخبار
و ناقلان آثار چنین روایت کنند! (1) که در معمور تن از
اقلیم وجود سلطان عشق نام و سلیمان حسن نام دو
میرزاده بودند التّ. This story is, perhaps, identical
with one of the same title by Mullā Tughra, see Rieu ii.
p. 850^b. (No. 6 in the index.)

11. The taition of souls, a philosophic
treatise, on ff. 126^b-128^a, ascribed both in the heading
and in the last words of the tract itself (این
وهرکه لذت این) (رساله دم را باید جامی را بدعای خیر یاد کند
بدان اسعد الله تعالی فی الدارين که علم حکمت
متهربن علمهاست و دانستن او بر طالب فرض
است التّ). (No. 7 in the index.)

12. The wonders of the mystical road,
a Sūfī treatise, by Sūfī Sharif, on ff. 128^a-130^b. Be-
ginning: که عالم را آئینه معرفت: خود ساخت
و خصوص انسان را از میان عالمیان التّ
(No. 8 in the index.)

13. مجمع البحرين، the confluence of the two seas, on
ff. 132^a-145^b (fol. 131 is left blank), composed A. H.
1065=A. D. 1655, by the prince Muhammad Dārā
Shukūh, the eldest son of the emperor Shāhjahān, who
attempted in this treatise to reconcile Brahmanism and
Muhammadanism by showing the close relationship
between Hindū pantheism and Persian Sūfism; comp.
Rieu ii. p. 828^a, and J. Aumer, p. 140. Beginning:

بنام آنکه او نامی ندارد
بهر نامی که خوانی سر بر آرد

Dārā Shukūh was killed by order of his brother
Aurangzib, A. H. 1069=A. D. 1659. This copy is dated
by Mohan Cand Saifkhānī (مومن چند سیف خانی)
the 6th of Ramaḍān, A. H. 1198=A. D. 1784, July 24.

14. جواب و سؤال دارا شکوه یا فقیر صاحب دل
(بابا) (called in the heading lami beci)
مطالب حقیقت هندی، a debate between the same prince
Dārā Shukūh and Bābā La' al Lāhūr, on questions of
Hindū theosophy, on ff. 145^b-151^b. Beginning:
عزیز آنکه در ناد و بید چگونه فرق توان کرد جواب کامل
آنکه چنانچه پادشاه و حکم پادشاه بمعنی ناد و حکم
(13 and 14 correspond to No. 11
in the index.)

15. (read پادشاهزادی) (پادشاهزادی) the tale of the beautiful princess of China,
3 C 2

who put certain critical questions to all who aspired to her hand, the prototype of Gozzi-Schiller's Turandot, by Maulānā 'Abd-alghafūr, on ff. 156^a-165^b (ff. 152-155 blank). Beginning: *اَما بعد منصف* (blank). *مُصَدِّف* ابن کتاب مولانا عبد الغفور رحمة الله عليه نقل میکند که از راپان غفور چين دخترى داشت

Other versions of this story are in 'Aufi's *الکتابات*, comp. Bohrauer: 'Der junge Perser und die griechische Prinzessin' in 'Johannes-Album,' Chemnitz, 1857, *Prosaische Beiträge*, pp. 57-70, and in a MS. of the India Office Library, No. 1239. Dated the 28th of Rabi'-alawwal, A. H. 1200 = A. D. 1786, January 29.

16. *قصه درد روانی*, the story of the thief and the judge, on ff. 165^b-168^b, see above, Nos. 490 and 491 in this Catal.; India Office, No. 1741, ff. 1-10. Beginning: *راویان اخبار و ناقلان اسرار چنین روایت کردند* که در عهد هارون رشید در شهر بغداد قاضی بود که *الغ*

Dated the 29th of Rabi'-alawwal, A. H. 1200 (the twenty-seventh year of Shāh 'Ālam's reign) = A. D. 1786, January 30, by the same copyist who wrote No. 15.

17, 18. *مغلات ملا دوپیازا*, two treatises by Mullā Dupiāza (see Rieu i. p. 256^b, where some epigrams of the same writer are mentioned, and ii. p. 782^a, where his portrait in form of a caricature is found); a. A list of metaphors, explained in a highly satirical vein, on ff. 168^b-171^b; for instance, what is *سنگامه* (or intoxication), on ff. 171^b-173^b. Beginning: *چون* *مینائی سیهرا از مهتاب خالی گشت* *الغ*

Both are copied in the same year, A. H. 1200, by the same scribe as the preceding story, the first the 29th of Rabi'-alawwal. 19. *سقا نامه*, the book of the water-carrier, a short allegorical treatise, ascribed to Hadrat Khwājāh Khidr (حضرت خواجہ خضر), on ff. 173^b-174^b. Beginning: *للمد لله* . . . بدانکه نقل است از اهل فضل الله تعالی که این رساله را از بهشت در صدرت (سدرت) (so instead of *سدرت*) *الغ* *المنتهی* از برای سگایان نوشته بودند چون در بهشت بکجوی آب روان است نام آن جری حوض کوثر است *الغ*

Dated the 16th of Rabi'-alawwal, A. H. 1201 (twenty-eighth year of Shāh 'Ālam's reign) = A. D. 1787, January 6.

20. *قصه شاهزادی روم و شاه عبد العلی دانشمند*, the love-story of the princess of Rūm and Shāh 'Abd-al'all Dānīshmand, on ff. 174^b-178^a. Beginning: *نقل است* که پادشاه روم دختری داشت فاضله و جمیله و وقت وفات دختر خود را بر تخت نشاناد

It is a story similar to No. 15, the princess promises her hand to that wise man who can answer a hundred questions of her. (15-20 correspond to No. 12 in the index.) 21. *ذکر غرائب رزم مسکون و عجایب وقایع جهان* *بولغوم*, the wonders of the world, an anonymous geographical compendium, on ff. 179^a-221^a. Begin-

ning: *بعد از حمد و ثناء مانع جهان غرائب آکین پس* *از درود خاتم انبیا نمود* *میشود* *الغ* short description of the seven climates, intermixed with a few historical and legendary dates (Iklim I, on fol. 179^b; II, on fol. 181^a; III, on fol. 186^a; IV, on fol. 188^a; V, on fol. 203^a; VI, on fol. 204^b; VII, on fol. 205^a); after that follow chapters on marvellous animals and human beings, on fol. 205^b sq.; and on birds, on fol. 215^b; a chapter on ethnology (شرح *ساکنان ربع مسکون*), on fol. 216^b; a list of the Turkish tribes, ib.; a short account of the people of Rūm, on fol. 217^b; of the Arabs, on fol. 218^a; of the Indians, on fol. 218^b; of the Abyssinians, ib.; of the Persians, on fol. 219^a, etc.; characteristic differences of the various races of mankind, on fol. 219^b; an account of the resurrection, on fol. 220^a. Fol. 220^b (turned upside down) contains in the first five lines the same conclusion, which is repeated on fol. 221^a; the rest of the page is filled with a tradition of 'Umar ibn al-Khaṭṭāb.

22. *قصه تمیم انصاری* که (از) اصحاب حضرت رسول است, the story of Tamīm Anṣārī, a companion of the prophet, on ff. 221^a-232^b. Beginning: *روایتست که روزی حضرت عمر ابن الخطاب در مسجد نبوت بود زنی آمد برقی* *بر روی انداخته گفت* *الغ* Another copy of the same story in the India Office Library, No. 910.

23. Miscellaneous prose pieces, consisting of short tales, traditions, metaphysical and other tracts, on ff. 232^b-247^b, including some poetical nuktas (on fol. 235^a sq.; بعضی سخنهای بزرگان و صنعت شاعران و (سخن) طریفان و غیرها از مرزا چیده نوشته شد *مناظره*) between Hīlāl and Nargisī on fol. 236^b.

24. *رساله در بیان جبر (و اختیار) و بیان لوح و حکم* *و قدر* *و تقدیر*, a treatise on compulsion and free-will, on the tablet of God's decrees, and on predestination, on ff. 247^b-248^a. Beginning: *این رساله* *للمد لله* . . . *ایست در بیان لوح و کتاب و بیان حکم قضا و قدر نزدیک* *بفهم مردم* *الغ*

25. *رساله محنت و مرض*, a treatise on health and sickness by Fudūlī of Baghdad (who died A. H. 970 or 976; see Rieu ii. p. 659), on ff. 248^a-252^b. Beginning: *حمد یسجد خدایر سزاست که رضای بدن (بدن)* *را باب روان* *برورد* *الغ*

26. A tradition of Ibrāhīm Adham, and a series of short hikāyāt, nuktae, and traditions, on ff. 253^a-262^a, viz. a. *حکایت در فوائد حیا* *ع*, on fol. 253^a; b. *حکایت در معامد احسان* *ع*, on fol. 253^b; c. *حکایت در شرائط ادب* *ع*, on fol. 254^a; d. *حکایت در مراعات محبت* *ع*, on fol. 255^a; e. *حکایت در عذوبت عشق* *ع*, on fol. 255^b; f. *حکایت در حسن تدبیر* *ع*, on fol. 256^b; g. *حکایت در شامت ظلم* *ع*, on fol. 257^a; h. *حکایت در شامت ظلم* *ع*, on fol. 257^b.

حکایت در ثمره فتوت. on fol. 257^b; *l.* = lam'ah 2 (on fol. 97^b, l. 13 sq.); *b.* = lam'ah 4 (on fol. 100^b, l. 3 ab infra sq.); *c.* = lam'ah 5 (on fol. 102^b, l. 9 sq.); *d.* = lam'ah 1 (on fol. 95^b, l. 13 sq.); *e.* = lam'ah 11 (on fol. 112^b, l. 15 sq.); *f.* = lam'ah 3 (on fol. 99^b, l. 6 sq.); *g.* = lam'ah 7 (on fol. 105^b, lin. penult. sq.); *h.* = lam'ah 17 (on fol. 120^a, l. 2 sq.); *i.* = lam'ah 18 (on fol. 121^a, l. 6 sq.); *k.* = lam'ah 19 (on fol. 122^a, l. 14 sq.); *l.* = lam'ah 16 (on fol. 118^b, lin. penult. sq.)

27. نصائح حضرت امام علی ابن موسی رضا کرم الله وجهه بمأمون رشید حسب التماس وی by the Imām 'Alī ibn Mūsā Rīdā to the Khalīf Ma'mūn at his own request, on ff. 262^a-262^b. Beginning: ای مأمون فرمان نفس چندان بر که ترا از طاعت حق تعالی باز ندارد الی.

28. فی علم القیافة, a treatise on physiognomy, by Mir Sayyid 'Alī of Hamadān (the author of the *Khizir* and many Sūfi tracts, died A.H. 786; see Rieu ii. pp. 447, 835, 836, etc.), on ff. 262^b-265^a. Beginning: الحمد لله الذی خلق الانسان فی احسن تقویم اما بعد این مختصر است در علم قیافة و حلیه ظاهر آدمی الی. (21-28 correspond to No. 13 in the index.)

29. منتخب نامه تورانی هندی, an abridgment or short compendium of Indian history, by an anonymous author, on ff. 266^a-289^b. Beginning: از فصل بآرگاه الهی و تفصیل درگاه نامتناهی انتخاب تورانی هندی الی.

It contains the following sections: description of Hindūstān and its various sūbas, on fol. 266^a; history of the Indian Rājās, beginning with Judishtir, on fol. 272^b; reign of Shihāb-aldin Ghūrī and his successors on the throne of Dīhlī down to Sultān Balīlūl Lūdī and Sultān Rāhīm, on fol. 280^a; Timūr, Bābar, Humāyūn, Shirkhān, on fol. 284^b; a short summary of the reigns of Akbar and his successors down to Shāh 'Ālam, on fol. 286^a; Sultāns of Mālwa, on fol. 286^b; Sultāns of Gujrat, on fol. 287^a; Sultāns of Sind, on fol. 287^b; Sultāns of the Dakhan, on fol. 288^a; rulers of Kashmīr, on fol. 288^b; rulers of Lakhanau, Jaunpūr, and Mūltān, on fol. 289^a. (No. 14 in the index.)

30. A description of the Sūbas of India, abridged from Abū-alfadl's Ā'in-i-Akbarī (see, for instance, fol. 292^b, l. 5; (شیخ ابو الفحل مؤلف گوید, on ff. 290^b-325^b; comp. similar extracts from the same work in Rieu i. p. 252 sq., iii. p. 928, etc. Beginning: پوشیده نیست که آنچه بر صفات سامع والواح اخبار رقم اشتعار دارد الی. Dated the 13th of Rabi'-alawwal, A.H. 1200 (twenty-seventh year of Shāh 'Ālam's reign)=A.D. 1786, January 14. (No. 15 in the index.)

31. رساله در خواص بعضی ادویه, on the peculiarities of some medicines, beverages, etc. (particularly the Bezoar-stone (یاد زهر مومیایی), mumia or pissaspaltus

the China root (چوب چینی), tea (چائی), coffee (قهوه), and tobacco (تنباکو), on ff. 325^b-343^a. Beginning: در بیان ادویه سیه کثیر المنفعه که در کتب متداوله ندما کمتر است ذکر آنها چون پادزهر الی. Dated the 17th of Rabi'-alawwal, A.H. 1200 (twenty-seventh year of Shāh 'Ālam's reign)=A.D. 1786, January 18, by Mohan Cand Kātib, the same who is called in No. 13 Mohan Cand Saifkhan; in his handwriting are also Nos. 29 and 30. (No. 16 in the index.)

32. (1) رساله در فن فوائدها منشی گری و خطاطی (!), and (2) وغیرہ از سمنی نیشاپوری, a treatise on the art of letter-writing and the proper qualification of a munshi, by Sami of Nishāpūr, on ff. 344^a-356^b. Beginning: بدانکه منشی باید که اگر در جمیع علوم و رسوم ماهر و معتبر

نباشد الی. It contains a series of standard letters, for instance, by Ma'nānā Muhammad Muḥsin of Shirāz, the teacher of Nawwāb Ibrāhīmkhān, and others. A date, A.H. 1122 (probably the date of the composition of this treatise), appears on fol. 347^a, l. 3 ab infra. On fol. 352^a sq. there are added some other specimens of refined prose-writing, mostly called نقل, among which is found the same منظره ملا هلالی و ملا ترکی on fol. 352^a, which appeared above in No. 23 (on fol. 326^b); a short tract on man's soul, on fol. 352^b, taken from the writings of Shaikh 'Aziz Taklī, on fol. 353^a; a story of Nimrūd (قصه نمرود), on fol. 354^a; a story of Iblīs (قصه ابلیس), on fol. 354^b, the same نصائح علی ابن موسی الرضا بمأمون الرشید as above in No. 27, on fol. 355^a; and a poetical story by Jāmi: قصه پرویز و شیرین و مامی فروش, on fol. 355^b. (No. 17 in the index.)

33. دیباجه خوان خلیل مولانا ظهیری تبریزی, Zuhūrī's preface to the Khwān-i-Khalīl (see Nos. 1076 and 1080 in this Catalogue), on ff. 357^a-363^b. Beginning: ای از تو بر اهل نعمت و اکلیل سبیل الی.

34. Various prose-writings of Mullā Taḡhrā of Maashhad, who died some time before A.H. 1078=A.D. 1667, on ff. 363^b-371^b, viz.

a. مشابهات بدیعیه و بهاریه, as a comparison with Bodley 767, No. 4, and the India Office Library, 1902, No. 3 shows, on fol. 363^b. Beginning: موسم آن شد که مینا را که هندی سر کند الی.

b. مجمع العرائف (Bodley 767, No. 8; India Office Library, 1902, No. 7; Rieu ii. p. 742, No. 4), on fol. 365^a. Beginning: چو نوبت از رسعت دریا چه کند الی.

c. Portion of دیباجه معیار الادب (also styled also عین نامه, see Bodley 767, No. 9; India Office Library, 1902, No. 9; Rieu ii. p. 742, No. 1), on fol. 366^b. Beginning: بیش روز سخن ترانه حمد صانعیت الی.

d. Portion of عبرت نامه (or, as it is more correctly styled in Rieu ii. p. 743, No. 16, the book of ambergris), on fol. 368^a. The heading here, عبرت نامه که بمغیا نوشته, clearly proves that this

little tract is really due to Tughrā's pen and only addressed to Mukīmā, i.e. Mukīm Kāshān.

ع. هجرات و قعات, beginning on fol. 368^b with a letter addressed to Talibā; see Rieu ii. p. 743, No. 17.

35. Miscellaneous letters and specimens of refined prose-writing, on ff. 371^b-388^a, viz. a letter of Shāh Lillāhī (شاه لاهی) to the Governor-General of India, Warren Hastings (مستر هسٹینس), on fol. 371^b; an answer of Nawwāb Āṣāfkān to Hākim Abū-alfath, on fol. 372^a; answer to a letter of the Nawwāb Khānkhān Bahādūr, on fol. 373^a; a second one, on fol. 373^b; letter of Maulānā Hamid of Lāhūr to the Nawwāb Allāmi, on fol. 374^b; answer to the letter of 'Abd-al-azizkhān by Shāh 'Abbās, ib.; reply to it, on fol. 375^b; a letter of Nīmatkhān 'Alī, on fol. 376^a; another letter of the same to Mirzā Mubārak-allāh, on fol. 377^b; two letters of Timūr, one to Khidrkhān, the governor of Lāhūr, the other to Shujāt Shīr (شجاعت شیر); Mir Khwājā, on fol. 378^a; a letter of Nādirshāh to prince Rīdā Kūlī Mirzā, on fol. 379^a (this part is dated the 22nd of Rabi'-al-awwal, in the twenty-seventh year of Shāh 'Alam's reign = A. H. 1191, that is a glaring mistake for A. H. 1200, see above, = A. D. 1786, January 23); a short *qat'* from the Nawwāb Āṣāfkān by Maulānā Naṣr-allāh, on fol. 383^a; an *Inshā* of Tughrā Maṣḥādī, on fol. 383^b; a letter of Mir Muhammad Husaini al-yusufi to Tālibkhān Ṭīmād-aldaulah, on fol. 384^a; a letter of Naṣirānī (read Naṣirī or Naṣrā) of Hamadān (about A. H. 1015) to Muhammad Husaini of Halab (هلبي؟ or perhaps حلبی), on fol. 384^b; another *qat'* by Mirzā Imām Kulibeg, on fol. 385^a; extracts from the *manāshāt* of the same, on fol. 386^a; and a letter of Shāh 'Abbās to Jahāngir, on fol. 386^b. Beginning: *لواع اشارات و سواع بشارات*: از خطاب مستطاب *آلغ*.

36. *Zuhūri's* preface to *Zuhūri's* treatise on Indian music, styled *Nauras*, on ff. 388^a-391^a (see Nos. 1076 and 1080 in this Catalogue). Beginning: *سرود سراپان عشرتکده*: قال که *آلغ*.

37. *Zuhūri's* preface to the *Gulzar-i-Ibrāhīm*, on ff. 391^a-394^a (see Nos. 1076 and 1080 in this Catalogue). Beginning: *خزری چمن سخن*: بطراوت حمد *آلغ*.

38. Another series of letters, notes, *fīrmāns*, etc., on ff. 394^b-410^a; the following headings appear: letter of *Zuhūri* to *Faiḍi*, on fol. 394^b; *مجموعه* by *Naṣirānī* (so again instead of *Naṣrā*) of Hamadān, on fol. 395^a; letters of *Naṣir-al-aziz*, on fol. 395^b; letters of *Nādirshāh*, on fol. 398^b; a *fīrmān* for *Nawwāb Āṣāfkān*, ib.; a letter of the *Khānkhānān* to *Mirzā Ja'far Āṣāfkān*, on fol. 399^a; reply of the latter, on fol. 399^b; a letter of *Mullā Nau'i Khānshāhī* (died A. H. 1019; see No. 1064 in this Catalogue), when he was in prison, ib.; answer of *Hākim Abū-alfath* of *Gillān* to a letter of *Mirzā Ja'far Āṣāfkān*, on fol. 400^a; letter of the *Khānkhānān* to *Maulānā Naṣrī* of *Nishāpūr* (died A. H. 1022; see No. 1074 in this Catalogue), at the time when he planned a pilgrimage to *Makkah*, ib.;

Faiḍi's preface to the collection of his poems (*دیباجه* (دیباجه) *کے شیعہ فیضی بر اشعار خود نوشتہ*, ib.; letter of *Mir Muhammad Husaini* of *Tafriṣh* to *Tālibkhān Ṭīmād-aldaulah*, on fol. 401^a; *Tālibkhān's* reply, on fol. 402^a; letter of *Mullā Muhammad Süfi* to *Mirzā Ghāzi* of *Tattah*, ib.; specimen of the *manāshāt* of *Mirzā Jalālā*, on fol. 402^b; a description of *Shāhjahān's* throne by the same, on fol. 403^a; a letter of his to *Diya ibn Maulānā Hālī Padhīrī* (حالی پدیری), on fol. 404^a; letter of *Shāh 'Abbās*, on fol. 408^a; letter of *Mir Muhammad Bākir Dāmād* to *Mullā 'Abdallāh* of *Shūshtar*, on fol. 409^a; letter of *Maulānā 'Abd-al-wāsi*, the *munshi* of *Sultān Husain Mirzā*, on the prohibition of shaving (*در منع ریش تراشی*), a few riddles, *fards*, and one *rubā'i* at the end. (33-38 correspond to No. 18 in the index.)

39. *Naṣīm Khwājeh* عبد الله انصاری, lessons of advice by the great *Sūfi Shaikh* 'Abdallāh Anṣārī of *Harāt* (born A. H. 396, died A. H. 481; see Rieu i. p. 35), on ff. 412^a-420^b and the greater part of the margin (fol. 411 is left blank). Beginning: *بدانکه پیر معلومت*: خبر از غیب دادن و متعینیت مقام هر کس باز نمودن *آلغ*. (No. 19 in the index.)

40. Two short tracts on the interpretation of dreams, on ff. 420^b-425^a; the first styled *نامه تعبیر* and fol. 420^b and the first half of fol. 421^a; the second, styled *خواتی* and fol. 424^a-425^a, with a still shorter piece, *فی احتیاج الاعضا* (the foreboding palpitation of the limbs), on the margin of fol. 424^a. Between these two tracts, on ff. 421^a-424^a, there is inserted a treatise on archery, styled *قانون تیر انداختن*, or the art of shooting with bow and arrow. Beginning: *قال النبي*: *علم قلمو اولادکم الرمی یعنی بیاموزید ای امتان من* *فرزندان خود را تیراندازی* *آلغ*. (No. 20 in the index.)

41. Historical extracts, on ff. 425^a-429^a, containing a short list of the emperors of *Dihli* from *Shihāb-aldin Ghūri* to *Bābar*, on fol. 425^a; a genealogy of *Timūr*, on fol. 425^b (with another pedigree of the same on the margin of fol. 426^a, styled *نامه صاحب قران امیر* *کری* (تیسرے کرکان مطابق طغر نامہ و اکبر نامہ); a list of ancient kings, from *Adam* to the *Buwalids*, taken from *Tabarī*, on fol. 426^b (with a list of ancient prophets on the margin of fol. 427^b); and a genealogy of the *Moghuls* and *Afghāns*, on fol. 428^a. (No. 21 in the index.)

42. Poetical extracts, on ff. 430^a-434^b (fol. 430 must be inserted between ff. 431 and 432), containing (1) *kaśīdas* by *Badr-i-Cādī* (died after A. H. 746, see No. 793 in this Catalogue), in honour of his patron, *Sultān Muhammad bin Tughluq* of *Dihli*; the initial *kaśīdah* of *Elliot* 64 is here the last, on fol. 430^a, beginning of the initial poem here: *محمود غنق ز بانه منیرا آلغ*. (2) a poem in *mathnawī-baits* on the foreboding palpitation of the limbs (*در احتیاج*), by *Badr-i-Jājarmi* (died A. H. 686; see A. Sprenger, *Catal.*, p. 367); this poem was composed A. H. 675 = A. D. 1276, 1277 (see the date and the author's name in the last two baits of the poem). Beginning:

حکما را بقول پیغمبر
آنکه ز داشت کار عالم فر
هست در اختلاج حکم تمام
زانکه چون معجزات این احکام آتج

(No. 22 in the index.)

طغرنامه تصنیف خواجه بزرجمهر بعد نوشیروان 43. طغرنامه, moral teachings which Buzurjmihr wrote by order of his royal master Nūshirwān, on ff. 435^a-436^b. That is the same curious tract which, according to H. Khalfa iv. p. 175, No. 8015, was originally written in Pahlawi and translated into Persian by Ibn Sinā (Avicenna), at the request of the Sāmānide prince Nūh ibn Mansūr (A. H. 366-387 = A. D. 976-997). It is published in Schefer's *Chrestomathie Persane*, tome premier, 1883, pp. 1-7. Schefer's remark, that this work has not been mentioned in any catalogue of European libraries, is most surprising, since it is described both in G. Flügel iii. pp. 493 and 494, and in Hieu i. p. 52, No. 7. The wording of the text here differs considerably from that in Schefer, Flügel, and Rieu. Beginning: للحد لله رب العالمین بدانکه آورده اند که روزی پادشاه نوشیروان عادل خواجی بزرجمهر را که وزیر او بود طلب کرد و فرمود که برای ما کتابی بریزان که آتج

44. طغرنامه لقمان حکیم, good advices which the wise Lūqmān gave to his son, on ff. 436^b-437^a. Beginning: این چند بند سودمند که لقمان حکیم به پسر خود را وصیت کرده و فرمود که هر که این سخنان را یاد گیرد و بدان عمل نماید خردمند و وزیر گردد آتج ای فرزند خدای عز و جل را بشناس آتج See similar treatises in Arabic in G. Flügel iii. pp. 13 and 14.

45. رساله تعفة الملوك در نصیحت و بندوبست ملك, good advices to kings and rulers for proper government, on ff. 437^a-438^b. It consists of forty short sections (باب), each of which contains four good advices in a very short and concise style, for instance, the first bāb is headed پادشاه, and comprises the following four maxims: رعایت و محافظت دین, وزیر با رعایت و محافظت دین, نگهبانستن عز و نگهبانستن حرم. Beginning: الحمد لله اتا این رساله مشتمل است بر چند فائده بدانکه حکما از کتب قدما اختیار کرده اند آتج

46. قصه شیطان لعین, the story of Satan, on ff. 438^b-439^b. Beginning: روایت میکنند از حضرت بی بی عاتشه صدیقه رضی الله عنها که روزی حضرت رسالت پناه سلم در خانه من نشست بودند آتج (43-46 correspond to No. 23 in the index.)

47. An anthology of epic and lyric poetry, on ff. 441^a-558^b, containing:

The famous mathnawī on predestination, or قدر, قضا و قدر, by Muhammad Kālī Salīm (died A. H. 1057, see Nos.

1113 and 1114 in this Catalogue), on ff. 441^a-444^a, four columns in a page. Beginning:

شنیدم روزی از خوابا نوشی آتج

Advices in form of a *kiḥāf* (تعلفه نهایم), mathnawī-baits by Jāmi, and *kasidas* by Anwarī, on fol. 444^a.

Kasidas and *ghazals* by Sa'dī, on ff. 444^b-445^b. *Ghazals* by Mirzā Kālī Maill (of Harāt, died about A. H. 1000), Fighānī, Shāhī, and Kāshifī, on fol. 445^b.

Kasidas by Shaikh Ṭaṭṭār and Ḥakīm Khāḡānī, on ff. 445^b-447^a.

Ghazals, *rubā'is*, and *fards* by Damirī of Isfahān (under Shāh Tahmāsp; see *Khulāṣat-alkalām*, Elliot 183, No. 42), Muḥtasham, Kamāl, Ḥalwā'ī, Waḡshī, Hīlālī, Ahlī, and Lisānī, on ff. 447^a-448^a.

Another mathnawī by Muḥammad Kālī Salīm, on ff. 448^a-448^b. Beginning:

شنیدم حیلہ برداری ز احشام آتج

Kasidas and *satires* by Ṭmidī, on ff. 448^b-450^b. A poetical treatise on music (علم موسیقی), on fol. 450^b. Beginning:

مقام اندر عدد هشت آمد و چار
دو شعبه هر مقامی راست نابار

Ghazals and *kasidas* by Muḥtasham, Walli Dašt-Rayādī, Ibn Ḥusām, Shaḡukāt, Salmān of Sāwa, Ṭ'ubaid Zakānī, and Muḥammad 'Alī Jam (چم), on ff. 450^b-452^b.

Fards (the first styled *شوق عندلیب شوق*), *ghazals*, *rubā'is*, riddles, mathnawī-baits, *kiṭās*, etc., on ff. 452^b-456^b, by Ḥasaf of Kumm, Hījāb (probably the compiler of this anthology, as he styles himself *سازگار*), Mirzā Sā'ib, Mirzā Kitā'ī (طعانی), Maulānā Kāsim of Mashhad, Mirzā Jalāl Asir, 'Aḡlī Mir, Firdausī (on fol. 453^b, a riddle which is repeated on fol. 454^a), and runs thus:

درختیست لثقی که درختی که تلخیص (fol. 454^b) اورا سرشت
ورش در نشانی به باغ بهشت

وز از جوی خلدی (خلدش: fol. 454^b) بهنگام آب

به پنج انگبین ریزی و شهد ناب

سرانجام گوهر نبار (نبار: fol. 454^b) آورد

(همان میوه تلخ بار آورد,

Sa'dī (another riddle, also repeated on fol. 454^b), Maill, Shams Tabrizī, Jāmi, Sulaimān Shukūh, Mirzā Rustam, Fidā'ī, Šādiq, Riyādī, the emperor Aurangzib, Maulānā Ḥasan, Nithārī, Khayyām (i.e. 'Umar Khayyām, *rubā'is*), Irāklī, Bazmī, Kamāl Isma'īl, Shaikh Šahābī (*rubā'is*), Abū Sa'd (i.e. bin Abū-alkhair, *rubā'is*), Wāthikī (واثقی), and some anonymous *rubā'is*, together with a *strife-poem*, the *له* در نواحی, on fol. 455^b. *طغر* بیان سیه کلیم معجزور

Zuhūrī's famous *Sākūsāma* (مولانا طهیری), on ff. 457^a-470^b; see Nos. 1076-1079 in this Catalogue. Beginning:

نماها همه ایزد پاک را آتج

A long *kašidāh* by a poet Mādihī (مادحی), i.e. the

encomiast, on ff. 470^b-471^a; that this is a real takhalluṣ, is obvious from the last bait but one:

ز نور رخ متاعی را نمودی آینه

A mathnawi by Mullā Jalāl (probably Jalāl Asir), followed by a short ghazal by Sharaf, and another short mathnawi by Muhammad Kulī Salīm, on ff. 471^a-471^b. Beginning of the last-named poem:

شنیدم که يك گلشن فروزی آینه

Another mathnawi by Muhammad Kulī Salīm, again entitled *قصا و قدر*, on ff. 472^a-476^a, four columns in a page, see above; if the heading is correct, we have here the continuation and conclusion of the first part (on ff. 441^a-444^a); the metre is the same, and both pieces together come to about the same number of baits as are usually found in Salīm's poem on 'fate and destiny.' Beginning of this part:

زه توحيد آغاز زبانها آینه

Another short mathnawi by the same Kulī Salīm, containing a description of the mountain of Kashmir (در تعريف كوه کشمير), on ff. 476^a and 476^b. Beginning:

سغن هر جا زنع کردگار است آینه

Kasidas and ghazals by Sa'dī, Jāmī, Amīr Khusrāu, and Kndī, on ff. 476^b-478^a.

Mathnawīs, on ff. 478^a-484^a, four columns in a page, viz.:

a. *ساقی نامه* by Naẓar (نظر), both in the heading and as takhalluṣ in the last bait but two), on fol. 478^a. Beginning:

دل نیرو منشین که آید بهار
بمستی سراز چیب کلفت برآر

b. A mathnawi by Shāh Ṭāhir of the Dakhan (شاه طاهر دکنی), on fol. 481^a. Beginning:

هر آنکس که برکام گیتی دهد دل
به نزدیک اهل خرد نیست عاقل

c. *شکست دست* by Ṭālibā (probably identical with Ṭālib Ḍmūlī, who died A.H. 1035 or 1036, see Nos. 1090-1092 in this Catalogue), on fol. 481^b. Beginning:

کیم من وا غداری از زمانه
زمر داغی خدنگی را نشانه

d. and e. *در هجر ناخنگی*, a satirical poem by an anonymous writer, and another short mathnawi by the same Ṭālibā as under c, on fol. 483^a. Beginning of the latter:

چرخ بی مهر یاری بروات
درد بسیار و قحط سال دوست

f. *قصا و قدر*, the mathnawi on predestination, by Ḥakīm Ruknā, i.e. Rukn-al-dīn Mas'ūd Kāshī, with the takhalluṣ Mas'ūd (died A.H. 1066, see No. 1115 in this Catalogue), on fol. 483^a. Beginning:

شنیدم روزی از پاکیزه را
سرای عاریت را کندختی

A ghazal by Khwājah 'Isma'at of Bukhārā (died A.H. 829 or 840, see No. 861 in this Catalogue), and poems by Maulānā Rīmī, 'Aṭṭār, and Saḥkā (died A.H. 962), on ff. 484^a-485^b.

A mathnawi by Muḥammad Kulī Salīm, entitled *جو اقبال از نظام الملك برگشت آینه*, on ff. 485^b-487^a. Beginning:

Miscellanies, consisting partly of mathnawi-baits, as *مدق سلطان محمود با اياز، مدق محبت میمون بالیلی در باب معجزه، موعظه، حکایات بهلول، حکایت یازید، حدیقه الخاقانی*, etc., an extract from a poet with ghazals by Khājū (خاجو), i.e. Khwājū Kir-mānī), Kamāl Isma'il, Ahlī, and Hilālī, on ff. 487^a-488^a.

A mathnawi (a kind of *نامہ*) by a poet with the takhalluṣ *نشی* (so distinctly written in many baits of the poem which invariably begin *نشی*), on ff. 488^b-490^b, perhaps a wrong spelling for *نظمی* (?), followed by a few rubā'is. Beginning of the mathnawi:

بنام یکی جانده جان ستان آینه

Shāikh Bahā'-al-dīn 'Amīlī's *نان و حلا*, or 'bread and sweetmeat' (see Nos. 1085-1088 in this Catalogue), on ff. 491^a-494^b. Beginning:

آیها الهی عن العهد القديم آینه

A short mathnawi by Ḥakīm Kāṭarān (died A.H. 485, see Butkhāna, Elliot 32, No. 40), a ghazal by Ḥakīm Abū 'Alī (i.e. Ibn Sīnā, the same poem which is published by Dr. Ethé in 'Göttinger Nachrichten,' 1875, p. 566, No. 14), and a dispute between Abraham and his father Aḥzar (با آذر), on ff. 494^b and 495^a. The *munāzarah* begins on fol. 495^a thus:

روزی از روزها مگر آذر

بُت تراشیده بود (بُتْ read بُتْ) بچند نفر

Mathnawīs, on ff. 495^a-498^b, viz.:

a. *بخشی میراث* by Ṭānībeg, on fol. 495^a.

b. A mathnawi by Muḥammad Kulī Salīm, without a title, on fol. 495^b. Beginning:

ساده‌دلی را زنی راه دور

گشت خری همچو مستحبا سرور

c. *قصا و قدر*, 'fate and destiny,' a third mathnawi of the same title, by Amīrbeg Wāliḥ, on fol. 496^b. Beginning:

شنیدم روزی از عالی جنابی

سبهر معدلت را آفتابی

d. and e. Two short mathnawīs by Muḥammad Kulī Salīm, the first a satirical one, on fol. 497^a.

f. *مناظره بدوی*, a dispute between a town Arab and a Bedouin, on fol. 498^a. Beginning:

عری در میان مگه و شام - کسب اسباب مینمود مدام

Miscellanies, on ff. 498^b-511^a, containing a prose-treatise, styled *محرطوبل*, by Muhammadbeg Sâ'i (ساعی), on fol. 498^b, beginning: *ابتدا میکنم این نامه آید*; a short story in verse, *حکایت مقد حضرت موسی*, and Turkish ghazals by Fudûlî, on fol. 500^a; a mukhammas by Nâsir, and pretended extracts from Nâsir bin Khusrâ's *Sa'âdatnâme*, on fol. 501^a (the latter being obviously a forgery, as they differ entirely, both in metre and contents, from the real *Sa'âdatnâme*, published by M. Fagnan in *Zeitschrift der D. M. G.*, vol. 34, pp. 643-674 (1880); they simply contain mystical stories, as the very beginning shows: *موسی زنی فراق مخمور* - (مستانه دود در سر طور extracts from some of Jâmî's *mathnawîs* (for instance, from the *سحرة الارباب*, the *سحرة الارباب*, etc.), on fol. 502^a.

Maulânâ Nauî's famous love-story, *سوز و گداز* (burning and melting), on ff. 511^a-517^a (see Nos. 1064-1066 in this Catalogue). Beginning:

الهی خنده ام را نالگی ده آید

Shaikh Mahmûd Shabistari's (died A.H. 720=A.D. 1320) renowned *mathnawî* on Sâfiism, *گلشن راز* (composed A.H. 717), on ff. 517^a-529^a, 4 coll. Best edition by E. H. Whinfield, London, 1880, see below, No. 1260. Beginning:

بنام آنکه جانرا فکرت آموخت
چراغ دل بنور جان بر افروخت

Maulânâ Ahlî Shîrâzî's (died A.H. 942) or lawful sorcery, the love-story of prince Jam and princess Gul, on ff. 529^a-535^b (see Nos. 1027 and 1028 in this Catalogue). Beginning of the *dibâca*, on fol. 529^a:

حمد نا محمود و درود نا معدود سزوار متاعیست آید
Beginning of the poem, on fol. 529^b:

ای همه عالم بر تو بیشکوه آید

Extracts from Maulânâ Kâtibî's *معجم البحرین* (see No. 867 in this Catalogue), on ff. 535^b-539^a. Beginning:

ای شده از قدرت تو ما وطن آید

A large portion of Kâtibî's *دو باب* (without a title here, see the same in No. 867), on ff. 539^a-547^a, down to the eighth *bâb*. Beginning:

ای برحمت در دو عالم کارزار آید

Poetical extracts, on ff. 547^a-558^b, from Nizâmî's *مغنی الاسرار*, on fol. 547^a sq.; from Sanâ'î's (here wrongly spelt *لننائی*) *حديقة*, on fol. 549^a sq.; and from Maulânâ Wahshî's *خسرو و شیرین* (i.e. *خسرو و شیرین*, see Nos. 1039-1042 in this Catalogue), on ff. 549^a-556^b; followed by a few *rubâ'is*, on fol. 556^b; a poetical description of India (*تاریف بلاد هند*), on ff. 557^a-557^b; and a longer series of *rubâ'is*, beginning with some of Afdal-al-din Kâshî (see No. 749 in this Catalogue), on ff. 557^b-558^b. (No. 24 in the index.)

48. A large *mathnawî* on physiognomy (*قیامه*), on ff. 560^a-572^b (fol. 559 is left blank). Beginning:

بنام فرزانه آسمان - قیامه نمایش وجود جهان

It is styled, both in the heading and the colophon, *نسخه سمندرک* (correctly: *Sâmudrak*), and dated the 24th of Rajab, in the thirty-second year of Shâh 'Âlam's reign (A.H. 1204 = A.D. 1790, April 9), at Banâras. (No. 25 in the index.)

49. Salutary instructions for eating and drinking, by Abû-al-muẓaffar bin al-muntaẓir almutayyib of Harât (ابو المظفر بن المنتظر المطیب الهروی) on the basis of the works of Plato, Aristotle, Hippocrates, Muhammad Zakaryâ, Galenus, and others, in twenty-five chapters, on ff. 574^a-582^a (fol. 573 is left blank). Beginning:

سیاس و سبایش خدای عزوجل را که آمیزگار

The first chapter is headed *جهان است آید*, the second *در دانه*, the third *در دانه*, the fourth *در دانه*, and so on. Copied in the thirty-first year of Shâh 'Âlam's reign (A.H. 1203, 1204 = A.D. 1789). This treatise is followed on ff. 582^a-584^a by three similar, but very short tracts, one entitled *حاشیة حاشیة* on the peculiar qualities of the medicinal plant *mundi*, i.e. *Sphaeranthus indicus*; the other styled *خواص سینه مکی* *Makkah*, i.e. *Cassia lanceolata*; the third, on fol. 584^a, *از تسهیلات بنارس*. (No. 26 in the index.)

50. Short extracts in verse and prose, both in Persian and Hindûstânî, on ff. 585^a-608^b, containing, among others, mukhammasât, for instance, by Baidâ, on fol. 585^a sq. (in opposition to Mullâ Tughhrâ, *مغیرا*); *munâjât* (one by Wâ'iz), on fol. 589^b; *kasidas* (one styled *چهار یار*), on fol. 590^a; ghazals by Shâh 'Âlam, on fol. 591^a (fol. 592 is left blank); another mukhammas, on fol. 593^a; ghazals by Yâkût, Nawîd, Shâh Mukhlîs, Hâzin, Umîd, Mirzâ Khâkâsar (خاکسار), Kamâl, and Mirzâ Muhammad Wall, on fol. 594^a; *rubâ'is*, *fards*, short ghazals, mukhammasât, etc., on fol. 595^b sq. (A mukhammas by Hâtîm in Hindûstânî, on fol. 601^a; other Hindûstânî poems on fol. 605^a, one by Rafî Saûdî; a tarkibband by Hâzin in Rekhta, on fol. 606^b; a *wâsokht* by Wahshî, on fol. 607^a, etc.) (No. 27 in the index.)

51. *ارچن گیتا* or fuller *گیتا*, on ff. 609^a-631^b, a translation of the Bhagavad-Gîtâ from Sanakrit into Persian, ascribed in the preface to Abû-alfadl, who compiled it at the request of Sultân Akbar. Beginning: *حمد و ثنائی بپیش و پیشگو (پیشگو) روی شبهه* *روی نمون (روی شبهه) روی نمونه (read) که در همه جا حاضر و ناظر و سائر موجودات آید*.

This version is different from those described in Rieu i. p. 59, and that noticed in J. Aumer, p. 140.

52. *نماذج الاخلاق*, on ff. 631^b-638^a, a Persian translation of another Hindû work, with the original title of *بکایان*, by 'Abdallâh, beginning: *بعد در بیان چند داستان طرول بیان نموده میشود بنده فقیر حقیر* *عبد الله آید*.

Copied in the thirty-second year of Shāh 'Ālam's reign, A.H. 1204, 1205=A.D. 1790. (51 and 52 correspond to No. 28 in the index.)

53. فرهنگ دیوان حافظ, a glossary for the poems of Hāfiz, on ff 645-652 and 639-644 (the leaves being misplaced). Beginning: *اَبَا عَدَمْدِ خَدَايِ كَرْدَنِ* گردانیدن دلها عاشقان آتِه. It is arranged alphabetically, according to the first letter; no author's name. In the date at the end—Lucknow, beginning of Dīlā-
al-hijāh, 1202 (= thirty-first year of Shāh 'Ālam's reign)—there is an obvious mistake; it must either be A.H. 1203, or the thirtieth year instead of the thirty-first. (No. 29 in the index.)

54. *فرهنگ گستان*, a glossary for Sa'di's *Gulistan*, by Junaid bin 'Abdallāh al-Mūsā, on ff. 653^a–665^a.
Beginning: *مددك الله على نعمائه وولاته الى نيتي*
والسلام على صفاته قال المفتخر الى الله التقوى جنيد
بن عبد الله الموسى الى. It is divided into the following three *kis̄ms*:
در شعر عربى و يعنى *يا سى*. a. *در مزيكات معنائى يعنى بى*. b. *در مزيكات*
افوال اكابر وحديث نبوى و كلام ربانى, on fol. 655^b.
last line; c. *در لغات مفردات ترتيب حروف تعجيبى*, on fol. 658^a (in alphabetical order). At the beginning of the first *kism* one page and a half are left blank. Another copy of the same *farhang* is found in the India Office Library, No. 1481, fol. 149^b sq. (No. 30 in the index.)

55. انتخاب جامع التمثیل, extracts from the collection of Persian similes and proverbs, made by Muhammad 'Alī Jabal-rūdī, who came to Haidarābād A.D. 1054 = A.D. 1644, 1645, see Rieu ii. p. 773, on ff. 666^b-693^a. They are arranged alphabetically, according to the *first* letter, like the original work. Beginning: انتخاب جامع التمثیل نمودند و علاوه آن نکندمای عجائب و کلیلهای نادر از هر جا جمع نمودند. که از مطالع این شوق و ذوق آید. (No. 31 in the index.)

56. A small collection of short stories and traditions, on ff. 694^b-696^a. Beginning of the first: حکایت آورده اند که در زمانی (!) ماضی چهار تن باهم رفتن شدند و برام میفرستند (No. 32 in the index.)

57. A collection of short treatises, on ff. 697^r-708^a, on the calculation of fortunate days and hours, on soothsaying and similar magic operations, with the various titles of *ساعت نامه*, *رکعی نامه*, *رکعی نامه در ماه*, *رکعی نامه در روز*, etc. etc., ascribed to Imām Ja'far. On fol. 704^a a tract on what befits the intercourse between man and wife (*در دانستن که کرد*!) (*میان زن وشوهر*) and *اسناد دعاه* and *یار* and *فالماعه علی* (*سزاوارست یا نه*), etc. etc. (No. 33 in the index.)

58. Arabic prayers, on ff. 709^a-710^b. Beginning: رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

59. Rules for prayer and ablution, in Persian, on ff. 710^b-715^a. Beginning: الحمد لله . . . بدانکه اول

فربضه است کلمه طیب گفتن یعنی لا اله الا الله الخ

On fol. 714^a an extract from the مفتاح الصلوات في (prayers for the dead) is inserted. (58 and 59 correspond to No. 34 in the index.)

60. Specimens of charms, philters, etc., on ff. 715^b-717^b; on fol. 716^a the same **اسناد دعا** **پار جائی** is repeated, which is found on fol. 707^a. (No. 35 in the index.)

61. *نسخه‌های خوان نعمت*, or as it is styled in the colophon: *نسخه اقسام طعامات*, a cookery-book by Nawwāh Ghulam Husain Khānshāhī, the son of Nawwāb A'zam Khānshāhī, op. p. 718^a-739^a. It is divided into numerous *qism*, the first dealing with *الاناس* (anānās or pine-apple), the second with the *ترنج* (turunj or orange), etc. Larger works of cookery by other authors, but with the same title of *خوان نعمت*, are described in Rieu ii. p. 490 and iii. p. 996. Dated the 12th of Jumādā-alawwal, in the twenty-fifth year of Shāh 'Alam's reign (A.H. 1197 = A.D. 1783, April 15), in Murshidābad, under the governorship of Nawwāb Mulārak-aludwal Bahādur, son of the late Nawwāb Ja'far 'Alikhān. (No. 36 in the index.)

62. A rough sketch of a Persian index to this MS., on ff. 740^a-741^b.

N. B. Nos. 9 and 10 in Sir Gore Ouseley's English index, although accounted for in the Persian index too (viz. a history of Hindūstān from Judishtir to Akbar the Great, and a treatise on dreams), are not found in the copy.

Ff. 741, ll. 21, written by various hands, the greater part in Nasta'lik; size, 9 in. by 6½ in. [OUSELEY ADD. 69.]

1242

A collection of poems and of treatises on Sûfism.

Contents:

1. A ghazal by Ṭālib Kalīm (Abū Ṭālib Kalīm Ḥamadānī, see Nos. 1116-1121 in this Catalogue), on fol. 1^o. Beginning :

ضعف طالع برده از من قوت تدبیر را انحراف

2. A treatise in prose—*در تعریف فقر*—illustrating the word 'poverty' in the Sūfī meaning by passages from the Kūrān and the Sunnah, on fol. 1^b. Beginning: حمد میگویم برت العالمین زانکه مارا داد عقل و علم و دین الهی.

3. A tarjī-band by Asir, and kit'as by Mir Muḥammad Bākīr, 'Urfi, and Sanā'i, on ff. 4^b and 5^a.

4. A short treatise on riddles, in sixteen chapters (اصل). Beginning: مختصریست در بیان قواعد معما مرتب بر یکمقدمه و شانزده اصل و خاتمه آمل در حساب جمعیست الی، on fol. 5^b.

At the end, نَبَتْ الرِّسَالَةَ

5. Extracts from the book 'Nata'ij al-afkār' (نتائج الأفكار), by Mir Husain Mu'ammāl of Nishāpūr (died A.H. 904). Beginning: *آن از جمله ایمانست که حضرت میرمذ اله تعالی علی العالمین ظلال حلاله الی يوم الدين*, on fol. 6b.

6. Extracts from works of the following authors: Sharaf-al-din 'Alī 'Imānī, Kutb-al-din Shīrāzī, Jāmī, and from the same Natā'ij, the author of which is here called *Imām al-Muḥaddith*, on fol. 8^a.

7. A treatise by Tūsī (probably Naṣīr-al-din Tūsī, died A.H. 672) on the necessity of death. Title: رسالة في رسالة في الموت وقوة ضروري للمحقق الطوسي on fol. 9^a.

8. Patterns of prose composition (منشآت) by Mirzā Kāsim bin Mirzā 'Abd-alkādir Tūnī, on fol. 9^a. Beginning: نخستین نوائی که نغمه پرازان خرد آید. The author's name occurs again at the end, on fol. 10^b, lin. pen.

According to a note at the end, this was copied by a certain Abū Sa'īd.

9. A tradition regarding the dimension of the earth from the east to the west. Beginning: روایتیست از حضرت امیر المومنین عَم در دانستن فرسنگهای روی زمین از آنجا که آفتاب برمی آید آید. on fol. 11^a.

10. A ghazal by Tālib Kalin, on fol. 11^b; a *kaṣīdah* by Hājī Muḥammad Jān Kudā (see Nos. 1102-1111 in this Catalogue), on fol. 12^a; minor pieces by the same, on ff. 13^a, 13^b, and 14^a.

A ghazal, on fol. 14^b—beginning: نغمه سوز گلستان. —seems to be copied by a later hand; it was written by one Khwarsūd, A.H. 1177 = A.D. 1763, 1764. Note: راقم این خورشید متخلص میرزا شعر اسد الله دهلوی در سنه هزار یکصد و هفتاد و هفت نوشته شد.

11. Poems by Faṣīḥī (Mirzā Faṣīḥī Anṣārī, died A.H. 1046), on ff. 15^a and 15^b; reply of Mirzā Malik, on ff. 15^b and 16^a; a *kaṣīdah* by Mirzā Ibrāhīm, on fol. 16^b. This *kaṣīdah* is dated A.H. 1084, beginning of Ramaḍān = A.D. 1673, December.

Two *kaṣīdas* by Mirzā Malik Mashriḳī, on ff. 18^a-20^b.

12. A *kaṣīdah* by Mullā 'Alī Ridā Tajallī (see No. 1138 in this Catalogue), on ff. 21^a and 21^b.

From the original numbers of the pages it is evident that these leaves formed ff. 25-37 and ff. 45-55 in a larger volume. It seems to have been copied by different hands, more especially ff. 15-20 and ff. 5-10.

Ff. 1-21; small Nasta'liq, on ff. 1^a-11^a and fol. 21, the rest in Shikasta; size, 11½ in. by 6½ in. [Ouseley 303.]

1243

This MS. is the continuation of the preceding one, containing:

1. On the first page the last part of the *kaṣīdah* of Tajallī. A note at the end says that this was copied by Muḥammad Sharif Lārī for Muḥammad Ma'ṣūm Beg.

This leaf 92 was originally marked 56; in the following the original numbers are entirely rubbed out.

2. A treatise on Şūfism by Şādīḳī Beg Afshār, on fol. 92^b. Title: کلمات مادی بیک افشار. Beginning: یا رب زبختهای مونس دورم دارو ز حرف موی معلوم دار آید.

It is divided into four chapters (باب).

3. Fol. 94 is in the same handwriting as ff. 15-20 of the preceding MS., Shikasta. A similar treatise

in rhymed prose. Beginning: من ابتکار افکار زنده السادات آید.

According to a note at the end this was copied for Muḥammad Ma'ṣūm by Ibn Ismā'il Kullī (ابن المرزور), A.H. 1084, the 14th of Shawwāl = A.D. 1674, Jan. 22.

4. For ff. 95-101 see the following number.

Ff. 92-101; paper, size, and writing identical with the preceding MS. [Ouseley 386.]

1244

A treatise, of prose and poetry mixed, on Şūfism by one Zahirā of Tafrish. Title: من کلم طهیرای تفرشی. شیم شاداب هر در تعریف سعادت آباد گونه ستایش و فنا که... اما بعد گلچین اندیشه را از چمن پر گل تحویل ترکس آید.

The proper order of the leaves is this: ff. 40, 41, 43, 42. On fol. 42^a a mathnawī by Mirzā Ibrāhīm (رفیق السالکین) is quoted.

The continuation of this mathnawī of Ibrāhīm seems to be Ouseley 386, ff. 95-96^b. On fol. 95^b are quoted مشاهدات ربیعی طغرا.

This treatise ends in the middle of fol. 96^b.

On ff. 96^b-101 of the preceding MS. there follows another treatise on the same subject. Beginning: رمی نام خوش دیباجه منشور شاهانرا جو برو تاج فرق آید. On fol. 97^b is quoted a poem by Mir 'Abd-alghani of Tafrish.

The proper order of the leaves seems to be: ff. 96, 97, 99, 100, 101; fol. 98 belongs probably to fol. 42 of this MS.

The exterior of the three MSS., Ouseley 386, ff. 54-101 (the size of Ouseley 386, ff. 73-82, is a little smaller than that of the rest), Ouseley 303, ff. 1-21, and Ouseley 388, ff. 40-43, seems to indicate that they at one time formed part of one volume; most leaves are painted dark-brown, some are left white. It was copied by four, if not by more, different hands, in many parts very badly, so that the text is nothing short of illegible. That part written in Shikasta seems to have been the oldest, dated A.H. 1084 = A.D. 1673, 1674.

Ff. 40-43; size, paper, and writing identical with Ouseley 388, ff. 95-101. [Ouseley 388.]

II. ŞÛFISM IN PROSE AND VERSE.

1245

Kashf-almahjūb (کشف المحجوب).

The oldest theoretical work on the mystical doctrine, entitled کشف المحجوب لازاب القلوب, and composed by Abū-alhasan 'Alī bin 'Uthmān bin Abī 'Alī aljullabī alhujwiri (الحلاجی الجویری), who, according to the Riyāḍ-alaṭīyā, died A.H. 456 or 464 = A.D. 1064 or 1072; according to Āzād's *Blakram* 3 D 2

(India Office Library, No. 1320, fol. 4^r), A.H. 465; Rieu i. p. 343, concludes, from internal evidence, that his death must be fixed at a somewhat later date; on the other hand, he is frequently designated as a contemporary of Sultān Maḥmūd of Ghazna and of Abū Sa'īd bin Abū-alḥair, and the appendix to one copy of this work in the India Office Library (No. 1274, fol. 283^b sq.) even calls him a brother of that Shaikh; comp. also H. Khalfā v. p. 215, No. 10753, and Notices et Extraits, xii. p. 360. It is divided into sixty-four bābs, the headings of which are quoted in G. Flügel iii. p. 440 sq. The first is the باب اثبات العلم, on fol. 6^a. The India Office copies, Nos. 1274, 930, and 714, only contain forty bābs. Beginning of the preface: الحمد لله الذي كشف لاوليائه بواطن ملكوته ونفع لاصفيائه سرائر جبروته الخ.

Excellent copy, finished at the end of Rajab, A.H. 905=A.D. 1500, end of February, in one of the villages of Samarḳand.

Fl. 257, ll. 19; Nasta'liq; size, 9½ in. by 6½ in. [MARRH. 237.]

1246

Anwār-i-Ḥikmat (انوار حکمت).

A short treatise on Sūfism by the great divine Muḥammad bin Muḥammad al-Ghazālī of Tūs, who was born A.H. 450=A.D. 1058, and died A.H. 505=A.D. 1111, 1112; see Rieu ii. p. 830, No. xx, and i. p. 37, explaining the chief duties of a spiritual scholar and the usual terms and phrases of the mystical science. Beginning: الحمد لله الذي توفّر معاصيب القلوب بانوار حكيمته وزين طاهرين الارواح اطهار نعمته و ملوه على محمد وآله المتصفين بكمال و صحابه المتأدبين بآداب الله. Dated the 9th of Rabi' al-awwal, A.H. 919=A.D. 1513, May 15.

Fl. 70^a-85^a, ll. 15; Nasta'liq; size, 7 in. by 3½ in. [FRAGEN 70.]

1247

Zubdat-alḥakā'ik (زبدة الحقائق).

A mystico-theological treatise in ten ʿasāl, written in Persian and interspersed with numerous Arabic quotations, Kūrān verses, prayers, etc., dealing with the doctrine of Sūfism and its subtleties, by 'Ain-alkudāt Abū-alma'sālī 'Abdallāh of Hamadān, who died A.H. 525=A.D. 1130, 1131, or A.H. 533=A.D. 1138, 1139. Its full title is: زبدة لافاني في كشف الغنائى. H. Khalfā says (iii. 536, No. 6810) that the author wrote this work in Arabic and Persian mixed; and that is upon the whole true, but the beginning he quotes is quite different from that of our copy, which opens thus: الحمد لله رب العالمين . . . كتاب زبدة لافاني في كشف الغنائى للعالم الرافى عين الغفلة الهمداني قدس الله روحه العزيز وبعد بدانکه در حق صلوات بستان و طاهر جوابان الله.

The subdivision into one hundred sections, as stated by H. Khalfā, is also wanting here. A Turkish trans-

lation of this work was made under Sultān Salīm (A.H. 974-982); comp. G. Flügel iii. p. 413, and on the author himself, Rieu i. pp. 411 and 412. Dated the 23rd of Dhū-alḥijjah, A.H. 968=A.D. 1561, Sept. 4.

Fl. 165, ll. 13; Nasta'liq; small illuminated frontispiece; size, 7½ in. by 4½ in. [BOUT. 220.]

1248

Mirḡad-al-ibād (مرصاد العباد).

A work on the doctrines of Sūfism, entitled: مرصاد العباد من المبدأ الى المبدأ (see fol. 12^b, last line), and composed by Shaikh Najm-aldin Abū Bakr 'Abdallāh bin Shāhādūr (or Shāhāwār) al-asadī al-rāzī, with the nickname Dāya, who completed this work A.H. 620=A.D. 1223, and died A.H. 654=A.D. 1256; comp. H. Khalfā v. 495, No. 11805; Notices et Extraits, xii. p. 416, col. 2; Rieu i. pp. 38 and 39; and G. Flügel iii. pp. 417 and 453. His name seems not to occur in the text, he calls himself always simply معين معين; but on fol. 33^a he mentions as one of his spiritual guides, Shaikh Majd-aldin of Baghdād. Another was the famous Najm-aldin Knbrā, who died A.H. 618. It is divided into the following five bābs (comp. the index, on fol. 3^b sq.):

باب اول در ديباجة كتاب, on fol. 4^b, in three faṣls.
باب دوم در مبدء موجودات, on fol. 15^a, in five faṣls.
باب سيم در بيان معاش خلق, on fol. 49^b, in twenty faṣls.
باب چهارم در معاد نفوس سعيد و اتقى, on fol. 175^b, in four faṣls.
باب پنجم در بيان سلوك طوائف مختلف, on fol. 212^b, in eight faṣls.

Beginning: الحمد لله رب العالمين والمعلوه على نبى و حبيب و حبيب محمد و آله اجمعين حمد بى حد و ثناء بى عتد بادشاهى را كه وجود هر موجود آلى.

This work was translated into Turkish by Kāsim bin Maḥmūd of Karā Hīsār, during the reign of Murād II bin Muḥammad (824-855), and entitled: لارشاد المريدين. No date. Slightly injured; small blanks occasionally.

Fl. 281, ll. 15; clear Nasta'liq; mounted MS.; size, 8½ in. by 5½ in. [OSWLEY ADD. 92.]

1249

Kashf-alḥakā'ik (كشف الحقائق).

A very instructive and well-arranged work on Sūfism and its terminology, containing the quintessence of esoteric doctrines, composed at the request of some dervishes by Shaikh 'Aziz bin Muḥammad al-naṣafī albukhārī, who died at Abarkūh A.H. 661=A.D. 1263; see Rieu iii. p. 1095^a. It is divided into seven treatises or risālas, every risālah containing several books (باب) and chapters (فصل).

رساله اول در بيان وجود و آنچه تعلق بوجود دارد, on fol. 2^b.

باب در بيان انقسام وجود, on fol. 3^b.
باب در بيان صورت و ماده و جسم و شكل, on fol. 6^a.

باب در سخن اهل شریعت در بیان آنکه عالم بجه طریق پیدا آمد و در بیان ترتیب موجودات on fol. 136^b.

باب در بیان سخن اهل حکمت در بیان آنکه آنچه on fol. 164^a.

باب در بیان سخن (اهل) تناسخ در بیان آنکه آنچه on fol. 204^a.

باب در سخن اهل وحدت در بیان آنکه آنچه on fol. 214^b.

رساله دوم در بیان انسان و آنچه تعلق بانسان دارد on fol. 364^b.

باب در سخن اهل شریعت در بیان مبدا روح انسانی on fol. 374^a.

فصل در بیان سخن اهل حکمت در بیان انسان 474^b.

باب در سخن اهل تناسخ در بیان انسان on fol. 574^b.

باب در سخن اهل وحدت آنچه on fol. 614^b.

باب در بیان آنکه آدمیان در مبادی بجه سبب به تفاوت on fol. 744^a.

رساله سیم در بیان سلوک و آنچه تعلق بسلوک دارد on fol. 784^b.

باب در سخن اهل تصوف در بیان سلوک on fol. 794^b.

باب در سخن اهل وحدت در بیان سلوک on fol. 934^b.

رساله چهارم در بیان توحید و آنچه تعلق بتوحید دارد on fol. 1034^a.

باب در سخن اهل کثرت که اهل شریعت و اهل حکمت on fol. 1044^a.

باب در سخن اهل وحدت که اصحاب ناز و اصحاب نوراند on fol. 1064^a.

باب در سخن اصحاب ناز در بیان وحدت وجود on fol. 1074^b.

باب در سخن اصحاب نور در بیان اهل on fol. 1114^a.

باب در سخن اهل تصوف آنچه on fol. 1154^a.

رساله پنجم در بیان معاد انسان و آنچه تعلق بمعاد انسان دارد on fol. 1214^a.

باب در سخن اهل شریعت در بیان معاد انسان on fol. 1214^a.

باب در سخن اهل حکمت آنچه on fol. 1234^a.

رساله ششم در بیان دنیا و آخرت و در بیان شب قدر و روز قیامت و زمین عرابت کلام است و حج گذاردن عبارت on fol. 1454^b.

باب در سخن اهل شریعت on fol. 1454^b.

باب در سخن اهل حکمت در بیان دنیا و آخرت on fol. 1464^a.

باب در سخن اهل حکمت در بیان هفت آسمان و هفت زمین on fol. 1534^a.

باب در سخن اهل تناسخ در بیان زمین و آسمان on fol. 1564^b.

باب در سخن اهل وحدت در بیان آسمان و زمین on fol. 1584^b.

حمد و سپاس بی نهایت خدایا که بدید : Beginning : آفرنده موجوداتست و شکر و متت پروردگار را که راه نماینده مخلوقاتست آنچه

An index on fol. 1^a.

No date.

Ff. 163, ll. 15; Nasta'liq; size, 8½ in. by 6½ in.

[WALKER 47.]

1250

Maḥṣad-i-aḥṣā (مقدم اتمی).

The last or most remote aim, a shorter treatise on the purport of Sūfism, by the same 'Aziz alnasafi al-bukhārī; comp. Rieu ii. p. 834^b and G. Flügel iii. p. 431^a. It is divided into eight fapls and eight bābs, viz.:

فصل ۱ در بیان آنکه رنده کیست و راه چیست و منزل on fol. 14^b.

فصل ۲ در بیان آنکه شریعت و طریقه و حقیقه چیست on fol. 34^a.

فصل ۳ در بیان انسان کامل on fol. 44^b.

فصل ۴ در بیان کامل آزاد on fol. 54^a.

فصل ۵ در بیان صحبت on fol. 64^b.

فصل ۶ در بیان ترک on fol. 64^b.

فصل ۷ در بیان سلوک اهل تصوف on fol. 84^a.

فصل ۸ در بیان نصیحت on fol. 84^b.

باب ۱ در سخن اهل تصوف در معرفت ذات خدای on fol. 94^a (heading left blank).

باب ۲ در بیان صفت خدای on fol. 124^a.

باب ۳ در بیان معرفت خدای on fol. 134^a, l. 1.

باب ۴ در معرفت افعال (الذات) بر قول (اهل) حکمت on fol. 134^b.

باب ۵ در معرفت ولایت و نبوت on fol. 154^a.

باب ۶ در بیان اعتقاد اهل تقلید و اهل استدلال و اهل on fol. 164^a.

باب ۷ در بیان این چهار دریا که گفته شد دریای on fol. 184^b.

آزل ذات خدایست دریای دوم روح اضافیست که جوهر عالم کبیر است دریای سیم و دریای چهارم ملک و on fol. 264^a.

لمحمد لله رت العالمین اما بعد : Beginning : چنین گوید اضعف الضعفا و خادم الفقرا عزیز ابن محمد النسی که جماعه درویشان اتم

A Turkish translation of this treatise is described by G. Flügel iii. p. 457. Another mystical work by the same author is *معرفة الوافر* in *معرفة الوافر*, a collection of twenty treatises on similar topics; see Flügel iii. pp. 430-438. The treatise closes on fol. 304^a, dated

the end of Shawwāl, A. H. 850 = A. D. 1447, January, and the rest of the leaves (ff. 30^a-32^b) are filled with a lively and interesting dispute between Reason, Knowledge, Gentleness, and Wealth: *منطقه عقل و علم و ارباب حکمه و اصحاب فطنه*. Beginning: *حلم و دولت و مهندسان پیر و مهتسان تدبیر در حکایت آورده اند که روزی در میان عقل و علم و حلم و دولت مناظره افتاد آن*. Collated and annotated throughout.

Ff. 1-32, ll. 23; very small Nasta'lik, mixed with Shikaasta; size, 7½ in. by 5½ in. [CLARKE 34.]

1251

Lama'at-i-Shaikh 'Irāqī (لمعات شیخ عراقی).

A work on the different stages of mystical love, by Fakhr-aldin Ibrāhīm bin Shahriyār 'Irāqī of Hamadān, who died A. H. 686 or 688 = A. D. 1287, 1288, or 1289; comp. above, No. 680. This treatise comprises a mukaddimah and twenty-seven lama'at or rays, all treating of the love to God, and begins: *الحمد لله الذى نور وجهه*. *حبيبته بتجلیات الجمال الی*.

It was based on Šadr-aldin Kūniyawi's lectures on the 'Fuṣūṣ-alḥikam,' see Rieu ii. p. 594 and G. Flügel iii. p. 446. Most of the headings are left blank. At the end it is styled: *و اللعالم القدسیة فی العشق*, and in the beginning: *لمعات انوار*. Copied about A. H. 850 = A. D. 1446.

Ff. 37-57, ll. 23; different handwriting, for the greater part in small Nasta'lik; size, 7½ in. by 5½ in. [CLARKE 34.]

1252

Another copy of the same.

There are twenty-eight lama'at altogether in this copy, which is dated A. H. 1215 = A. D. 1800, 1801.

Ff. 33^b-62, ll. 17; Nasta'lik; size, 6 in. by 3 in. [ELLIOT 404.]

1253

Lama'hāt (المحاضرات).

A commentary on the Lama'at, identical, as it seems, with that of Yār 'All Shīrāzī, which is quoted by H. Khalfa v. p. 335, and is entitled *المحاضرات*. The same title occurs at the top of this work, but the beginning is slightly different from that in H. Khalfa: *سیاسی بی قیاس وجود مقدس خداوند راست الی*. Dated the 15th of Shawwāl, A. H. 1156 = A. D. 1743, December 2.

Centre-column, ff. 1-76^b, ll. 11; very careless Nasta'lik, sometimes quite like Shikaasta; size, 6½ in. by 5½ in. [WALKER 112.]

1254

Sharḥ-i-Lama'at (شرح لمعات).

Another commentary on the same Lama'at by Shaikh Nizām Thanisari. It begins with the initial words of the Lama'at: *الحمد لله الذى نور وجهه الی*. No date. But it must have been written by the same hand as the preceding commentary, A. H. 1156. A third commentary on the Lama'at is that by Shāh Nīmat-allāh (who

died A. H. 827), see further below, No. 1298 (Walker 94, No. 16); a fourth is *اشعة اللمعات* by Jāmi; comp. above, No. 894 (Ouseley 288, No. 11).

Margin-column, ff. 1-82, ll. 26-30; careless Nasta'lik, not very different from Shikaasta. [WALKER 112.]

1255

Nuzhat-alarwāh (نزهة الارواح).

A complete copy of Shaikh Rukn-aldin Husain bin 'Ālim bin Abi-alḥasan alḥusaini Fakhr-alsādāt's work on the mystical doctrine, styled: 'Delight of the souls,' and completed A. H. 711 = A. D. 1311, 1312; comp. H. Khalfa vi. p. 321, No. 13661; Rieu i. p. 40; A. F. Mehren, p. 7; Cat. des MSS. et Xylogr., p. 437, etc. The author died A. H. 718 = A. D. 1318, 1319. It begins on fol. 103^b:

الحمد لله على كل حال فى كل حين الی

It is divided into twenty-eight faṣls, the headings of which are quoted in G. Flügel iii. p. 418 sq. The leaves are misplaced; fol. 108 must be followed by fol. 17.

Copied by Muḥammad 'Umar Kuraishi alḥāshimī in the month of Dhū-alḥijjah, A. H. 1012 = A. D. 1064, May.

Ff. 103-108 and 17-102, ll. 15; clear and distinct Nasta'lik; size, 8½ in. by 4½ in. [SELD. SUP. 23.]

1256

Another copy of the same.

Copied A. H. 1215 = A. D. 1800, 1801. Beginning of this copy agreeing with that in H. Khalfa, Rieu, and Flügel:

*بتوفیقش چو روشن دیدم آواز
بنامش هم سخن را کردم آغاز*

Ff. 103^b-210, ll. 17; Nasta'lik; size, 6 in. by 3 in. [ELLIOT 404.]

1257

Sharḥ-i-Nuzhat-alarwāh (شرح نزهة الارواح).

A commentary on the Nuzhat-alarwāh, completed A. H. 985 = A. D. 1577, 1578, see last page, last line but one, by 'Abd-alwāhid Ibrāhīm alḥusaini albalḡāml (see fol. 1^b, ll. 2 and 3, and fol. 344^b, l. 6). Beginning: *رب شر بی مددی الی میگوید ازل عباد الله الکرم مغلس فرستى*; comp. A. F. Mehren, p. 7, where a fragment of this commentary is described. The beginning of the Nuzhat-alarwāh is the same as in Elliot 404.

This commentary is complete, and comprises all the twenty-eight chapters of the original work; the twenty-eighth or the Khātimah beginning on fol. 338^b, last line but one. Dated the 11th of Ramaḍān, A. H. 1088 = A. D. 1677, Nov. 7.

Ff. 344, ll. 13; Shikaasta; size, 7½ in. by 4½ in. [FRASER 97.]

1258

Kanz-alrumūz (کنز الروموز).

A Šūfi mathnawī, 'the treasure of mysteries,' by the

same Ḥusaini, on the chief problems of religion, metaphysics, psychology, and ethics. Beginning:

باز طبعم را هوای دیگرست
بلبل جانرا نواهی دیگرست

comp. H. Khalfa v. p. 254; Rieu ii. p. 845^b; A. Sprenger, Catal., p. 431; W. Pertsch, p. 12, etc. Copied by Muḥammad Zamān Miẓānālī the 26th of Muḥarram, A. H. 1036 = A. D. 1626, October 17, in the house of Mirzā Šāliḥ Beg. In another note of a different handwriting it is stated that it belonged to Mirzā Šāliḥ Beg.

Ff. 46-78, ll. 15; Nasta'liq; size, 9½ in. by 5½ in. [USELEY 388.]

1259

Zād-al-musāfirin (زاد المسافرين).

Another Šūfīc mathnawī, 'provision for travellers,' by the same Ḥusaini; comp. Rieu ii. p. 608. The date of composition, given as A. H. 729 by A. Sprenger, Catal., p. 430, is not corroborated as yet by any other copy. It is an imitation of Sanā'ī's Ḥadīkah, is divided into eight makālas, and illustrated by short tales, legends, etc. Beginning:

ای برتر از آن سخن که گفتند
آنها که پدید یا نهفتند

مقاله اول, on fol. 67^b.

مقاله دوم در شرف فعلیت انسان

مقاله سیم در بیان طریقت و کیفیت سلوک

مقاله چهارم در صفت سالکان طریقی

مقاله پنجم در بیان فروغ عشق

مقاله ششم در شرف وجود انسانی بر دیگر حیوانات

مقاله هفتم در بیان معرفت روح و جسم

مقاله هشتم در بیان پیر و مرید و شروط مجانبه ایشان

Copied A. H. 1215 = A. D. 1800, 1801.

Ff. 65^b-104^b, 2 coll., each ll. 17; Nasta'liq; size, 6 in. by 3 in. [ELLIOT 404.]

1260

Gulshan-i-rāz (گلشن راز).

The Rose-garden of mystery, a celebrated Šūfīc mathnawī, composed in reply to several metaphysical questions of the preceding poet and Šūfī Ḥusaini, by Najm-al-din Maḥmūd Shabastari of Tabriz, who died A. H. 720 = A. D. 1320; comp. Rieu ii. p. 608; A. Sprenger, Catal., p. 477; G. Flügel iii. pp. 425 and 426; H. Khalfa v. 233, No. 10839, etc. Edited, with a very incorrect German translation, by Hammer-Purgstall, Pesth, 1838; a new and altogether satisfactory edition, with English translation and notes, was published by E. H. Whinfield, London, 1880, see above, p. 769. Beginning:

بنام آنکه جانرا فکرت آموخت
چراغ دل بنور جان برافروخت

Copied A. H. 1215 = A. D. 1800, 1801.

Ff. 1-33, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece; binding green with gold; size, 6 in. by 3 in. [ELLIOT 404.]

1261

Risālah fi sharḥ-i-Gulshan-i-rāz (رساله فی شرح گلشن راز).

An explanatory treatise on the Gulshan-i-rāz, intermixed with a great number of baits taken from Jalāl-al-din Rūmī's mathnawī, by an anonymous author.

Beginning:

ای خاک رخت قبل ارباب مجاز
ختم زینهار عارعت گلشن راز

Not dated.

Ff. 119^b-135^b, ll. 17-18; Nasta'liq; illuminated frontispiece; the original leaves are put into a modern margin; size, 7½ in. by 4½ in. [ELLIOT 250.]

1262

Another anonymous commentary on the same, opening, without a preface, at once with the initial bait of the Gulshan-i-rāz: بنام آنکه آید, and continuing thus:

بنام خدا که نفس ناطقه را بطریق الهام سیر معنوی از
طاهر باطن و مشاهد واجب در ممکن تعلیم کرد آید

The explanations are short and concise; not every bait of the poem is illustrated, but only the important and difficult ones. No date.

Ff. 136^b-206^b, ll. 17; Nasta'liq; illuminated frontispiece; the original leaves are put into a modern margin; size, 7½ in. by 4½ in. [ELLIOT 250.]

1263

Ma'dan-alma'āni (معدن المعانی).

Discourses on Šūfism by the celebrated Shaikh Sharaf-al-din Aḥmad bin Yahyā Munyari, who died A. H. 782 = A. D. 1380, 1381, see Rieu ii. p. 492^b; composed between A. H. 749, the 15th of Ša'abān = A. D. 1348, November 8, and A. H. 751, end of Shawwāl = A. D. 1350, December 30.

Beginning: لَحمٌ لَدَدَ حِمَا (!) الشَّاكِرِينَ وَالْمَوَدَّةَ عَلَى
رسوله آید بعد از تمام جلد اول هم مفلوط مخدوم نامش
معدن المعانی شده است از یازدهم ماه شعبان سنه تسع
واریعین سبعمائة تا آخر ماه شَوَّال سنه احدى وخمسين
وسبعمائة در سماع قاصر ولهم نا كامل این بیچاره رسید
باعتناء و عنایت توفیق الهی آید

The author, probably attached to the service of the great Šūfī Makhdūm, i.e. Sayyid Jalāl-al-din Bukhārī, called Makhdūm-i-Jahāniyān (who died A. H. 785 = A. D. 1383, 1384, see Rieu i. p. 354^b), reports on the proceedings of his master's assemblies, especially on the explanations given by him. The book contains forty-one chapters (مجلس); each of them begins with a phrase like سعادت زمین بوس بدست آمد خدا, then follows a question proposed by one of the members of the assembly, and finally the answer of the Shaikh. The equally-renowned letters or Maktūbāt of Aḥmad Mun-

yari are preserved in the India Office Library in various collections (Nos. 413, 393, and 2277).

Dated, in 'Ālamgir's reign, A.H. 1071, the 27th of Jumādā I = A.D. 1661, January 28, by one Shind.

Ff. 80, ll. 15; cursive Nasta'lik; size, 9 in. by 5½ in.

[OUSLEY 45.]

1264

Khulāṣat-almaṣnākīb (خلاصة المناقب).

A mystical treatise on various Sūfī questions, illustrated by verses of the Kurān and traditions, compiled by the great saint and founder of a Sūfī order, Sayyid 'Alī of Hamadān, A.H. 787 = A.D. 1385, and beginning:

ثنا سناه نامتناهی بر حضرت آن پادشاهی که برای
حب ذات سرمدی بقدرت بالغه احدی از معض جود
وجودی نور جوهر احمدی منار انوار موجودات گردانید الهی

The author's full genealogy is, according to fol. 3^b, l. 6 sq.: 'Sayyid 'Alī of Hamadān ibn Sayyid Shihāb-al-dīn bin Muḥammad bin 'Alī bin Yūsuf bin Sharaf bin Muḥibb bin Muḥammad bin Ja'far bin 'Abdallāh bin Muḥammad bin 'Alī Ḥusain bin Ḥusain bin Ja'far-al-ḥujjat bin 'Abdallāh Zāhid bin al-Ḥusain bin 'Alī Zayn-al-'ābidīn Ḥusain al-shahīd al-akbar bin 'Alī al-wafī al-raḍī al-sakīn'. According to Rieu ii. p. 447, Sayyid 'Alī Hamadānī died already A.H. 786 in Kashmir, consequently the above date would have to be changed into A.H. 778 = A.D. 1376, 1377; but Beale, in his *Oriental Biogr. Dictionary*, p. 238, fixes his arrival in Kashmir in A.H. 782, and states that he remained there six years, which would bring us at least to the end of 787.

Ff. 110, ll. 15; clear Nasta'lik; size, 10 in. by 5½ in.

[WALKER 83.]

1265

Raudat-al-mulḥibbīn (روضة المحبتين).

A mystical mathnawī in 760 baits, containing ten love-letters, composed by Ibn 'Imād, A.H. 794 = A.D. 1391, 1392, see title, author's name, and date on fol. 49^b, ll. 1, 3, and 4. It begins:

لحمد خالق البرایا - والشکر لراغب العطايا

The title given to it on fol. 1^a, حالنامه, is incorrect, although agreeing well with the purport of the poem. Not dated. Another copy of the same mathnawī is in the India Office Library, No. 1571.

Ff. 50, 2 coll., each ll. 9; Nasta'lik; pictures on ff. 9^a, 10^b, 46^b, and 48^b; the first two pages with small illumination; size, 6½ in. by 4½ in.

[FRASER 52.]

1266

This seems to be the رسالة القدسية of Khwājah Muḥammad bin Muḥammad bin Maḥmūd Pārsā Ḥalfāz Albukhārī, who died A.H. 822 = A.D. 1419; see ff. Khalfā iii. p. 427. The preface (after the prayer on fol. 1) begins: این کلمه چند است از انفس نفیسه: و الفاظ متبرک حضرت علیّه مدر مسند الهی of Bahā-aldīn Muḥammad bin Muḥammad Albukhārī (sic), known as Nakshband; edited by Muḥammad bin Muḥammad Albukhārī Ḥalfāzī; comp. fol. 2^a, the upper

margin and that on the right side. In the subscription it is called مقالات خواجہ های نقش بند (fol. 22^a), which is probably a mistake for نقشبند. مقالات خواجہ نقشبند, 'the sayings of Khwājah Nakshband'; comp. the extracts made by Jāmi from this treatise above in No. 894 (Ouseley 288, No. 23).

Beginning: بسم الله الرحمن الرحيم وثناي بي حد
ومنتهای و شکر سپاس بی انداز؛ و قبایس پادشاهی را جل
ذکر که طالبان رسال و مشتاقان جمال اورا الهی

This copy was made in the district of Patna, A.H. 1059 = A.D. 1649, at the time of Sa'id Khān Bahādūr Zafar-Jang: تمام شد مقالات خواجہ های نقش بند
تاریخ پنجم ماه آرا (1) در صوفیه پند در عهد سعید
خان بهادر ظفر جنگ سنه 1059.

Inner margin, ff. 1-22; Nasta'lik.

[OUSLEY 302.]

1267

Two Sūfī tracts, viz.:

1. رساله استقامت شرعت بطریق للیقیت, by Sayyid Muḥammad bin Sayyid Yūsuf, known as Gīstārāz, 'the long-locked' (who was born at Dihli, A.H. 721 = A.D. 1321, and died A.H. 825 = A.D. 1422; see Rieu i. p. 347), composed A.H. 792 = A.D. 1390, and beginning on fol. 82^b: الحمد لله التجلی علی المطیع والعاصی
القرب من الدانی والقاصی الواحد الهی

2. A short treatise on divine love by Ahmad bin Muḥammad al-Ghazālī (probably identical with the great divine Muḥammad bin Muḥammad al-Ghazālī's younger brother Ahmad, who died A.H. 517 = A.D. 1123, 1124), on fol. 106^b. No date.

Ff. 82-108, ll. 12-16; written partly in careless Nasta'lik, partly in Shikasta; size, 10 in. by 6 in.

[FRASER 176.]

1268

Misbāh-i-Rashīdī (مصباح رشیدی).

The Misbāh or Torch, a mystical mathnawī, containing a long series of tales (تجلیات) and divided into three parts (در نیاز, در فنا, در محبت), and comp. fol. 4^a, l. 5. The author is Rashīd, whose name occurs twice in this copy (on fol. 4^a, l. 10: یاد آرند از رشید درمند; and fol. 237^a, l. 6: کر نکویی یاد آرند از رشید; comp. A. Sprenger, Catal., p. 542, and Rieu ii. p. 641, where the full name of the poet is given as Rashīd-aldīn Muḥammad of Asfār'īn. The date of this work's composition is A.H. 852 = A.D. 1448, 1449. The title appears in the following bait on fol. 4^a, l. 4:

نام این بر وی کن مصباح شد
وان بامر خالق لامباح شد

Beginning the same as in Rieu and Sprenger:

ای بنامت کارهرا افتتاح الهی

Not dated.

Ff. 237, 2 coll., each ll. 14; Nasta'lik; ff. 1^a, 8^a, and 8^b supplied on modern white paper; large waterpots and many injuries done by worms; many lines on the last pages quite effaced; size, 9½ in. by 6½ in.

[ELLIOT 214.]

1269

Jawāhir-al-asrār (جوهر الاسرار).

A work on general mystical speculation, intermixed with poems, single baits, verses of the Kurān, etc., and entitled 'Gems of Mysteries,' by Shaikh Ḍhūrī, the well-known poet, who died A. H. 866 = A. D. 1461, 1462; see above, Nos. 402, 403, and 884, and Rieu i. p. 43. He is called here (on fol. 4^a, ll. 2-4), just as in Rieu's copy, 'Alī bin Ḥamzah bin 'Alī bin Malik bin Ḥasan of Tūs. According to his own statement this work is a kind of second edition, or rather extract, partly shortened, partly enlarged, from an earlier composition of his own, entitled مفتاح الاسرار or the 'keys of mysteries,' which he had written as a rough sketch after returning from a journey to Syria, A. H. 830 = A. D. 1426, 1427. Some time after he undertook again from India, where he lived in the Dakhan under the reign of Ahmad Shāh Glāzī of the Bahmanī dynasty (who ruled from A. H. 825 to 838 = A. D. 1422-1435), a pilgrimage to Makkah, and being requested at his return by many friends to publish his work, he resolved upon giving a new edition of his first sketch, enriched by all the knowledge he had acquired during his journey, especially in Arabia, but with a great many abridgments and omissions. He finished it in the Rajab of A. H. 840 = A. D. 1437, January, as Intikhab-i-maṭālib-al-asrār, and entitled it جوهر الاسرار. The subdivision of both works is the same, either comprising four books. We quote from fol. 5^a, l. 5 sq., the headings of the four books of the first edition: a. مشکلات; b. معرفت فوائده کلام الله تعالی شانه; c. بیان مرموزات; d. احادیث نبوی صلی الله علیه وسلم تبیین کلام; e. کلام مشایخ رضوان الله علیهم اجمعین مغنی شعری اسلام ادام الله بركات معانیهم.

The contents of this revised edition, the جوهر الاسرار, are as follow:

Author's preface, on fol. 1^b, beginning: یا مفتاح الایواب افصح کتاب قلبی وقلوب المسلمين وانت خیر الفاتحین. Detailed index of the whole work, on fol. 6^a.

First book, on fol. 9^b (باب اول در اسرار فوائده کلام) or according to the index: معرفت (مقطعات), in nine mysteries (بیر).

Second book, on fol. 17^a (باب دوم در بیان اسرار), in nine mysteries (احادیث نبوی).

Third book, on fol. 58^b (باب سیم در اسرار کلام), in two chapters (فصل).

Fourth book, on fol. 224^a (باب چهارم در بیان اشکال), in ten chapters (کلام شعر).

Small blanks on ff. 32^a and 32^b. Copied A. H. 1269 = A. D. 1852, 1853.

Ff. 299, ll. 15; quite modern handwriting; Nasta'lik; occasional glosses on the margin; binding brown and gold; size, 11½ in. by 7½ in. [ELLIOT 175.]

1270

A coherent series of theological tracts with entirely mystical tendency, viz.:

1. An introductory treatise, stating principally the difference between the dull philosopher and the high-spirited Sūfī, on fol. 1^b, beginning: حمداً لمن جعل امیر المؤمنین من کان عارفاً بذاته وصفاته محمود مقام من جعل الخ.

2. A tract on God's qualities (صفات باری تعالی), that is, on God's essential nature (ذات), and on the duty of invocations and prayers, on fol. 10^b, beginning: الحمد لله رب العالمین اما بعد کلمة چند مبین بر بیان صفات باری تعالی و تقدس الخ.

3. Another tract, treating of the prophet Jesus, on fol. 18^b, beginning: بسم الله الرحمن قوله چون بقول: انبیا انسان واجب بر صراط الله عبور الخ.

4. A treatise, entitled زبدة النجات, concerning man's salvation and spiritual conversation with God, the names and attributes of God, etc., on fol. 22^a, beginning: الحمد لله اما بعد بدان ای طالب صراط مستقیم وای جوینده یقین و رستگاری الخ.

5. Extract from the book of God's eternity, the development of God's attributes in mankind, etc., divided into a nuḳaddimah (در بیان مراتب ظهورات حروف وکلمات در مظهر آدم و آدمی زاد), on fol. 26^b, and two faḡlas: a. و بیان خلقت اعفا و b. و بیان قواعد تعلیل حروف مفردات و کلمات مرکبات و اعداد جعل on fol. 31^a. Beginning, on fol. 26^b: الحمد لله الذى نزل عین و بیان متفرق آیتی علی ثلث و سبعین فرقة للمعد لله الذى نزل عین. The original, from which this extract was made, may be identical with the جوادان نامه of Afdal Kāshī (who died A. H. 707, see No. 749 in this Catalogue, and Rieu ii. p. 831, No. 25).

6. Another mystical tract on similar subjects, dwelling upon the fifteen different relations (مناسبات) between the mysterious letter b (as in the mysterious word الحمد لله الذى) on fol. 33^a, beginning: هذان لهذا وما كنا لنهتدي لولا ان هدانا الله بنام قدیم الخ.

It begins with the explanation that l (the first letter of the alphabet) points to the unity of God; b is the successor or khalīfah of l, and just in the same way Adam or man in general is the successor or substitute of God (خلیفه حق تعالی), etc. At the end, in smaller characters, a مسئله غریب.

7. Another tract on the mystical and mysterious character of the letters of the alphabet, on fol. 40^b, beginning: قل ادعو الله او ادعو الرحمن ایما الخ. At the end, again, a مسئله.

8. A third treatise on the same subject, on fol. 58^b, beginning: الحمد لله الذى اذهب عنا لاین ان ربنا لغفور شکور الذى احلنا دار المقامة الخ. It ends on fol. 79^a, and the whole copy was finished, according to

the colophon on the margin, by Darwish Hasan, in the month Rabi'-al-akhir, A. H. 886 = A. D. 1481, June. The last three pages are filled with a few verses, prayers, and alphabets for mystical purposes. On fol. 1^a, the last thirteen baits of an anonymous mathnawi.

Ff. 80, ll. 15-17; Nasta'liq; size, 8½ in. by 5½ in. [LAUD 224.]

1271

Majālis-al-nashah (مجالس العناء). The assemblies of lovers, a very remarkable and interesting Sūfī mysticism, containing seventy-six biographies of great mystics and famous lovers, whose names are fully quoted in Ouseley, Biogr. Notices, pp. 247-251, and Rieu i. p. 351 sq., beginning with the Imām Ja'far Šādiq (on fol. 19^a), and ending with the author of this work himself, Sulṭān Husain Mirzā ibn Sulṭān Manšūr ibn Baīkarā Mirzā ibn 'Umar Shaikh Mirzā ibn Timūr, who reigned from A. H. 873 = A. D. 1469, to A. H. 911 = A. D. 1506, on fol. 188^b; comp. Flügel iii. p. 427; H. Khalifa v. p. 380. Beginning, on fol. 1^b: ای جمعی که اشعه لغات حستن هرجا: چراغی بر افروخت آتخ. This copy was finished in the month Dhū-alka'dah, A. H. 959 = A. D. 1552, October, November, by Farid-alkatib. Fol. 101 supplied later.

Ff. 197, ll. 15; excellent Nasta'liq; the first two pages brilliantly illuminated; miniature paintings on ff. 19^a, 21^a, 25^a, 27^a, 34^a, 35^a, 36^a, 39^a, 42^a, 44^a, 46^a, 48^a, 49^a, 50^a, 51^a, 52^a, 54^a, 55^a, 171^a, 60^a, 62^a, 66^a, 67^a, 69^a, 71^a, 74^a, 75^a, 76^a, 78^a, 79^a, 82^a, 84^a, 85^a, 87^a, 88^a, 90^a, 91^a, 94^a, 95^a, 96^a, 98^a, 100^a, 102^a, 103^a, 106^a, 107^a, 112^a, 114^a, 115^a, 116^a, 117^a, 119^a, 120^a, 125^a, 127^a, 135^a, 139^a, 144^a, 149^a, 152^a, 155^a, 160^a, 163^a, 165^a, 170^a, 172^a, 174^a, 175^a, 177^a, 179^a, 180^a, 185^a, 187^a, and 193^a; splendid eastern binding with flowers and arabesques, rich in gold; size, 11½ in. by 7½ in. [OUSELEY ADD. 24.]

1272

Another copy of the same. Beginning the same. The first Majlis (Ja'far Šādiq) on fol. 25^a. Copied in the month Muḥarram, A. H. 1029 = A. D. 1619, December, to 1620, January.

Ff. 232, ll. 14; clear and distinct Nasta'liq; illuminated frontispiece; size, 8 in. by 4½ in. [FRASER 108.]

1273

The same. Beginning as in the two preceding copies. No date. Margin-column, ff. 524-684, ll. 44; Nasta'liq; illuminated heading. [ELLIOT 345.]

1274

Mystical treatises in prose and verse by Jamāl. Several parts of a mystical view and explanation of the truths of the Kurān and the traditions of Muḥammad, by the poet Ḥamid bin Faḍl-allāh Jamālī of Dihlī, who died, according to Rieu i. p. 354, A. H. 942 = A. D. 1535, 1536. A. Sprenger, Catal., p. 446, fixes his death in A. H. 922 or 925, which is obviously wrong. He proceeds in this way, that he gives at first some verses of the Kurān, some traditions or other sentences of an ethical and moral character, explains and paraphrases them (at least in the second and third treatise) in Persian, and illustrates them afterwards by legends

etc. in mathnawī-baits. There is no doubt that we have in this copy some parts of that large work by Jamālī on the same subject, which is styled بیان حقایق احوال سید المرسلین; comp. A. Sprenger, Catal., loc. cit.

The first part of our copy is called کشف الأرواح, and begins, on fol. 1^b, thus:

بنامت نامه را سر برکشام
که اندر کوی عشقت می سرایم

On fol. 167^a, ll. 11 sq., the author states that he has come now to the end of the کشف الأرواح, and is about to begin the مباح الأرواح (that is, according to Sprenger, the first part of the above-mentioned work, composed A. H. 868 = A. D. 1463, 1464); but, instead of doing so, he continues on about twenty-eight pages more the کشف الأرواح, as the colophon on fol. 181^a, کشف الأرواح, undoubtedly proves.

The second part is styled قصيدة العقل, and begins, on fol. 181^b, thus: بسم الله الرحمن الرحيم، روی فی الخبر عن رسول الله صلى الله عليه وعلى آله الخ.

The third part has no heading, but its title appears in the colophon, on fol. 213^a: نور علی نور. It begins, on fol. 204^a, thus:

با خردمند باش و جبری باش
مقدم کل نمودمت خوش فاش

ای عزیز چند نوبت نوشتم الخ

Perhaps the real beginning of this part is missing.

The fourth part consists of two kasidas, separated from each other by a manāḡat, and followed by a few rubā'is. Beginning of the first kasida, on fol. 213^b:

هر کس که حسود نیست بی شک آنست
آنست که مهر رماه از آن تابانست

Another work of Jamālī's is the سیر العارفين in lives of Indian saints; see Rieu, loc. cit.

No date. On the fly-leaves at the end there are written, by another hand, some baits more of a similar mystical tendency, headed المصنف, and beginning:

شاه مردان علی ابو طالب - آن بمردی و مرمدی غالب

Ff. 216, ll. 15 (2 coll. in the poetical parts); clear and distinct Nasta'liq; illuminated frontispiece on fol. 1^a, another small illuminated heading on fol. 181^a; size, 8½ in. by 4½ in. [POCOCKE 91.]

1275

Maktūbāt-i-'Abd-alkāddūs (مکتوبات عبد القدوس). One hundred and forty-six letters on the whole doctrine of Šūfism, entitled مکتوبات عبد القدوس, in homage of the author's spiritual guide, Shaikh 'Abd-alkāddūs Isma'īl alḡanaḡi of Gangā (see fol. 2^b, l. 10), a famous saint of India, who was born near Dihlī, and died A. H. 944 or 945 = A. D. 1537, 1538; see Beale, Oriental Biogr. Dictionary, p. 4, and Rieu ii. p. 830^a. The author, whose name does not appear in this copy, which is incomplete at the beginning, and opens abruptly in the middle of the first letter, was,

according to another copy of the same collection in the India Office Library, No. 773 (containing 189 letters), Khidr Badhan (بدھن) bin Rukn of Jaunpūr, commonly called Miyānkhan bin Ikhwām-almulk. The second letter begins on fol. 2b, first line, and is headed: مکتوب دوم در بیان کلام دل و بیان مشکل آتیه.

Copied A. H. 1028 = A. D. 1619.

Ff. 293, ll. 15; clear and distinct Nasta'liq; size, 9½ in. by 5 in. [WALKER 83.]

1276

Maẓhar-alāthār (المظهر الآثر).

A mystical mathnawī by Mir Hāshimī of Kirmān, called Shāh Jalāngir, who died A. H. 946 = A. D. 1539, 1540, or A. H. 948 = A. D. 1541, 1542. Beginning:

بسم الله الرحمن الرحيم - فاعلم آری کلام قدیم

The poet completed this mathnawī at Tattah, according to our copy, A. H. 909; comp. fol. 60^a, last line but one:

نهمد و نه بود که این فیض پاک
نقش بقا یافت برین لوح خالک

whereas Rieu's and Sprenger's copies give as date A. H. 940 (نهمد و نه بود); see Rieu ii. p. 802 sq.; A. Sprenger, Catal., p. 420; and Jf. Khalfa v. p. 606. The title occurs on fol. 60^a, last line. In the frontispiece, on fol. 30^b, it is incorrectly entitled *نجم الابرار*.

No date.

Ff. 30-60, 4 coll., each ll. 21; Nasta'liq; illuminated frontispiece; size, 13 in. by 8½ in. [FRASER 92.]

1277

Kitāb-i-Kaḥkūl (کتاب کچکول).

A collection of extracts from different works, chiefly on Sūfism, compiled by Abū-alfadl bin Mubārak, who died A. H. 1011 = A. D. 1602, for the emperor Akbar. Beginning: یا فاتح ابواب علوم و حکم یا رافع اعلام ابدی - ونعم آتیه.

Contents:

خطبه تفسیر بعضی از آیات سوره فتح, by Abū-alfadl himself, on fol. 1^b, in Arabic.

Extracts from the *آداب المریدین*, by Shaikh Sharaf-aldin Munyari (see above, No. 1263), on fol. 5^b, in Persian.

دبیاجه کچکول خور, on fol. 6^a; ملنطق طبقات صوفیان, on fol. 7^a; شرح انتخاب ابواب المریدین, on fol. 7^b; اختتام منتخب مکتوب شرف الدین یحیی منیری, on fol. 16^b; بیان, on fol. 19^a; انتخاب تحفة العرائق, on fol. 26^a; انتخاب منتخب دیوان خاتانی, on fol. 30^a; منتخب دیوان انوری, on fol. 31^b; منتخب کلمات, on fol. 33^b; حدیقه حکیم سنائی, on fol. 34^a; اوصاف الاشراف, on fol. 35^a; آسمعیل خاتمه مرکز ادوار شیخ ابو, on fol. 36^a; مجموعه حکما خطبه کچکول بزرگ, on fol. 37^b; الغیض بغیة فیانی, on fol. 55^a; گنجنامه, on fol. 64^a; خاتمه, on fol. 106^b.

According to the colophon (in which there seems to be some confusion, as it mentions three different persons as the کاتب of this copy, whilst it is evidently written by one hand only), on the last page, it is dated end of Muharram, A. H. 1109 = A. D. 1697, August.

Colophon: تمام شد کتاب کچکول من تصنیف افصل: العلامة منشی ابو الفضل فتهامی بروز (و) جمعه بوقت ظهر بدولتخانه سیادت وشرافت دستکاه سید شهاب الدین معتمد جیوی فی التاریخ سالخ شهر محرم الحرام سنه هزار یکمده و نه من هجرة المبارک النبویه صلی الله علیه وسلم ومطابق سنه هزار یکمده و پنج بتنگله سنه ۱۱۰۹ جلوس خلیفه الزمانی پادشاه اورنگ زیب وعالم گبر خلد الله ملک کاتبه ومالک عصمت الله ولد شیخ حسن الدین عسمانی هر که دعوی کند دعوی او باطل کرد واستقامت گرفتن شاهزاده عالم وعالمیان سلطان عظیم الدین بیکله بردوان ولد عمل فوجدار چکله مزبور حمید خان ولد عمل دیوان عزت الله خان ونواب مستطاب ابراهیم خان وجودهرا الملکی جکت رای بن کشن رام ولد ایمان جهتم رسیدن مقهور مزدور رحیم خان

بجنگ مقهور مذکور وشهد شدن وکتابه سیادت پناه, and the following: سید خواجه انور منشفی سید بدر الدین معتمد جیو وسید صدر الدین

Ff. 159, ll. 13; Nasta'liq; size, 8 in. by 4½ in. [OUSELEY 12.]

1278

Intikhab az-shāriḥ-alma'rifat (انتخاب از شارح المعرفة).

Extracts from a mystical treatise, entitled *شارح سوامی سباسب مجاورانی* in Sanskrit by the same Abū-alfadl. Beginning: از عرفان حق در میان مظهر خاص الخاف.

Copied A. H. 1151 = A. D. 1738, 1739.

Ff. 40^a-46, ll. 17; Nasta'liq; size, 6 in. by 3½ in. [FRASER 263.]

1279

Fragment of another, but anonymous treatise on Sūfism, without beginning and end. Every paragraph opens thus: ای عزیز.

Ff. 89^a-114^a, ll. 12-19; Nasta'liq; size, 8½ in. by 4½ in. [FRASER 240.]

1280

Dihā'a-i-'Abd-alqasam (دبیاجه عبد القاسم).

A short treatise on mystical philosophy, composed by 'Abd-alqasam; see this name on fol. 183^a, l. 9. آتیه بعد: هیچمدان کوی جهالت عبد القاسم که در شیوه ننا خوانی This 'Abd-alqasam is very likely identical with the son of 'Afdal Muhammad, and nephew of Abū-alfadl, who collected his uncle's letters in A. H. 1015 = A. D. 1606, 1607, and is moreover the author of the

الأسفيا; see Rieu i. p. 396, and iii. p. 1087^a. Beginning:

نعمه سرايان طریکده نرای انسان الیه

Copied A. H. 1097 = A. D. 1685, 1686.

Ff. 182^a-185, ll. 15; Nasta'lik; size, 9 in. by 4½ in. [ELLIOT 258.]

1281

Hāshiyā-i-Faḍl-al-khiṭāb (حاشیه فعل الخطاب).

One of the mystical works of Khwājeh Mahmūd bin Mahmūd Dihlūr, with the takhalluṣ Fāni, who is well known as a Persian poet, and died A. H. 1016 = A. D. 1607, 1608; comp. Rieu ii. p. 816; A. Sprenger, Catal. p. 393; and the glosses to Jāmī's *an-nās* by this author, in Walker 120 (see No. 961 in this Catalogue). This book contains glosses to Maulānā Muhammad Ṣādiq's work *al-luḡab*, explains the principal parts of the Ṣūfī doctrine, and refers usually to the oldest Persian work on that subject, the *کنف المصنوع* (see above, No. 1245). It begins: الحمد لله رب العالمین الرحمن الرحیم مالک يوم الدين والصلوة والسلام الیه

A short account of the author of these glosses, on ff. 218^b and 219^a, informs us that he wrote, besides this work and the *حاشیه بر نعات*, two others of a similar description, viz. a *شرح گلشن راز* and a *شرح البیان*. Eleven short Ṣūfī tracts of his are described in Rieu ii. p. 816^a, seven others in Flügel iii. p. 455 sq., and a *حاشیه رخصات* is mentioned by Sprenger, loc. cit. This copy was finished the 16th of Muḥarram, A. H. 1012 = A. D. 1603, June 26, when the author was still alive.

Ff. 1-218, ll. 15; Nasta'lik; a little worm-eaten throughout; size, 8½ in. by 5 in. [WALKER 120.]

1282

An anonymous treatise on Ṣūfism, or as it is called in the preface: *مجموعه از اولیای مخفیین و تبرکی از اکمل الکاملین* در بیان سلوک سالکین و معرفت عارفین (باب), in eight books (کلام شوق عاشقین, seven chapters (فصل), and an epilogue (خاتمه).

باب اول در بیان معرفت طلب پیر, on fol. 22^a.

باب دوم در طلب (بیان) علم, on fol. 23^a.

باب سوم در بیان ایمان, on fol. 24^b.

باب چهارم در بیان توبه, on fol. 27^a.

باب پنجم در عمودیت, on fol. 29^a.

باب ششم در فتنوت, on fol. 31^a.

باب هفتم در بیان زهد, on fol. 32^b.

باب هشتم مرموزات, on fol. 33^b.

فصل اول در بیان معرفت روح, on fol. 36^a.

فصل دوم در معرفت نفس و اخلاقی وی (در بیان or نفوس جزئیة), on fol. 37^b.

فصل سوم در بیان قلب و اخلاقی وی (اوراف or او احوال او), on fol. 41^a.

فصل چهارم در بیان سر و عقل, on fol. 42^b.

فصل پنجم در بیان معنی قوله تخلفوا باخلاق الله (or), on fol. 43^a.

فصل ششم در معرفت حقیقت دنیا و منافع آن, on fol. 45^b.

فصل هفتم در بیان زیارت و سر و منافع آن, on fol. 47^a.

خاتمه الکتاب در بیان رؤیا (سبب منامات) on fol. 50^a.

استحقاق حمد بی عذ و نهایت و شکر
بی عذ و غایت حضرت ذو الجلال صدقیت راست که الیه

Copied A. H. 1022 = A. D. 1613.

Ff. 215-53, ll. 19; Nasta'lik; size, 8½ in. by 5½ in. [SALE 41.]

1283

Ṣadā'if-allatā'if (مدائف لطائف).

A short psychologico-mystical tract, founded, as it seems, upon an original Arabic work, and styled: *خزائن تا لطائف*; see the preface: مدائف اللطائف قالیه و نفسی و قلبی و سر و روحی و حتی و لطیفه انانیت و بدن مکتسب و بدن معلول و بدن محسوس را بهاری کنم تا یارانی که از عربیت عاری افتاده اند از مراد ما ازین اوصاف فرخورداری یابند و در یابند که هر یک عبارت از چیست و اشارت بکدام فیض است لحمد لله. Beginning: که از راه معراج میغواهد الیه مفتح الابواب و مسبب الاسباب و الصلوة علی روح نبیه سید الاحیاء و اهل بیت و الاسباب الیه

Copied A. H. 1022 = A. D. 1613.

Ff. 87^a-90^a, ll. 19; Nasta'lik; size, 8½ in. by 5½ in. [SALE 41.]

1284

Kanz-al-arifin (کنز العارفین).

A tract on the mystical doctrine, styled *کنز العارفین*, or the treasure of the initiated, compiled by an anonymous author at the request of some Ṣūfīs; see the preface: اما بعد بدانکه سبب تمینیف این رساله را آن بود که سالکان راه طریقت و طالبان کوی حقیقت ازین فقیر سؤال کردند که شریعت چیست و طریقت چیست و حقیقت چیست این فقیر گفت که شریعت اسلام است و طریقت ایمانست و حقیقت احسانست اسلام آنست که مأمور او باشی و ایمان آنست که او را بیگانگی شناسی و احسان آنست که معانیه ببینی الیه

It is divided into four faṣḥa: 1. در شریعت. 2. در معرفت. 3. در وحدت. 4. در حکمت.

Beginning: و سپاس آن خداوندی را که هستی ذات و عالم و آدم محفک آیات است الیه

At the end some short poems.

Copied A. H. 1022 = A. D. 1613.

Ff. 70-77, ll. 19; Nasta'lik; all the margin covered with additions, glosses, etc.; size, 8½ in. by 5½ in. [SALE 41.]

1285

Another, but shorter tract, perhaps by the author of the preceding treatise too, giving an explanation of the principal problems and terms of the mystical doctrine, beginning: *وَمَتَّ وَجُودِيَا كَمَا كَمَالِ كَامِلِينَ* از: *اسمعی اسامی او الی*.

Dated the 15th of Rabi'-alākhar, A. H. 1022 = A. D. 1613, June 4.

Ff. 8-82, ll. 19; Nasta'lik; size, 8½ in. by 5½ in. [SALE 41.]

1286

A short Şūfī mathnawī, beginning:

اَلَا اَيَّ اَنَكَّةٍ هَتَّى سَالَكِ رَاهِ
بِهَا بَامَا بَكَو اَسْرَارِ اللّٰه

Copied A. H. 1022 = A. D. 1613.

Ff. 81-86, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in. [SALE 41.]

1287

Shankafzā (شوق انزا).

Love-increasing, a treatise on mystical love and the duties of a Şūfī, by Shaikh 'Uthmān Barakī, the son of Iḥlādād (who may be identical with Shaikh Iḥlādād Faizī Sirhindī, the author of the Persian dictionary *Madār al-faṣā'il*, compiled A. H. 1001 = A. D. 1592, 1593, and of an Akbarnāma, composed about A. H. 1010 = A. D. 1601, 1602; see Rieu ii. p. 496, and i. p. 253). Beginning: *لِلْمَدِّ لَئِذَا مَخْرُومٌ كَمَا كَلِمَةُ چَند بَرای* طالبان ارجمند و دوستان دردمند و عاشقان بهرومند و الوهان مشتاق لقاء حق آرزومند الی.

This copy was finished Thursday, the 21st of Rama-dān, in the forty-second year of 'Ālamgir's reign (which must mean here A. H. 1111, as 1110 does not suit, = A. D. 1700, March 11), by Tāj-al-din Muḥammad Kuraishī.

Ff. 117, ll. 11; large Nasta'lik; size, 7½ in. by 4½ in. [FRASER 221.]

1288

Two Şūfī treatises.

1. An anonymous tract, explaining Şūfī terms, on fol. 85b, beginning: *اَبْنِ الْجَمْعِ بَنَی عَنَاصِرًا مَمَكُنَ الرَّجُودِ مِکْرُوبِنَدِ اَلْحَ*.

2. *Atwār dar ḥall-i-asrār* (اطوار در حل اسرار), an abridged Persian translation of the Yoga-Vāsishtha, or exposition of Hindū gnosticism, by Şūfī Sharif, dedicated to the emperor Jahāngir (A. H. 1014-1037 = A. D. 1605-1627), see Rieu iii. p. 1034b, and i. p. 61, on fol. 91b, in ten parts, viz.: a. در تجرید, on fol. 93b; b. در آزادی, on fol. 99a; c. آنکه عالم خیال محض است, on fol. 103b; d. در جمعیت, on fol. 106a; e. در معرفت نفس, on fol. 107a; f. در دریافت, on fol. 111b; g. در معرفت حق, on fol. 113b; h. در معرفت حال خود, on fol. 117b; i. در معرفت حال خود, on fol. 117b; j. در معرفت حال خود, on fol. 117b.

k. در کمال معرفت حق, on fol. 120b. Every paragraph opens thus: *راجمند*.

Beginning: *وَمَتَّ وَجُودِيَا كَمَا كَمَالِ كَامِلِينَ* از: *اسمعی اسامی او الی*.

No date.

Ff. 85-121, ll. 11; Nasta'lik; size, 8½ in. by 5½ in. [FRASER 247.]

1289

Another copy of the *Atwār dar ḥall-i-asrār*.

Another copy of Şūfī Sharif's mystical tract in ten parts, beginning as in the preceding copy.

Dated the 17th of Sha'bān, A. H. 1151 = A. D. 1738, November 30.

Ff. 21-40, ll. 16-18; Nasta'lik; size, 6 in. by 3½ in. [FRASER 263.]

1290

The same.

No date.

Ff. 112b-122, ll. 20; careless Nasta'lik; size, 10 in. by 6 in. [FRASER 176.]

1291

Miscellaneous tracts of mystical tendency.

1. A mystical tract on the present and the future life, on the retirement from worldly attractions into the unity with God, etc., styled *الانقطاع عن الناس* (the friend of the strangers), beginning, on fol. 1b: *وَمَتَّ وَجُودِيَا كَمَا كَمَالِ كَامِلِينَ* از: *اسمعی اسامی او الی*. The author does not mention his name. The title occurs on fol. 3b, l. 7, and fol. 31, l. 14. Copied in the month Dhū-alka'dah, A. H. 1038 = A. D. 1629, June, July, by Muḥammad Ḥakīm of Anjūdān, son of Mullā 'Ālim of Akhsikāt, for Mirzā Šālih-beg.

2. *Risāla al-wasul ilā lāh*, another mystical tract on man's journey to and union with God, which is a threefold one, viz.: a. *المرجوع عن الافعال الذميمة* و هی *الانقطاع* (read *انقطاع*) *عَمَّا سِوَاهُ*; b. *تزکیت النفس* (read *تزکیت النفس*) *و هی صفاته* و c. *المرجوع عن صفاته* و هی *تجلیات الروح*. Beginning, on fol. 33a: *وَمَتَّ وَجُودِيَا كَمَا كَمَالِ كَامِلِينَ* از: *اسمعی اسامی او الی*. Copied by the same, for the same, the 20th of Dhū-alka'dah, A. H. 1038 = A. D. 1629, July 11.

3. *Risāla tawḥīd*, a treatise on the unity of God, on fol. 82b, beginning: *وَمَتَّ وَجُودِيَا كَمَا كَمَالِ كَامِلِينَ* از: *اسمعی اسامی او الی*. It is styled there: *رساله توحید*. The same tract is described in Rieu ii. p. 876a as: *رساله فی طریق خواجہ بہاء الدین نقشبند*. Written the 18th of Dhū-alka'dah, A. H. 1038 = A. D.

1629, July 9, by Muḥammad Ṣadiq ibn Mirzā Ṣāliḥ of Balkh.

4. رساله جام جهان نای. on fol. 85^b, a tract on the same subject (رساله جامع کلیات نظم توحید و حمد یحیی و شکر بیعد: beginning: (مراتب وجودی سزای ذاتی را که وحدتش منشأ احدیت و اولیت و مراتب اولیت و ابدیت گفت اله). Written by Muḥammad Ṣadiq the 20th of Dhū-al-ḥajjah, A. H. 1038 = A. D. 1629, July 11.

5. Another short tract, again by Jāmi, as a comparison with Ouseley 288, fol. 471^b (see No. 894, 19 in this Catalogue), proves, entitled حدیث مکرر ای پاک رحمت (و) مکرر مکرر - and beginning on fol. 93^a: خلائی نه زو درون و بیرون جهان اله. Written the same day as Nos. 2 and 4, by Muḥammad Faḡl Anjūdāni. At the end some mathnawī-baits, written, as the colophon states, in homage of the author (of this tract), viz. *Maulawī Jāmi*.

Ff. 1-38 and 82-94, ll. 16; Nasta'liq, by different hands; size, 8½ in. by 4½ in. [LAUD 206.]

1292

Kurrat-al'uyūn (قرّة العیون).

Spiritual instruction and admonitions, given to his son Shaikh Amin-aldin 'Abd-alsalām by Salāmi alkhunji, the panegyrist of Sulṭān Ibrāhīm 'Adilshāh II (A. H. 988-1037 = A. D. 1580-1627), and of his successor Muḥammad (A. H. 1037-1067 = A. D. 1627-1656). The author, as we learn partly from the khātimah of this treatise on fol. 176^b sq., partly from that of the following one, was born A. H. 979 = A. D. 1571, 1572, left his native country for India A. H. 999 = A. D. 1590, 1591, and wrote this book, after having been more than thirty-five years in the Dakhan. The title قرّة العیون appears in the colophon: تسمت الرسالة الشریفة مسما بقرّة العیون; the title رسالة نور الحديقة, given to it on fol. 127^a, does not occur anywhere in the text.

Beginning: حمد ابدی مرآت خانی محمدی که لم یلد. ولم یولد مفت اوست و سباسب و ستایش مرادحدی که اله.

Copied by Mir 'Alīshir النجیبی (or as it appears more correctly at the end of other treatises in the same MS., alkhunji).

Ff. 127^b-184^b, ll. 10; Nasta'liq; size, 7½ in. by 4 in. [HYDE 4.]

1293

Anwār-alkulūb (انوار القلوب).

A treatise on Sūfism by the same Salāmi alkhunji, who compiled it A. H. 1043 in Ṣāfar = A. D. 1633, August, in the sixty-fourth year of his life, and the forty-second year of his stay in the Dakhan. The full title is: انوار القلوب فی التصوّف.

Beginning: ممت آن خالق بر ذمت خود واجب و لازم باید دانست که قالب جسم انسان اله.

No date.

Ff. 187-207, ll. 10; Nasta'liq; size, 7½ in. by 4 in. [HYDE 4.]

1294

A mathnawī on Sūfism, most likely from the pen of Mir Muḥammad Kāzīm Ḥusaini, with the takhallus Karīm, the son of Fikr (see a probable allusion to that name in the verses below); comp. Rien ii. p. 683, and A. Sprenger, Catal., p. 456. Beginning:

بسم الله الرحمن الرحيم - زینت سر لوح کتاب قدیم
It is dedicated to Sulṭān 'Abdallāh Kutūbshāh of Gul-kunda, who ruled A. H. 1035-1083 = A. D. 1626-1672 as a tributary to Shāhjahān; see ff. 6^a-7^a, and fol. 66^a, l. 1.

The title of the book is not mentioned; it seems to be, as we gather from many passages, *گلشن*, or a compound, the first part of which is *گلشن* (like *راز گلشن*, etc.)

The date of the composition seems to be contained in the following verses at the end, on fol. 65^b:

رنگ گلشن یافت چو حسن از کمال
از بقی تأیید شدم در خیال
بود مرا مکرر بگلشن باغ
گفت کز اندیشه مشو بفرامغ
نکبت تأیید کند آشکار
رائحه گلشن دیدار بار
تا نبود چون گل حسن سخن
دلبری حسن گلی هر چمن
باد گل دولت عبد اللهی
زب دو گلشن شامشهی اله

The words *رائحه گلشن دیدار بار*, which we understand to be the chronostichon, give A. H. 1054 = A. D. 1644, 1645.

Colophon, on fol. 66^a: هو سبحان الله ائین جولهر 66^a: آبدار که ناظم علی عنه بدستیار. فکر رفیق (!) سببه وار بسلطه نظم کشیده نام خدا در هر مشاهده اش گلشنی دیدار است و در هر جلوه اش انجمنی نمودار اله در سال هزار و پنجاه و بنه هجری در دار المؤمنین رقمزده کله. مسکنند بنده صاحبان غفر ذنوبه گردید

Accordingly this copy was finished A. H. 1055 = A. D. 1645, a year after the composition of the book. This copy and Ouseley 120, ff. 90-103 (see the next number), being identical in writing, paper, and ornament, must have been copied by the same man, viz. Muḥammad Taki Shirāzi, who is mentioned at the end of Ouseley 120, on fol. 103^a, and of whose name we believe we see some traces in this colophon. The name of the town where he wrote is rubbed out.

The book contains several introductory chapters on

fol. 1^b, one *مشاهد* on fol. 8^a, twelve *جلوه* beginning on fol. 12^a, and a *خاتمه* on fol. 64^a. From several passages it is evident that the author was a follower of the Shi'ah.

On the margin of ff. 60^b-65^a a more modern hand has added in minute Shikasta several *kit'as*, *ghazals*, and *rubā'is* by Şā'ib, Asir, and Khayyām.

Ff. 66, 11, 14; extremely small *Naṣṭ'liq*; size, 6½ in. by 3½ in. [OURELY 130.]

1295

Another work on Şūfism in prose and poetry, probably by the same author as the preceding work. Both are much alike in style and matter; both are dedicated to 'Abdallāh Kūṭhlāh, Sultān of Gulkunda, see fol. 103. This book was composed A. H. 1051 = A. D. 1641, 1642, see fol. 103:

از روی حساب زبور حسن سخن
تأدین شده چو نام این رشتک چمن
بنگاشت قلم بنفسه گلشن روح
بنمود ورق یاسمن فیض یمن

The words *حسن سخن* represent the numerical value 1051.

It is imperfect at the beginning, opening thus: *که عروس حجله روزگار است هرسال بچشم هفت در هفت آینه*.

Contents:

Nine *آرایش*, being poetical descriptions of the nine festivals of the year, on fol. 90^a.

Then three *رائع*, Nos. 5-7, in prose and verse, on fol. 96^b sq.

Accordingly the whole work seems to have contained seven *رائع*, of which the first three and the beginning of the fourth are lost.

This copy is dated by Muḥammad Taqī Shīrāzi A. H. 1054, the 14th Şafar = A. D. 1644, April 22; comp. the preceding number. Both copies are beautiful patterns of eastern penmanship; the paper is sprinkled with gold-dust.

Ff. 90-103; small *Naṣṭ'liq*; size, 7 in. by 3½ in. [OURELY 120.]

1296

Two mystical *mathnawis*.

1. An anonymous *mathnawī* on Şūfism, on ff. 1^b-39^b, beginning:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل ذات ذاتاست

It is written in different metres, and intermixed with explanations in prose and with *rubā'is*. The subdivisions are *فصل*, *تمثیل*, *جواب*. On fol. 15^a there is found the following heading: *فصل در بیان منشأ در مذمت عزیزان*; and on fol. 35^a: *و اختلاط اهل ظاهر ناکس و شیخان نارس که بجای معرفت الله از دل و زبان (آن) حمد درویشان بمعرفت الله رسیده سرزده*. Neither

title nor author's name occur anywhere. The latter says of himself in the conclusion:

منم بلبل باغ توحید حق
چه لائی نوائی من ازین سبى
که در فعل و باب تموت مرا
شود چند فعل تکلف مرا
چه گویم ازین شیخ بیدادگر
بدبهای او کرد در من اثر
مگر خال این صلیحا سازمش
که بیرون کنم از دل خود غمش

2. Another curious *mathnawī* in Şūfī manner, on ff. 40^b-287, beginning:

حمد را نسبتی است با تو درست
بر در هر که رقت بر در تست

It treats of the most heterogeneous matters, principally of natural history, geography, botany, philosophy, religion, Şūfism, etc.; comp. the following headings (the greater part of them is missing):

اشارت پائست که مصرهای نمایان نشانه ایست از
مصرهای گذشته پنهان یعنی تمام شهرهای که
نمایانست در روی زمین نمونه از شهرهای گذشته است
on fol. 74^a.

تعریف خاک ملان هند, on fol. 82^b.

حکایات چهار عنصر, on fol. 85^a.

دعوی حشر, on fol. 86^b.

جواب وجود مطلق, on fol. 87^a.

فی بحث العلوم, on fol. 88^a.

نحو, on fol. 89^b.

منطق, on fol. 91^a.

حکمت, on fol. 92^b.

هیئت, on fol. 93^b.

حدیث تفسیر, on fol. 105^b.

بهاریات, غنچه بادام, on fol. 112^a.

گل بادام, on fol. 112^b.

گل زرد آلو, on fol. 113^a.

شفتالو, on fol. 115^a.

امروید و نشیانی (1), on fol. 115^b.

گل سیم, on fol. 116^a.

کیلاس و آکوچه, on fol. 116^b.

گل ارغوان, on fol. 117^a.

گل بهی, on fol. 118^a.

گل سنجد, on fol. 119^a.

گل گلاب, on fol. 120^a.

گل انگور, on fol. 120^b.

گل رعنا و گل زیبا, on fol. 121^a.

گل انار, on fol. 122^a.

گل مجازی منتهی بگل حقیقی خواهد شد, on fol. 136^b.

- سای نامہ, on fol. 137^a.
 سائی, تعریف سین سائی, on fol. 138^a.
 سائی, تعریف الف سائی, on fol. 138^a.
 سائی, تعریف معنی سائی, on fol. 139^a.
 سائی, تعریف زلف و خال و تعریف لب و دندان, on fol. 143^b.
 سائی, تعریف جام بتفصیل, on fol. 148^a.
 شیده, تعریف شیده, on fol. 148^b.
 خم, تعریف خم, on fol. 150^a.
 میخانه, تعریف میخانه, on fol. 152^b.
 حقیقی, تعریف شاهد حقیقی, on fol. 160^a.
 یست, در کهورا یست, on fol. 164^a.
 یستان, در دهن گرفتن, on fol. 164^b.
 آمدن, بیبازی آمدن, on fol. 166^a.
 نشاندی, در مکتب نشاندی, on fol. 166^b.
 علم, تعریف علم, on fol. 170^b; etc. etc.

The last thirteen baits of this mathnawī run thus:

سال ما بود تا به بیست چنین
 بعد از آن سر زد آفتاب یقین
 بختی در بیست سال گشت سلوک
 بعد از آن شاه یافت شاه ملوک
 روی شاه ملوک را دیدم
 بود شاه ملوک توحیدم
 گشت این شاه فتح در لاهور
 دائم آباد باد معدن نور
 بود آن خانه جای اله داد
 هست جنت پرورش باد کشاد
 خانه او مراد داد مرا
 سحر آن در پرو کشاد مرا
 قصه آن سحر گذشته پیش
 وصف کرده فقیر کم یا بیش
 آن سحر آنچه روی داد بمن
 گل باغم شکفت صد خرمن
 همه یاران خویش را گفتم
 خوش شکفتند من که بگفتم
 بعد از آن آمدم در کشمیر
 بکشادم خلق را زنجیر
 شد تمام رساله نسبت
 بعد ازین قطع میکنم محنت
 عدد بیت شش هزار آمد
 صد کم از شش هزار و ده از مد
 هر که دارد خیال تا بخش
 ختمیه هست سال تا بخش

Accordingly this poem was composed A. H. 1055 = A. D. 1645, 1646, and was to contain 5890 baits; but in fact it is not so large, and we suppose there is a lacuna somewhere. Like Farid-aldin 'Attār's *Jawāher al-dāt*, this mathnawī resembles a litany in many places; comp., for instance, fol. 231^a (where sixteen verses begin with

the same words, نگاه, fol. 234^a repeated nine times), ff. 242^b and 243^a (repeated eleven times), ff. 261^b and 262^a (fifteen baits beginning with عشق), etc. On fol. 70^a the first bait is a mere repetition of the last of the preceding page. On the back of the binding is printed 'Musnawee Shumsod deen,' as if the MS. contained Jalāl-aldin Rūmī's mathnawī!

Ff. 287, 2 coll., each li. 12; large and distinct Nasta'liq; illuminated frontpieces at the beginning of each poem; ff. 1^a, 2^a, 40^a, and 41^a richly embellished with gold; the original leaves are put into a modern margin of different colours; gilt edges; binding red and gold; size, 9½ in. by 5½ in. [ELLIOT 267.]

1297

بدانکه خط: Fragment of a Ṣāfiḥ treatise, beginning: روحانی (torn away) آنکه کمال حسن خود را در آینه دل عاشق مشاهده کند پس آرزومند یستی مناصب آنست که عاشق و معشوق متعاشقان گویند، درینمعنی گفته اند

هست آتش عشق در طرف مهر افروز
 معشوقه گداز و خرمن عاشق سوز

Copied A. H. 1059 = A. D. 1649.

Outer (second) margin, ff. 1-4^b; Nasta'liq. [OUSELEY 302.]

1298

علم توحید مجموعه پنجاه رساله (Tīm-i-tauhid). A large collection of treatises by different authors, mostly relating to the mystical doctrine, especially to the unity of God, written in Persian, with a few exceptions, which are composed in Arabic (for instance, the thirty-ninth and the fiftieth treatises). One index on the fly-leaves; another, but more careless one, on the last page. We quote the titles of the fifty treatises contained in this volume:

1. تفسیر توحید لا اله الا الله or تهلیل ملاً جلال دوانی, آفتاب (on fol. 1^b, beginning: آفتاب جمال قدم از آن متعالیست که خفافیش ظلمت سرائی حدوث الی). It is incomplete, breaking off on fol. 8^b.
 لوامع الاشراف, the author of the thirty-ninth and other famous philosophic treatises, was born A. H. 830 = A. D. 1427, and died A. H. 908 = A. D. 1502, 1503; see Rieu ii. p. 442 sq.

2. صناعت میر ابو القاسم, on fol. 9^a, beginning: الحمد لله لولیه الی. Mir Abū-alkāsim Fandarsaki flourished under Shāh 'Abbās I, and died in Shāh Saifī's reign (A. H. 1038-1052 = A. D. 1629-1642); see Rieu ii. p. 815.

3. حمتا, شرح رباعیات دوانی, on fol. 33^b, beginning: حمتا لاله غمر لالی اله الی. Dawānī's commentary on his own rubā'is, see Rieu ii. p. 834^a, No. 11.

4. شرح رباعیات ملاً جامی, on fol. 56^b, beginning: حمتا لاله هو بالحمد حقیق الی. see No. 894, 15 in this Catalogue.

5. لا احمى نناء، on fol. 67^b, beginning: لرائع جامى
 عليك كيف كل نناء بعدد البله الخ
 in this Catalogue.

6. رسالة الوجوديات والذوقيات لمولانا محمد شمسى
 by the author of the Gulshan-i-Rāz (see No. 1260 in
 this Catalogue), on fol. 78^b, beginning:
 بسم الله الرحمن الرحيم ولحمد لله رب العالمين والصلوة على محمد و
 الرحيم ولحمد لله الذى هدانا لهذا. This treatise is copied,
 according to the date at the end, A. H. 1095 = A. D. 1684.

7. رسالة الوجوديات والذوقيات لمولانا محمد الدهدار
 محمد و سياسى مر آفرىدگارى (by the same Muhammad
 Dihdār), on fol. 91^b, beginning:
 Khwājah Muhammad Dihdār, with the takhalluṣ Fānī, died A. H. 1016 = A. D.
 1607, 1608; see Rieu ii. p. 816^a, and A. Sprenger,
 Catal., p. 393.

8. نفائس الإرقام منه ايسا (by the same Muhammad
 Dihdār), on fol. 94^b, beginning:
 جل رتلى لا اله الا هو. له الحمد فى الاولى والآخرة الخ.

9. در بستم منه ايسا (by the same), on fol. 96^b,
 beginning: محمد و سياسى ازلى الاساس مر آفرىدگارى را
 كه شان الخ.

10. رقاىى لثقاتى منه ايسا (by the same), on fol.
 105^b, beginning: تبارك اسمك اللهم يا من كل يوم هو
 فى شان وجل ذكر الخ.

11. نفائس الإرقام منه ايسا (another work with the
 same title and by the same author as No. 8, but different
 from that in contents), on fol. 117^a, beginning:
 ستايش مر خداوندى را كه دليلست ذات او بر ذات او الخ.

12. رسالة نظام شاه منه ايسا or رسالة بجهت نظام
 محمد و سياسى (by the same), on fol. 123^a, beginning:
 بيقباس مر خداى را.

13. رساله در ذوق منه ايسا (by the same), on fol.
 127^b, beginning: لك الحمد وانت اهل له محمداً يعلى
 محمد للمامدين الخ.

14. از مؤلفات مير سيد شريف
 سوزانى كه حضرت امير زاده اسكندر كه حاكم
 شمراز بوده از حضرت سلطان عارفين سيد شريف
 Mir Sayyid Sharif Jurjāni, the author of the various
 philosophical and metaphysical tracts, was born A. H.
 740 = A. D. 1339, 1340, and died A. H. 816 = A. D. 1413,
 1414; see Rieu ii. p. 522.

15. منظومه فى التحقيق از دهدار ايسا (another tract
 by Dihdār), on fol. 134^a, beginning:
 رو مگردان در مناجات از درش الخ.

16. شرح لمعات از شاه نعمت الله
 the well-known work of 'Irākī [see Nos. 1251-1254 in

this Catalogue] by Shāh Nīmat-allāh [the poet, who
 probably died A. H. 834 = A. D. 1430, 1431; comp. Rieu
 ii. pp. 634 and 831], on fol. 161^a, beginning:
 الحمد لله الذى نور وجهه حبسه بتجليات الخ.

17. شرح مولانا احمد ابن موسى بر ترجيع بند شيخ
 الحمد لله المحمود: beginning: 185^a, on fol. 185^a,
 بالاسماء للشيخ المعبود بالصفات العلى الخ
 Auhādī died A. H. 738 = A. D. 1337, 1338; see No. 785 in this
 Catalogue.

18. رسالة جام جهان نمای
 حمد و ثنائى بى حد و شكر و سياسى بى حد سزى
 حمد و ثنائى بى حد و شكر و سياسى بى حد سزى
 ذاتى الخ; see another copy of the same anonymous
 tract above, No. 1291, 4 in this Catalogue.

19. رسالة كشف اسرار در علم توحيد
 الحمد لله الذى تجلّى ذاته لذاته الخ
 beginning: الحمد لله الذى تجلّى ذاته لذاته الخ.

20. تجليات و عرفان ذات و صفات فى التوحيد
 الحمد لله الذى نور بانوار تجليات
 ذات و صفاته الخ.

21. كتاب لطائف توحيد و غرائب تفريد از شيخ سعد
 الحمد لله رب العالمين و: beginning: 223^b, on fol. 223^b,
 الصلوة والسلام على سيد الخ
 Sa'd-aldin Muhammad bin al-Mu'ayyad al-Humma'i,
 the great Sufi, who died A. H. 650 = A. D. 1252, 1253;
 see Rieu ii. p. 755^a.

22. شرح رعاىى حورائى شيخ ابوسعيد ابو لخير مبسوط
 شكر و سياسى و حمد بى قياس: beginning: 225^a, on fol. 225^a,
 سزارا حضرتست كه ذات او از صفات امكان الخ
 Shaikh Abū Sa'id bin Abū-alkhair, the first great ruhā'i-writer
 of Persia, died A. H. 440 = A. D. 1048, 1049; see Ātash-
 kadeh, Ouseley Add. 183, No. 264.

23. الحمد لله و السلام على عباده الذين اصطفى اما بعد بدانكه
 الحمد لله و السلام على عباده الذين اصطفى اما بعد بدانكه
 نزد اهل كشف و شهود الخ.

24. شرح قصيدة شيخ عطار كه مطلعها اينست اى
 الحمد لله رب العالمين: beginning: 232^b, on fol. 232^b,
 روى الخ
 بدانكه حق تعالى بنزدك محققان الخ
 Commentary on a kasidah by Shaikh Farid-aldin 'Attār, see
 Nos. 626-636 in this Catalogue.

25. رساله در بيان روح و پرواز آن
 الحمد لله الذى خلق نفس الانسان الخ
 beginning: الحمد لله الذى خلق نفس الانسان الخ.

26. رساله در بيان انوار تجليات
 الحمد لله الذى بصر عيون العارفين الخ
 Dated A. H. 1095 = A. D. 1684.

27. مختصر در شرح حورائى ايسا (see No. 22), on fol.
 244^a, beginning: قال الصنيع العارف المحقق المدقق
 صاحب البسط والشهود الخ.

28. شرح رساله شرح حديث النبی در سؤال عربی ای، حدیث ابی زرین عقیلی on fol. 244^b, beginning: یاك زین و مبرا ز مکان الخ; this treatise is by Jāmī; see above, No. 1291, 5.

29. شرح بخت امیر خسرو مولانا جامی، on fol. 245^a, beginning: یا من لا رب غیر و لا اله سوا الخ; see No. 894, 18 in this Catalogue.

30. قال رساله سؤال و جواب، on fol. 246^a, beginning: اللہ تعالیٰ کثرت کنز الخ.

31. هستی رساله شهودیه، on fol. 248^a, beginning: چنانکه هست هست الخ.

32. رساله فی الانتطاب والارتاد والابدال، on fol. 249^b, beginning: حمد بی حد و ثناء نا متناهی بر حضرت الخ.

33. رساله در تعریف وجود، on fol. 260^b, beginning: بعضی گفته اند که الوجود الخ.

34. شرح الشریعة اقوالی، on fol. 263^a, beginning: قال النبی الشریعة اقوالی و الطریقه افعالی الخ.

35. شرح غزل عطار مسلمانان من الخ، on fol. 264^a, beginning: بدانکه سالک ابن راه الخ. Commentary on a ghazal by Farīd-al-dīn 'Aṭṭār.

36. شرح الفقر لغری و الفقر سواد الوجه فی الدارين، on fol. 265^b, beginning: اکنون این سخنان از روی طاهر الخ.

37. رساله در کلمات مضایح، on fol. 266^a, beginning: اکنون عجز از آفات نفس است الخ.

38. رساله فی کلام المعقّقین، on fol. 267^a, beginning: بجايد دانست که الف در کتاب مفلت وجود مطلق الخ.

39. رساله غوثیه، on fol. 268^a, beginning: الحمد لله... اما بعد قال الغوث المتوحد عن غیر الله الخ.

40. رساله در علم حروف از شیخ سعد الدین، on fol. 269^b, beginning: الحمد لله رب العالمین... اما بعد الخ. See No. 21.

41. رساله ایفا، on fol. 272^b, beginning: حمد بی غایت و ثناء بی نهایت واجب الوجود را که حقیقت خود را الخ.

42. رساله در تعریف حسن و or رساله فی حسن الوجه، on fol. 273^b, beginning: الحمد لله رب العالمین... جمال قال معدن الاسرار و منبع الانوار محمد المختار الخ.

43. شرح رباعی شیخ شهاب الدین السهروردی، on fol. 274^a, beginning: دی در سر الخ. Shihāb-al-dīn 'Umar Suhrawardī died A.H. 632 = A.D. 1234, 1235; see Rieu ii. p. 853^a.

44. شرح چند بیت اول از مثنوی معنوی، on fol. 274^b, beginning: بشنو از الخ.

45. رساله شق القمر از ضیاء الدین ترک، on fol. 275^b, beginning: الحمد لله... اما بعد روزی از روزها الخ. This

Diya'-aldin Tarikah must be identical with Sā'in-aldin 'Alī Tarikah of Isfahān, who died A.H. 835 = A.D. 1432; see Rieu i. p. 42, where this and the following two treatises are ascribed to Sā'in-aldin, and iii. p. 1078^a.

46. رساله در بیان معنی ساعت نیز از، on fol. 278^a, beginning: گفتار در معنی ساعت الخ.

47. رساله در معنی حروف، on fol. 279^a, beginning: سیاسی و ستایش پروردگار الخ.

48. قواعد جفر جامعه (جامع) از حبیب الله ابن سیاسی و ستایش، on fol. 284^a, beginning: خداوندی را که بر شمع از بحر وجود الخ. The author Ḥabīb-allāh is the son of the above-mentioned Diya'-aldin Tarikah.

49. مقدمه از عزیز (از عبد العزیز بن محمد نسفی)، on fol. 286^a, beginning: الحمد لله... بعد چنین گوید الخ. 'Aziz bin Muhammad alnasafi died A.H. 661 = A.D. 1263, at Abarkūh; see Rieu ii. p. 834^b, and iii. p. 1095^a.

50. شرح رساله بابا طاهر مهدی، on fol. 302^b, beginning: الحمد لله الواحد الصمد الذي الخ. A writer with the name of Tābir Hamadāni, whose lifetime we have as yet not been able to find out.

FL 345, ll. 21-25; irregular Nasta'liq, written on paper of different colours; size, 9½ in. by 6 in. [WALKER 94.]

1299

Tabīrat-almu'minīn (تبصرة المؤمنين).

An exposition of the Sūfī doctrine, by Muhammad Mu'min alhusaini altabīb of Tankābun, in the district of Amul (see fol. 6^a, ll. 2 and 3, and fol. 7^b, l. 5), the same who was court-physician to Shāh Sulaimān (A.H. 1077-1105 = A.D. 1666-1694), and wrote the work on Materia Medica, تحفة المؤمنين; see Rieu ii. p. 476 sq. It contains twelve fūsūs and a khātimah, beginning: الحمد لله الذي يهدي من يشاء الى صراط مستقيم و الملوته على رسوله الامين الكرم الخ.

فصل اول در اثبات طریقت، on fol. 8^b.

فصل دوم در تحقیق ولایت و رت کلام اهل طاهر و درجات ایمان و بیان پیری و مریدی و جائز بودن ریاضت و رهبانیت و ترک حیوانی و لذات نفسانی، on fol. 29^a.

فصل سیم در تحقیق عشق، on fol. 40^b.

فصل چهارم در دلائل ذکر خفی و جلی و تحقیق غنا و وجد و سماع و حال، on fol. 44^a.

فصل پنجم در بیان کشف و ربوبی و وحی و الهام و عروج، on fol. 63^b.

فصل ششم (باب هجده) در وحدت وجود، on fol. 73^a.

فصل هفتم در بیان انوار و حجب، on fol. 76^a.

فصل هشتم در مشروطیت چنده که قسمی از اعتکاف، on fol. 77^b.

في عبادته 57. fol. 79^a. في اللحد 58. fol. 78^b. في مدح الطاعة 59. fol. 80^a. في مدح العبد 60. fol. 83^b. في مدح معصيته 61. fol. 86^a. في احسن للذي 62. fol. 84^b. في الظلم 63. fol. 87^a. في الادب 64. fol. 86^b. في السجاية 65. fol. 88^b. في الكبر والعجب 66. fol. 91^a. في الرحمة والشفقة 67. fol. 89^b. في الدعاء 68. fol. 92^a. في التفرغ والبكا 69. fol. 96^a. في مدح الدنيا 70. fol. 97^b. في مدح النفس 71. fol. 99^b. في مدح العقل 72. fol. 104^a. في مدح القلب 73. fol. 105^b. في الموت الابرا 74. fol. 108^a. في الموت الابرا 75. fol. 112^a. في الموت الابرا 76. fol. 115^a.

No date.

Ff. 1-142, ll. 10; Nasta'liq; size, 7½ in. by 4½ in.

[FRANK 246.]

1300

An anonymous mathnawi on religious, philosophical, and mystical matters, intermixed with tales, and divided into seventy-eight *habs*, the first of which is not marked. Perhaps the introduction itself is considered as the first *habs*. We quote here the headings of the other seventy-seven:

في صفت ابو 2. fol. 8^a. في صفت عمر 3. fol. 11^a. في صفت علي 4. fol. 12^b. في صفت عثمان 5. fol. 13^a. في الايمان والاسلام 6. fol. 14^b. في الصلوة 7. fol. 15^a. في الصوم (!) الريان 8. fol. 16^a. في العلم 9. fol. 16^b. في الحج 10. fol. 19^a. في الصدق 11. fol. 21^a. في التوحيد 12. fol. 22^b. في وصف العشق 13. fol. 23^a. في التوبة 14. fol. 29^b. في الفقر 15. fol. 30^a. في الوفاء 16. fol. 32^a. في وصف المراقبة 17. fol. 34^b. في الذكر 18. fol. 35^a. في الخلص 19. fol. 37^a. في خلوت 20. fol. 37^b. في التفكير 21. fol. 38^a. في الصبر واللم 22. fol. 39^a. في الشكر 23. fol. 41^a. في تركل 24. fol. 44^a. في التسليم 25. fol. 46^a. في الرضا والعيان 26. fol. 48^a. في القرب 27. fol. 50^b. في الانس 28. fol. 52^b. في الوجد والشوق 29. fol. 57^a. في صحبت 30. fol. 57^b. في المكافحة 31. fol. 59^b. في الاحتياج الى الشيع 32. fol. 63^a. في المعقود 33. fol. 66^b. في مدح النطق 34. fol. 68^a. في المكاملات 35. fol. 69^b. في آت اللسان 36. fol. 73^a. في مدح اهل 37. fol. 74^b. في اللرس 38. fol. 77^b. في الطبع 39. fol. 78^b.

في عبادته 57. fol. 79^a. في اللحد 58. fol. 78^b. في مدح الطاعة 59. fol. 80^a. في مدح العبد 60. fol. 83^b. في مدح معصيته 61. fol. 86^a. في احسن للذي 62. fol. 84^b. في الظلم 63. fol. 87^a. في الادب 64. fol. 86^b. في السجاية 65. fol. 88^b. في الكبر والعجب 66. fol. 91^a. في الرحمة والشفقة 67. fol. 89^b. في الدعاء 68. fol. 92^a. في التفرغ والبكا 69. fol. 96^a. في مدح الدنيا 70. fol. 97^b. في مدح النفس 71. fol. 99^b. في مدح العقل 72. fol. 104^a. في مدح القلب 73. fol. 105^b. في الموت الابرا 74. fol. 108^a. في الموت الابرا 75. fol. 112^a. في الموت الابرا 76. fol. 115^a.

Neither title nor author's name appear anywhere.

No date of composition; no date of transcription.

First hemistich: اي خدای فعل تو حاجت روا

Last hemistich: احسن بزرگ از هوا

Ff. 1-118^a, 2 coll., each ll. 15 (sometimes 16); Nasta'liq, by different hands; the original leaves are put into another binding; size, 7½ in. by 4½ in. [ELLIOT 250.]

1301

An anonymous treatise on Şūfism, specially on love in the Şūfic meaning of the word. Beginning: بعد از حمد خالی درود بجهت برآن ظهور که شهود قرات مقصود صفاتش آت بعد از آن کلمه چند که از الهاماست نه از عقلیات از جوش هست نه از گوش از برای ذواتیات ببارن تحریر یافت که تا در عشق رهنمون شود آت

Title and author's name are not mentioned anywhere, nor has the treatise any division.

It is in the handwriting of Suhrābegg, the son of Muhammad Ma'sūmegg Balkhī. The colophon is imperfect, giving only the date of the month, not the year.

This MS. is written by the same man who copied Ouseley 387, ff. 83-107; Ouseley 307, ff. 31-44; and Ouseley 302 (see Nos. 1210, 1211, and 945 in this Catalogue), the latter of which is dated A. H. 1059 = A. D. 1649, Patna.

دستخط فقیر حقیر سهراب بیک ولد معصوم Colophon: بیک بلی هر که دعا کند دروغ (!) گوی باشد بتأریخ دهم شهر برات در صاحب صوبه... نواب سعد خان بهادر نظر چنگ اتمام یافت آت

A more modern hand has written on the first page on the margin of عبد الله ساء الله شاه پیر محمد 88^a the names محمد لکهنوی On the margin of the last page a kitāh by 'All in the original handwriting.

Ff. 72-95, ll. 17; careless Nasta'liq; size, 11½ in. by 8 in. [OUSELEY 398.]

1302

Two treatises on Şūfic love:

a. Nuzhat-al-āshīkīn (نزهة العاشقين).

Ff. 59^a-65^b. A short treatise on love and lovers,

3 F 2

composed in prose with interspersed poetry by 'Alī bin Hājj. Beginning: *حمد و سباس بیقیاس مرآتیکاری* را رسد که سینۀ بیدلان مستمندانرا آئینه اسرار عشق خود آینه چنین گویند فقیر بی بغایت کم استطاعت بندۀ محتاج علی بن حاج آینه. It is divided into five parts (قاعدہ).

6. *Dastūr al-'ushshāk* (دستور العتاق).
Ff. 65^b-74^a. Another treatise of similar contents در بیان عشق و محبت و حالات مراتب طائفه که قدم در (این راه نهاده اند و شرائط عاشقان و معشوقان). The author is not mentioned. The title occurs only in the colophon: *تتمت رسالۀ دستور العتاق*. Beginning: *حمد و سباس بیقیاس صانی را که شمع جمال خویان و دلبرانرا بنور حسن و ملاحات بر افروخت و دل عتاق را*. In both treatises a and b the subjects are illustrated by anecdotes; both are to be understood in a Sūfic sense. Not dated; it may be older than a century.

Ff. 59-74. ll. 15; *Shikasta*; size, 7½ in. by 3½ in. [USELEY 120.]

1303

A short collection of various mystical tracts.

1. Mystical speculations on the soul, both human and divine; beginning, on fol. 1^b, without any introduction: *بدانکه نفس آتاره کارنار راست که ان النفس* *الاشارة بالـ*. Some additions about the four-fold character of the human soul on the margin of ff. 2^a and 2^b; other additions and amplifications of the text on the margin of ff. 7^b-10^b and 27^a-28^a.

2. A treatise, styled *امانت اللہ* (on the different scales of human existence, on fol. 30^b, beginning: *حمد میگویند واحدی را که منزلهست از غیر آینه*.

3. Another mystical tract on God's essential nature, qualities, unity, etc., by another hand, on the margin of ff. 30^a-33^a, beginning: *هر القادر هو الموجود آینه*.

Besides, there are found some *rubā'is* on fol. 1^a, *rubā'is* and *fards* on ff. 29^b and 30^a, and *Rikhta* poetry on fol. 39^b.

No date.

Ff. 1-39. ll. 14; small, but clear *Nasta'liq*; size, 4½ in. by 3½ in. [FRANK 249.]

1304

Risālah dar bahisht u dūzakh (رساله در بهشت و دوزخ).

A Sūfic treatise on Paradise and Hell by an anonymous author, compiled at the request of some dervishes, and beginning: *للمد للہ رب العالمین... درویشان* در خواست کردند که می باید که در بهشت و دوزخ رسالۀ جمع کنید که حقیقت بهشت و دوزخ چیست آینه.

On the margin of ff. 38^a and 39^a a few traditions. No date.

Ff. 32^a-39^b, ll. 13; *Nasta'liq*; size, 7½ in. by 4 in. [MARSH 83.]

1305

Rubā'iyāt.

A long series of *rubā'is*, arranged alphabetically (but only going down as far as the rhyme-letter *z*), and illustrating the different branches of the mystical doctrine, with a long preface or *diwān* in four fapls, also on Sūfic subjects. The preface begins with three *mathnawī-baits*, the first of which runs thus:

بسم اللہ الرحمن الرحیم - تبر شهاب است بدو رحیم

The first *rubā'i* begins on fol. 287^a:

المّت للہ که بانعام خدا - از خلق مریدم و شدم رام خدا
No date.

Ff. 274-436. ll. 18-21; *Nasta'liq*; size, 9½ in. by 5 in. [USELEY ADD. 129.]

III. TRANSLATIONS FROM SANSKRIT.

1306

Tarjuma-i-Mahābhārata (ترجمۀ مہابھارت).

Persian translation of the *Mahābhārata*, made by order of the emperor Akbar under the auspices of his prime minister Abū-alfadl, who wrote the preface on ff. 1-26, and dated it A. H. 995 = A. D. 1587.

For the origin and history of this translation we refer to an article of M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahābhārata, faite par ordre de l'empereur Akbar,' in the *Journal Asiatique*, 1825, t. vii. p. 110; and A'in-i-Akbari, translated by H. Blochmann, p. 104 (and p. 105, note 1), where Abū-alfadl himself gives the following account of the work: 'The *Mahābhārata*, which belongs to the ancient books of Hindustān, has likewise been translated from Hindi into Persian, under the superintendence of Nakīb Khān, Maulānā 'Abd-alkādir of Badā'un, and Shaikh Sultān of Thānīsar. The book contains nearly one hundred thousand verses: His Majesty calls this ancient history *Razm-nāmāh*, the book of wars.' See also a full account of these translators in Rieu i. p. 57, from which we learn, on Badā'un's authority, that the order for the translation was given by Akbar in A. H. 990 = A. D. 1582, and that Nakībkhān completed in Shāhān, A. H. 992 = A. D. 1584, August, the literal version which was afterwards turned into elegant prose by the poet Faizī, Abū-alfadl's brother. Badā'un, however, states in another passage (see Rieu iii. p. 1078^b) that Shaikh Sultān Thānī-sari spent four years in completing the translation commenced by Nakībkhān, and a copy of the India Office Library, No. 3014, gives, on fol. 171^a, as date for the completion of the first Parva in the elegant and poetical version of Faizī, A. H. 997, 1st of Rabi-ul-awwal = A. D. 1589, January 18. We have therefore to distinguish between two versions, bearing alike the name of Abū-alfadl, one in a simple prose-form without poetical embellishments, to which the usual copies and Nos. 1306-1312 in this Catalogue belong, and another in a highly poetical and flowery style, due to Faizī, a fragment of which is preserved in No. 1313 (and perhaps in No. 1314 too) of this Catalogue. A note in No. 761 of the India Office Library (on fol. 1^a) describes this second poetical version as *میسوط و عبارت آرائی*. A later metrical paraphrase

of the Mahābhārata is due to Hājī Rabi' Anjāb (about A. H. 1157); see Rieu ii. p. 71^a.

Fol. I contains the first three Parvas (پرب). At the end of the second Parva, on fol. 235^b, occurs the date, the 12th Šafar of the twelfth year of Muḥammad Shāh, i. e. A. H. 1143 = A. D. 1730, August 27.

Fol. II contains Parvas IV-VII. The fourth Parva is dated, on fol. 18^b, the 18th Muḥarram, A. H. 1099 = A. D. 1687, November 24, by Sadānand (سدانند ولد)؛ the fifth Parva is dated, on fol. 48^a, A. H. 1101 = A. D. 1689, 1690, by the same Sadānand؛ the sixth Parva is dated, on fol. 163^a, the 9th Rajab, A. H. 1101, by سید احمد بن سیم چند پوری؛ the seventh Parva is dated, on fol. 189^a, the 21st Rabi' I, A. H. 1101, by سلطانچند پوری.

Fol. III contains Parvas VIII-XIII. The following date occurs on fol. 43^a, the 5th Jumādā I, A. H. 1101, by سلطانچند پوری, at the end of the ninth Parva. The thirteenth Parva seems to be incomplete in many places.

Fol. IV contains Parvas XIV-XVIII. The following dates occur: a. on fol. 88^a, at the end of the fourth Parva, the 3rd Shawwāl, A. H. 1101, by سدانند؛ b. on fol. 108^a, at the end of the fifteenth Parva, the 14th Shā'ban, A. H. 1100 = A. D. 1689, June 3, by the same Sadānand؛ c. on fol. 116^a, at the end of the sixteenth Parva, the 17th Shā'ban, A. H. 1100, by Sadānand؛ d. on fol. 120^b, at the end of the seventeenth Parva, the 20th Shā'ban, A. H. 1100, by Sadānand؛ e. on the last page, the 10th Shawwāl, A. H. 1101, by Sadānand.

Beginning of Abū-al-faḍl's preface:

ای هزده هزار عالم از شوق تو هست
سر در ره جست جوی و جان برکف دست
Sadānand's writing is irregular, and very often obscure, whilst the first volume is in many places illegible. In some places Sadānand has added his seal, with the inscription سدانند نیازمند. All four volumes are bound in splendid eastern binding.

No. 326, ff. 372; No. 327, ff. 189; No. 328, ff. 151; No. 329, ff. 222; written by different hands in bad Nastā'lik and Shikasta; size, 12 in. by 7½ in. [Ouseley 326-329.]

1307

The same.

Another, but defective copy of the same translation of the Mahābhārata, originally in seven volumes, the first of which, containing the preface and Parva I, is unfortunately missing. Vol. II (No. 720) comprises Parvas II and III (on fol. 31^a); vol. III (No. 722), Parvas IV and V (on fol. 21^a); vol. IV (No. 721), Parvas VI and VII (on fol. 113^a); vol. V (No. 723), Parvas VIII, IX (on fol. 75^a), X (on fol. 91^a), and XI (on fol. 93^b); vol. VI (No. 724), Parvas XII and XIII (on fol. 227^a); vol. VII (No. 725), Parvas XIV, XV (on fol. 73^a), XVI (on fol. 81^a), XVII (on fol. 91^a), and XVIII (on fol. 93^a).

Beginning of the second Parva: رویان اخبار این فقه چنین روایت میکنند که چون آیت

Parva II is dated by Sadānand, the 15th of Shā'ban,

A. H. 1220 (12th of the month Aghān in the Hindū year 1862 = A. D. 1805, 8th of November); Parva III, the last of Aghān of the same Hindū year; Parva IV, the 3rd of Muḥarram, A. H. 1221 = A. D. 1806, 23rd of March; Parva V, the 13th of Rabi' al-awwal, A. H. 1221 (month Jeth of the Hindū year = A. D. 1806, 31st of May); Parva VI, on the same day; Parva VII, the 23rd of Muḥarram, A. H. 1221 = A. D. 1806, 12th of April; Parva VIII, the 3rd of Shā'ban, A. H. 1221 = A. D. 1806, 16th of October; Parva IX, the 17th of Rajab, A. H. 1221 = A. D. 1806, 30th of September; Parva X, in the month Jumādā al-thāni, A. H. 1221 = A. D. 1806, August, September; Parva XI, in the month Sāwan, of the Hindū year 1862; Parva XII, in the month Kū'ār, of the same Hindū year; Parva XIII, the 13th of Dhū al-kā'dah, A. H. 1221 (month Pokh or Pūs in the Hindū year 1863 = A. D. 1807, 22nd of January); Parva XIV, the 22nd of Shawwāl, A. H. 1221 (the same month in the Hindū year 1863 = A. D. 1807, 2nd of January); Parva XV, the 23rd (or 28th) of Shawwāl, A. H. 1221; Parva XVI, the 5th of Muḥarram, A. H. 1221 = A. D. 1806, 25th of March; Parvas XVII and XVIII, the 3rd of Shawwāl, A. H. 1221 = A. D. 1806, 14th of December. A blank on fol. 196^a of No. 724.

No. 720, ff. 109; No. 721, ff. 150; No. 722, ff. 87; No. 723, ff. 98; No. 724, ff. 292; No. 725, ff. 94; ll. 19-23; written by different hands, partly in careless Nastā'lik, partly in Shikasta. Sizes: No. 720, 10½ in. by 7½ in.; 721, 10½ in. by 7½ in.; 722, 10½ in. by 7½ in.; 723, 10½ in. by 7½ in.; 724, 10½ in. by 7½ in.; 725, 10½ in. by 7½ in. [Boul. 720-725.]

1308

The same.

A third copy of the same translation in three volumes, likewise incomplete and differing from the other copies in many respects.

Fol. I contains the preface and Parvas I-IV (on ff. 15^a, 102^a, 126^a, and 265^a); fol. 237^b and a part of fol. 237^a are left blank. This volume is dated the 6th of Muḥarram, in the reign of 'Alamgir II (the year is omitted).

Fol. II contains only Parva XII, but in a much larger and more extensive redaction than any of the preceding copies. No date. Fol. 199 must be inserted between ff. 192 and 193.

Fol. III contains Parvas XIII-XVIII, but in this order, that Parvas XIII-XV (on ff. 1^b, 89^b, and 111^b) are immediately followed by Parva XVII (on fol. 121^a), after which comes Parva XVI (on fol. 125^b), and then Parva XVIII (on fol. 129^b).

Parvas V-XI are entirely missing in this copy. The last part of it was finished at Lāhūr, in the sixth year of the reign of 'Alamgir II (A. H. 1172-1173 = A. D. 1759). Beginning of the whole work the same as in Ouseley 326.

No. 335, ff. 298; No. 336, ff. 199; No. 337, ff. 218; ll. 21; written by the same hand in Shikasta; size, 12½ in. by 8½ in. [Boul. 335-337.]

1309

The preface and the first Parva of the Mahābhārata in the Persian translation, which bears the name of Abū-al-faḍl.

Beginning of the preface, on fol. 1^b: ای هزده هزار عالم از شوق تو هست آیت

Beginning of the first Parva (without a heading), on fol. 46^b:
 راویان اخبار هندوستان در کتب خود چنین نوشتند

No date. This MS. was bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 383, ll. 11-13; very unequal Shikasta; a few pages in diagonal lines; size, 7 in. by 4½ in. [MS. Pers. E. 4.]

1310

The first Parva of the Mahābhārata, in the same translation, without Abū-alfadl's preface. See, however, the following MS., Ouseley 158, fol. 91^b sq.

تمام شد فن اول از کتاب مهابهارته که آنرا ادبیر گویند بتاریخ هجدهم ذی حجة للرام سنه هجتم جلوه در مجمع اللسان گجرات.
 مقابله تمام شد چهاردهم محرم سنه

This incomplete date is to be compared with the colophon of Ouseley 225, fol. 173 sq., which is written by the same hand. Accordingly this MS. was copied at Ahmadābād in Gujarāt, the 18th of Dhū-ḥijjah, in the eighth year of Muḥammadshāh, i.e. A. H. 1138 = A. D. 1726, August 17; and the collation was finished the 14th of Muḥarram, A. H. 1139 = A. D. 1726, September 11, still in the same 8th year of Muḥammadshāh's reign, which extended from Dhū-ḥijjah A. H. 1138 to Dhū-ḥijjah A. H. 1139.

Ff. 208, ll. 13-17; Shikasta; Nasta'liq on ff. 129-144; size, 9½ in. by 5½ in. [Ouseley 289.]

1311

Abū-alfadl's preface to the translation of the Mahābhārata. It belonged originally to Ouseley 239, as paper, size, and handwriting are identical.

The beginning is different from the usual one: اسناد دعا گنج العرش روایت میکند پیغامبر صلی الله علیه وسلم فرمود که این دعا را آتیه

Between ff. 1 and 2 there is a lacuna; the beginning of fol. 2^a corresponds to Ouseley 326, fol. 10^a, l. 8.

At the end: خطیف ابو الفل بن مبارک.

Ff. 91^b-112^a, ll. 13-17; Shikasta; size, 9½ in. by 5½ in. [Ouseley 158.]

1312

The second Parva (Sabhāparva) of the Mahābhārata in the same Persian translation. Beginning: راویان اخبار این قصه چنین روایت کرده اند آتیه

Dated the 17th of Dhū-ḥijjah, in the eighth year of Muḥammadshāh, i.e. A. H. 1138 = A. D. 1726, August 16, at Ahmadābād in Gujarāt. It is collated throughout; this collation was finished, according to a note on the last page, the 15th of Muḥarram of the same eighth year = A. D. 1726, September 12.

تمام شد کار من نظام شد بتاریخ هجدهم ذی حجة للرام سنه ۱۷ جلوس محمد شاه پادشاه غازی خلد الله ملک و سلطنته در بلدة احمدآباد گجرات

مقابله شد پانزدهم ۱۵ محرم محرم سنه

Ff. 173-231, ll. 13-17; Nasta'liq and Shikasta; size, 9½ in. by 5½ in. [Ouseley 225.]

1313

Fragment of the other or more flowery translation of the Mahābhārata, likewise made under the auspices of Abū-alfadl, and due to his brother, Faiḍl; see above, under No. 1306. It is introduced by thirty mathnawī-baits, the first of which runs thus:

آبرو بخش چشمه ساز سخن - آشنائی محیط بی سرو بن
 The text of the first Parva begins, on fol. 2^b, l. 3:
 آورد اندک در ایام پیشین بخرد نهادی بود دل از کائنات
 بر داشته و همت بر طلب مقصود املی گماشته آتیه
 The copy breaks off on fol. 120^a, and even the first Parva seems not to be quite finished.

Ff. 120, ll. 18; Nasta'liq; size, 9½ in. by 5½ in. [Walker 87.]

1314

The fifth Parva (اودم پرب) of the Mahābhārata, probably belonging to the same flowery version of Faiḍl. Like the preceding MS. it differs entirely from the usual prose-translation of Abū-alfadl. Beginning: بيشم بابن گفت پاندواں کہ بزرگترین اتوم بودند صحبت کدخدای آتیه

At the end of Ouseley 392 (on fol. 170^a, l. 10) there follows a statement of the contents, praise of the Mahābhārata, the number of the Slokas (6698), etc.

Dated the 24th of Shawwāl, A. H. 1041 = A. D. 1632, May 14.

Fol. 62 of Ouseley 391 is bound in the wrong place; the proper order would be: ff. 59, 62, 60, 61, 63.

No. 391, ff. 201; No. 392, ff. 172; ll. 16; large, clear Nasta'liq; size, 10½ in. by 6½ in. [Ouseley 391, 392.]

1315

Tarjuma-i-Rāmāyan (ترجمه رامین).

An abridged poetical translation in Persian of the Indian epopee Rāmāyana, the author of which, as a comparison with No. 1367 in the India Office Library proves, was Shaikh Sa'd-allāh Masliḥ or Masliḥ Kairānawī Pānīpatī, who flourished, according to the Safinah (Elliot Coll. 400, No. 688), in Jahāngir's reign, and translated the story of Rāma and Sitā into Persian; comp. also Rieu iii. p. 1078^b. It is dedicated to the emperor Jahāngir himself. After an introduction in high Šūfic style the tale begins, on fol. 17^a: آغاز رام و سیتا. Beginning of the introduction:

خواندا زجام عشق کن مست
 که از مستی نشانم بر جهان دست

Other Persian translations of the same epopee were made by Nakibkhan, 'Abī-alkādir Badā'ūnī, and Shaikh Sultān Thānisari under Akbar (completed A. H. 999), by Girdhar Dās under Jahāngir (completed A. H. 1036, or

according to a copy in the India Office Library, No. 803, A. H. 1033), and by Candraman, the son of Sri Rām (written A. H. 1097); comp. Ā'in-i-Akbari, translated by H. Blochmann, p. 105, and Rieu i. pp. 55-57.

This very badly written copy shows numerous blanks, where the original was either defective or the copyist could not read it.

No date; modern paper.

FF. 186, ll. 15; careless, irregular Nasta'liq; size, 9½ in. by 5½ in. [OUSELEY 216.]

1316

Translation of the tenth Skandha of the Bhāgavata Purāṇa, or legend of Kṛishṇa, in Persian prose. It is imperfect at the beginning, the first thirty-five Adhyāyas and part of the thirty-sixth are wanting. Beginning:

خود راس بکند وتری بسند من و نامداران دیگر که در سند از من آمد آید. To every Adhyāya a short statement

of the contents is prefixed; comp. Rieu i. p. 60, and J. Aumer, p. 140, No. 351, etc.

Dated A. H. 1185, 2nd of Sha'bān = A. D. 1771, November 10; in many places it is injured by the worms.

FF. 162, ll. 16; very bad Shikasta; size, 9½ in. by 6 in. [OUSELEY 270.]

1317

Translation of the eleventh Skandha of the same

Bhāgavata Purāṇa, in Persian prose. Title: سری کرشن. Regarding its contents, comp. Wilson's translation of 'The Vishnu Purāṇa,' preface, p. 2. Beginning: روزی سربکرشن حبو. بخاطر آوردند که اوتار برای آید.

Not dated; it seems to be collated throughout; in many places injured by the worms. This MS. and the preceding one seem to have been copied by the same hand.

FF. 1-38, ll. 16; very bad Shikasta; size, 9½ in. by 6 in. [OUSELEY 388.]

1318

Hikāyat-i-Sri Vishnu Purāṇa (حکایات سری وشن پوران).

Thirty-one select stories from the Vishnu Purāṇa, or the dialogues between Parāśara and Maitreya, in Persian translation, beginning:

پراشربمیتری آغاز کرد که:

ای میتری آنچه بشو تلقین میکنم بجم دل بنوش آید. This copy was bought with the Schlagintweit Tibetan Collection in March 1885. Another complete copy in the India Office Library, No. 1844. No date. The whole of the Vishnu Purāṇa was translated into English by H. H. Wilson, Works, vols. vi-x. The title, as given above, is taken from the following MS.

FF. 163, ll. 13-15; Shikasta; size, 8½ in. by 5½ in. [MS. PERB. E. 3.]

1319

The same.

This copy is defective at the beginning, and very

badly written. It opens abruptly thus: تخت نشسته بود در آمد در بغل جاگرفت.

Dated the 23rd of Rabi' al-thāni, A. H. 1210 = A. D. 1795, November 6; copied for a Master Rāṭh.

FF. 155, ll. 14; Shikasta; worm-eaten; size, 7 in. by 4½ in. [BODL. 688.]

1320

Mufarriḥ-alkulūb (مفرح القلوب).

A fragment of the Persian translation of the Hitopadesa from the Sanskrit original, by Tāj-al-din, or, as he is called here, Tāj-alghani (No. 1335 in the India Office Library calls him even Tāj-i-Ma'ālī; in Anmer's copy his full name is given as Tāj-al-din Mufti almaliki; in Rieu's, Tāj-al-din bin Mu'in-al-din Malik), who dedicated this work to Sulṭān Nasir-al-daulah wa-al-din, that is no doubt the emperor Humāyūn, Bābar's eldest son, who ascended the throne of Dihli A. H. 937 = A. D. 1530; comp. Notices et Extraits, vol. x. pp. 226-264; J. Aumer, p. 47; Rieu ii. p. 757; and A. F. Mehren, p. 29. This copy contains only a very small portion of the whole work, and breaks off already in the middle of the second tale, which begins on fol. 38b. Two complete copies are found besides in the India Office Library, Nos. 1335 and 3350. Beginning of this copy: سیاس بیقیاس مر حضرت پادشاهی را که مراتب:

اعلی داد و کلاه سپندگون خرد آید. A Hindustāni translation, entitled هندوی سیاسی, was published in Calcutta, 1803.

FF. 44, ll. 13; Nasta'liq; size, 7½ in. by 4½ in. [FRASER 109.]

1321

Gītā Sunbodanī (گیتا سنبودینی).

A Persian paraphrase of the Bhāgavad Gītā with Persian commentary, translated, like the text, from the Sanskrit commentary Sunbodhanī (comp. Aufrecht, Catal. of the Sanskrit MSS. of the Bodleian Library, p. 3b, No. 25); see fol. 2b, l. 10. The Persian translator's name is left blank. Beginning: سیاس بیقیاس مر مدعی را که ابداع و افنای این عالم بل صد هزار چنین عالم بیک کرشمه آید.

Dated the 20th of November, 1822.

FF. 155, ll. 15; clear Nasta'liq; size, 9½ in. by 5½ in. [BODL. 683.]

1322

Bhāgavad Gītā (بهاگوت گیتا).

Another Persian translation of the Bhāgavad Gītā without a commentary, in eighteen chapters, identical, we believe, with that in J. Aumer, p. 140, No. 351, fol. 44b sq. Two other translations, ascribed to Abd-alfadl, are described in Rieu i. p. 59. Beginning: چون ادای شکر نعمت حضرت الوهیت و اظهار عجز مدارج و مراتب خاشان بارگاه مهدیت آید.

No date.

FF. 69, ll. 12; Nasta'liq; illuminated frontispiece; size, 6½ in. by 4½ in. [FRASER 262.]

1323

The same.

Another copy of the same translation, beginning like the preceding copy. All the chapter-headings are left blank here. No date.

Ff. 55, ll. 15; careless Nasta'liq; size, 8½ in. by 4½ in. [FRASER 261.]

1324

Singhāsan battisi (سنگھاس بتیسی).

The first Persian translation of the original Sanskrit work Singhāsanadvātrīṣaṭi, or the thirty-two stories of the throne, made by Cāturbhūjās bin Mihrānād Kāyat, in the reign of Akbar, and entitled *Shāhnāma* (شاهنامہ).

(ار سنگھاس بتیسی); see fol. 3^b, l. 12 sq. It contains all the thirty-two stories, and begins: *سیاس باری تعالیٰ جل جلال و عم نوالہ الہ*. Other Persian translations of the same work were made: a. by 'Abd-al-kādir Badā'ūn, likewise in Akbar's time, A. H. 982 = A. D. 1574, 1575; revised by the same, A. H. 1003 = A. D. 1594, 1595; comp. Muntakhab-altawārīkh i. p. 67, and Elliot, History of India, v. p. 513. b. By Bhārimāl bin Rājāmal Khatri, in Jahāngir's reign, A. H. 1019 = A. D. 1610, 1611, a copy of which is preserved in No. 1250 of the India Office Library. c. By Ibn Harkam, or, as one of the British Museum copies calls him, Bisarāi bin Harigardās Kāyath, under Shāhjahān (an amalgamation of Cāturbhūjās and Bhārimāl's versions); see Rieu ii. p. 763^a; India Office Library, Nos. 1229 and 2373, and the immediately following copy, Caps. Or. D. 4. d. By Kishandās Bāsdew of Lālūr, under 'Ālamgir (a revised edition of the previous version, entitled *بلاسی* (کشی); see Rieu ii. p. 763^b. e. By Cand ibn Mādhrūm; see A. F. Mehren, p. 29. f. An anonymous one, styled *گل افشان*; see Rieu i. p. 230^a. g. A most modern one, by Sayyid Imdād 'Alī and Siw Sahāi Kāyath, made for Mr. Edward Clive Bayley in 1845; see Rieu iii. p. 1006.

Among the Hindūstāni versions, the oldest is a translation into braj-bhākhā by Sundardās, at the request of the emperor Shāhjahān; this was put into Urdu 1801, by Sri Lallū Jī Lāl Kawi, or Lallū Singh, in Devanāgarī characters, and printed 1805. (Other editions, Calcutta, 1839; Āgra, 1843; Indore, 1849; London, 1869.) A metrical version of the same was published by Chaman, 1869, in Cawnpore. Another prose-version in Urdu was made by the Rājā Durgā Prasad Shāh, and edited Āgra, 1862; comp. Garcin de Tassy, Histoire de la Littérature Hindoue, etc., ii. p. 233, iii. pp. 90 and 178.

No date.

Ff. 69, ll. 14-15; unequally written in very careless Nasta'liq; size, 8½ in. by 4½ in. [WALKER 118.]

1325

Ibn Harkam's, or rather Bisarāi's Persian translation of the thirty-two stories of the throne (here styled 'the enchanted throne'), copied 1814 from a MS. in the Imperial Library of Paris (which was itself finished the 13th of Dhū-al-hijjah, in the twenty-fourth year of

Muhammadshāh's reign, A. H. 1154 = A. D. 1742, February 19), and accompanied with a French translation by the late Baron M. Lescallier. This translation has been published separately in New York, 1817.

The copy begins, without a preface, at once with the introductory story, thus: *وئی که سری میادوی بر: کیلاش پریت که مکان اوست نشستہ بود الہ* (comp. No. 1229 in the India Office Library, fol. 8b).

Ff. 184; European handwriting; size, 12½ in. by 8 in. [CAPS. OR. D. 4.]

1326

Kissa-i-Kāmrop (قصہ کامروپ).

The old Sanskrit tale of Kāmrop, or as it is styled here in the beginning of the work itself, on fol. 3^b, l. 4: *افسانہ راجہ کامروپ و رانی کام لسا*. This Persian paraphrase is that of Himmattkhān bin Islāmkhān 'Ālamgiri (otherwise styled Ahmad bin Islāmkhān, etc.; comp. Garcin de Tassy, Histoire de la Littérature Hindoue, etc., iii. p. 203); see fol. 2^b, ll. 3 and 4, and fol. 3^b, l. 4, the same from which the English translation by W. Franklin, 'The loves of Camarupa and Camalata,' London, 1793, is made. In one of Rieu's copies, however (ii. p. 764), the version is ascribed to Muhammad Kāzīm; see ibid. ii. p. 683. It is preceded by an introduction, beginning, on fol. 1^b: *نیشانی و نیایش: نقشیدست که بیک کن فیکون نقش ده هزار عالم را الہ*. The story itself begins on fol. 3^b, l. 5, exactly in the same manner as the copies of the India Office, Nos. 1205, 1479, and 1699, and those in the British Museum: *قصہ پردازان غرائب آثار و داستان طرزان سوانح روزگار که* *نخلبدان گلشن دانش الہ*. Other Persian versions of the same story are by Muhammad Murād (A. H. 1096 = A. D. 1685), by Hājī Rabi' Anjab (A. H. 1157 = A. D. 1744), both in mathnawī-haits, and by Munshi 'All Ridi; see Rieu ii. pp. 697, 711, and 803.

Dated the 14th of Shawwāl, A. H. 1109 (the forty-first year of 'Ālamgir's reign) = A. D. 1698, April 25.

Ff. 108, ll. 15 (ll. 17 in the preface on ff. 1-3); careless Nasta'liq; size, 8½ in. by 5 in. [FRASER 106.]

1327

The same.

Another copy of the same translation, beginning immediately with the story itself: *قصہ پردازان غرائب آثار که کلاکت الہ*. Instead of *کلاکت* is here always written *کام*, and on the back of the binding as well as in the colophon *کلاکم*.

Copied A. H. 1207 (11 v, the third cipher is omitted) = A. D. 1792, 1793.

Ff. 106, ll. 16; Nasta'liq; illuminated frontispiece; size, 9½ in. by 6½ in. [ELLIOTT 201.]

1328

Tarjuma-i-Jog Bāshisht (ترجمه جوگ باششت).

A Persian translation of the very rare and valuable didactical work *Yogavāsiṣṭha*, on Hindū gnosticism, originally written in Sanskrit and divided into six *Prakaranas* (پرکرن), the titles of which in Persian characters are as follow (comp. fol. 3^b, l. 19 sq.):

1. پرکرن (= *vairāgyaprakaranam*).
2. پرکرن (= *mumukshuvivahāraprakaranam*).
3. پرکرن (= *utpattiprakaranam*).
4. پرکرن (= *sthitiprakaranam*).
5. پرکرن (= *upaśamaprakaranam*).
6. پرکرن (= *nirvānaprakaranam*).

The first پرکرن begins on fol. 3^b, last line. On the contents of the whole work, comp. Weber, *Sanskrit-Handschriften der Königl. Bibl. zu Berlin*, 1853, pp. 187-194; *Indische Studien* i. p. 468; Aufrecht, *Catal. of the Sanskrit MSS. of the Bodl. Libr.*, p. 353; Rieu i. p. 61, etc. Beginning: برهمن هند را در وحدت ذات سبحانہ تعالی و صفات کمال و مراتب تنزلات او و نشاء کثرت ویدائی عالم و عالمیان مذهب حکمای متقدمین است. آلتع.

Another Persian translation of the same work was made under the superintendence of Prince Dārā Shukūh, A. H. 1066 = A. D. 1655, 1656, copies of which are found in D. Forbes' *Catal.*, p. 61; in the *Bibliotheca Sprengeriana*, No. 1661; in King's College, Cambridge (No. 28); and in the India Office Library, Nos. 1185, 1355, and 1859.

This copy was finished the 5th of Ramadān, in the fortieth year of Aurangzib's reign, A. H. 1108 = A. D. 1697, March 28.

Ff. 131, ll. 24-27; written partly in *Naṣṭ'liq*, partly in *Shikasta*; size, 12½ in. by 7 in. [WALKER 117.]

1329

Sirr-i-Akbar (سر اکبر).

A collection of Upanishads or Upnakhats (اُپنکھت), compiled and translated under the auspices of Prince Dārā Shukūh, the son of Shāh-jahān, who was killed by order of his brother Aurangzib A. H. 1069 = A. D. 1659; see Elphinstone, *History of India*, 5th edit., p. 610; Rieu i. p. 54, where this work is called *السر اکبر*, etc. In the preface the prince's intercourse with the famous Ṣūfi Mullā Shāh (who died A. H. 1072 = A. D. 1661, 1662) in Kashmir, A. H. 1050 = A. D. 1640, 1641, is mentioned. His enthusiasm for Ṣūfism, considered equal to heresy by orthodox Muslims, furnished the plea for his condemnation. According to Ṣūfi doctrines he considered not only the *Kurān*, but also the religious books of other confessions as proceeding from divine revelation; from a desire to get acquainted with Hinduism he ordered some Pandits of Banāras to compile this work, which was finished A. H. 1067 = A. D. 1657. Comp. Max Müller, *History of Ancient Sanskrit Literature*, p. 325 sq.; Barth, *The Religions of India*, p. 65 sq.; A. Weber, *Indische Literaturgeschichte*, 2nd edit.,

p. 171 sq., etc. etc. It was translated into Latin by Anquetil Duperron, *Oupnekhat*, etc., Argentorat, 1801. Beginning: الحمد ذاتی که نقطه پای بسم الله در جمیع کتب سماوی از اسرار قدیم اوست آلتع.

This copy does not contain the whole; it ends in the *Oupnekhat* Porsh, Anquetil ii. p. 148 ('absolutum est Brahmen'). On ff. 1-67 the Sanskrit words occurring in the text are added on the margin in Devanāgarī characters. This copy is not dated; it is very clearly and carefully written, and may be more than one hundred years old.

Ff. 253, ll. 11; clear *Naṣṭ'liq*; size, 12½ in. by 9½ in. [OUSELEY 368.]

1330

The same.

Another copy of the Upanishads, containing the whole collection, but defective at the beginning. There are two leaves missing, and the copy opens abruptly thus:

مشرق بر می آید مردم بگفت رگو در می آیند آلتع, corresponding to Ouseley 368, fol. 104, l. 6.

A full index of all the Upanishads in Latin characters is found on the two fly-leaves, written probably by Mr. W. H. Mill, in whose possession this MS. formerly was. No date.

Ff. 307, ll. 17; very badly and illegibly written by different hands, mostly in *Shikasta*; size, 7½ in. by 4½ in. [BODL. 678.]

1331

The same.

A third copy of the same work, ending with the *Oupnekhat* Narāin, Anquetil ii. p. 4.

Not dated; quite modern copy, written upon European paper.

Ff. 301, ll. 8; *Naṣṭ'liq*; size, 9½ in. by 7½ in. [OUSELEY 236.]

1332

Ma'lūmāt-alāfāk (معلومات الآفاق).

A short extract from Sayyid Amīn-aldīnkāh al-hu-saini's *Ma'lūmāt-alāfāk*, which is based, as it seems, on a Hindi work styled *Ākar Sāghar* (اکر سار). It gives an account of titles and epithets due to persons of high rank, adding remarks on several high offices (apparently of the Moghul empire in India), and concluding with statistical notes regarding the nineteen *Sūbas* (سوبه) of India, their income, the *tankhwas*, etc. Beginning: جزوی از اجزای کتاب مستطاب معلومات الآفاق که در هندی آکر ساگر نیز فرمود من تصنیف خانوالاشان سید امین الدین خان لیسینی فعل در بیان ضوابط القاب مستطاب پادشاهی و پادشاه زاده و ویکام و متصدیان آلتع.

A somewhat larger fragment of the same work is noticed in Rieu iii. p. 1013^b, No. VI. The author flourished about A. H. 1123 = A. D. 1711, see *ibid.* and iii. p. 1055^a.

Not dated; modern writing on European paper.

Ff. 24-35, ll. 15; *Naṣṭ'liq*; size, 11½ in. by 7½ in. [OUSELEY 387.]

IV. RHYMED PROSE, INSHĀS, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC, RIDDLES, AND CALLIGRAPHY.

1333

Dakā'ik-alash'ār (دقائق الاشعار).

A very curious tadhkirah or poetical anthology by 'Abd-alwahhāb (which of the many writers of this name is meant here we cannot decide; the probability would be in favour of the author of the Tadhkira-i-Bināzīr, Mir 'Abd-alwahhāb Daulatābādī, about A. H. 1172 = A. D. 1758, 1759; see Rieu i. p. 374^a, No. 20; Bland, in Journal of the Royal Asiatic Soc., vol. ix. p. 172; A. Sprenger, Catal., p. 144, No. 11), styled, according to a notice of Sir Gore Ouseley on the inside of the binding, Dakā'ik-alash'ār or the subtilties of poetry. In the work itself, which begins, without preface or introduction, immediately with a table of contents on fol. 1^a, no title is mentioned anywhere. According to the index just mentioned, the collection was to consist of thirty bābs, each containing large extracts from the diwāns of various poets; but of these only seventeen are marked in the text. All the rest are missing, and so is the index of the twenty-four bābs of rubā'is too, which is promised on fol. 1^a at the end of the first table of contents (و چهار باب دیگر فهرست رباعیات). The contents of the thirty bābs, according to this table, are as follow:

1. در توحید برای عز و جل. (on fol. 1^b).
2. اندر نعت خاتم الانبیا علیه السلام. (on fol. 11^a).
3. اندر حکمت و موعظت. (on fol. 17^b).
4. اندر تسمیات. (on fol. 38^b).
5. اندر تسمیعات. (on fol. 59^a).
6. اندر توشیحات و معنیعات. (on fol. 75^a).
7. اندر ترجیعات و بهارآت. (on fol. 87^b).
8. اندر اشعار جزل و توانی معلق. (on fol. 98^a).
9. اندر تسمیعات و اوصاف المثلون. (on fol. 92^a, the leaves being misplaced in the text).
10. اندر جمع و مقیم و مسلل و غیر مسلل. (wanting in the text).
11. اندر اشعار مرتب از هر نوع. (on fol. 113^a).
12. اندر سزال و جواب از چند نوع. (on fol. 180^a).
13. در مکررات و تجنیسات. (on fol. 189^b).
14. اندر توانی مکرر و ذو قافیتهین. (on fol. 194^a).
15. اندر صنع مرتع و مصرع. (on fol. 206^a).
16. اندر ملععات و مترجعات. (on fol. 211^a).
17. اندر صنعت مرتع و متلون. (on fol. 217^a).
18. اندر اشعار منظره. (on fol. 221^a).
19. اندر اشعار لزومات.
20. اندر صفت حذف الف.
21. اندر اشعار منقطا و بی نقط و ربطا.
22. اندر صفت حروف مفردا.

23. اندر اشعار منتهی و مصرور و مقلوبات الخ.

24. اندر اشعار تهنائی عیدین.

25. اندر اشعار مرانی از هر نوع.

26. اندر معما و لغز و ماتمسات و مطایبات.

27. اندر هزلیات و اهاجی.

28. اندر مقطعات از هر نوع.

29. اندر غزلیات.

30. اندر لغت فارس و مدخل نجوم و تعبیر منظوم.

(19-30 are entirely wanting in the text; on the tropical figures dealt with in the different chapters, comp. W. Pertsch, Grammatik, Poetik und Rhetorik der Perser, Gotha, 1874.)

Beginning of the first bāb, on fol. 1^b:

جهانرا هم جهانیانست پیدا بین و پنهان دان
که زیر حقه نیلی بدید آورد چار ارکان

The copy breaks off on fol. 275^a with the following bait:

اگرچه از من عشق تو مست بودم خود
بیاد لعل تو جام شراب می جستم

There are besides considerable lacunas, viz. after ff. 86 (part of the sixth bāb), 88 (part of the seventh bāb), 92 and 101 (parts of the eighth and ninth bābs and the whole of the tenth), 167, 228, 229, 236, and 274. There are blanks on ff. 2^b and 214^b; many corners are injured and many headings omitted; the order of the leaves is frequently wrong too, especially in the eighteenth bāb on Munāzarāt, where, for instance, fol. 221 must immediately be followed by ff. 230-234 and 236, etc.

List of the poets quoted in this work and their chief specimens:

Athir-al-din Akhsikati (see above, No. 620), on ff. 1^b, 14^b, 134^b, 137^b, and 269^b.

Hakim Anvari (see above, Nos. 543-558), on ff. 3^a, 49^a, 121^b, 123^b, 126^a, 127^b, 130^a, 136^a, 145^b, and 264^b.

'All Fathī, on fol. 4^a.

Nāsir bin Khusrāu (see Butkhāna, No. 3), on ff. 4^b, 29^a, 67^a (a tasmi' of thirty-three strophes, each containing five hemistichs with the same rhyme, and a sixth, corresponding in rhyme to that of the sixth hemistich in all the other strophes), 191^b, and 209^b.

'Abd-al-rāfi, on ff. 5^a (a tarji'band) and 197^a.

Khawājah Sanā'i (see above, Nos. 528-537), on ff. 5^b, 17^b, 85^a (a kasidah, rhyming in ma... containing a threefold trick; the initial letters of all the first hemistichs form an acrostic, i. e. the name of the poet or hero of the poem: الشيخ الامام الرئيس نجم الشريعة شرف الائمة عياه الاسلام فخر السنة شجاع الدين نور الهدى ولي الدولتين تاج الفرقين ابو المفاخر محمد بن محمد بن علي); the final letters of the same form two Persian baits, and the initial letters of all the second hemistichs two Arabic couplets. Besides, from every ten baits there springs by taushih the bait of a new ghazal, rhyming in jal. Unfortunately, the conclusion of this curious kasidah is wanting; in its stead there follow the abrupt end of an anonymous poem and, on

fol. 86^a, a complete *taushih* by Kalāmī, see *Khulāṣat-al-fakār*, No. 229, and *Makhzan-algharā'ib*, No. 2144, 143^b, and 201^b.

Sa'di of Shirāz (see above, Nos. 681-748), on ff. 6^b and 225^a.

'Abd-alkādir Nā'i (so probably to be read instead of نانی, which is written here; see a poet of the same name above, No. 1203), on ff. 7^a, 16^a, 37^a, and 185^a.

Kamāl-aldin Iṣmā'il of Isfahān (see above, Nos. 638-643), on ff. 9^a, 11^a (a *tarjī'band*), 25^a, 87^b (*tarjī'āt* and *bahāriyyāt*), 113^a, and 120^a.

Sayyid Dhū-alfakār, i. e. Kiwām-aldin Dhū-alfakār of Shirwān (see *Ātashkuda*, No. 131), on ff. 9^b, 75^a (a *kaṣidah*, called مفتاح الكلام, 'the keys of speech,' representing a very curious kind of *taushih*; some words from three and three or two and two baits together form a new *mathnawi-bait*, always of different metre and rhyme; for instance, from the first three baits:

چمن شد از گل مد برگ تازه دلبر وار

بهار یافت بهاری زیاد در گلزار

نهال چون قد دلبر چمن شود در قرض

بسان فاخته چون بیدلان بنال زار

ارم زوی تناسخ ببوستان آید

خزان خزان چو در آید بیباغ باد بهار

springs the following *mathnawi-couplet* in the metre

هزج سالم:

گل مد برگ دلبر وار چون در بوستان آید

بهارى باد در گلزار چون بیدلان خزان آید

The following three baits form a *mathnawi-couplet* in the metre *رجز سالم* and so on, so that all possible metres are represented in the course of the *taushih*, 79^a (a *kiṭ'ah* of nine baits, from which springs by *taushih* another of three baits; when the *taushih* is applied a second time the result is a *rubā'i*, and when a third time, the only remaining portions of the four hemistichs give the name and epithet, of the hero of the poem), 80^a (a *kaṣidah* in *طویل*, which, as soon as each bait is read by means of the *tsūki*, that is, from the end to the beginning backward, forms a new *kaṣidah* in *مفارع*; there springs from it besides by *taushih* one bait), 80^b (a *kaṣidah*, quite like the preceding one), 81^b (a *kaṣidah* which can be read in two different metres, in *سر* and *رمل*, and is at the same time an acrostic, the initial letters of the lines forming the name: صاحب (بلند همت خواجه نظام الدین عمر کریمى عز نصره), and 82^a (likewise an acrostic-*kaṣidah*, representing the name: ملك اسلام خسرو ايران غياث الدين السمناني and containing a threefold rhyme as well as a double *radif*; see, for instance, the first bait:

ما من درمان جان از شکرگونیا کند

آفتابش سایبان از عنبر سارا کند

the three rhymes being عنبر, شکر, سایبان, and سارا, and the two *radifs* از و سارا, and گونا (کند).

Jamāl-aldin 'Abd-alrazzāq (see *Butkhāna*, No. 22), on ff. 12^b (a *tarjī'band*), 27^b, and 142^b.

Sayyid Hasan of Ghazna (see *Butkhāna*, No. 13), on ff. 15^a (a *tarjī'band*), 39^a, 66^b (a *tasmiṭ* of twenty-seven strophes, the first of which is a *kiṭ'ah*, whilst all the following strophes have three hemistichs with the same rhyme, and a fourth agreeing with that of the initial *kiṭ'ah*), 140^b, 195^a, and 244^a.

Zahir-aldin Fāryābī (see above, Nos. 582-584), on ff. 36^a, 130^b, 131^b, 134^a, and 257^a.

Imāmī (see above, Nos. 676 and 677), on ff. 36^b, 106^b, 109^a, 147^b, 150^a, 153^b, 189^a, 247^b, and 250^a (a *kaṣidah*, sent by the poet to Maulānā Nūr-aldin Muḥammad in Kirimān, and the poetical reply of the Shaikh).

Shihāb-aldin Adib Sābir (see *Butkhāna*, No. 8), on ff. 40^a, 103^a, 189^b, 244^b, and 253^b.

Hakim Rūḥānī (see *Khulāṣat-al-fakār*, No. 108), on fol. 41^b.

Badī' Saifi, on fol. 44^a.

Amir Mu'izzi (see *Butkhāna*, No. 9), on ff. 62^b (a *tasmiṭ* of ten strophes, exactly in the same manner as Nāṣir bin Khusrāu's, on fol. 67^a), 110^b, 139^a, 181^a, 187^a, 190^a, and 201^a.

Jauhari (see *Makhzan-algharā'ib*, No. 486), on fol. 66^a (a *tasmiṭ* of the same form as Sayyid Hasan's, on fol. 66^b).

Hakim Ḳaṭarān bin Maṣṣūr (see *Butkhāna*, No. 40), on ff. 68^a (a *tasmiṭ* in the form of a *mukhammas*, nineteen strophes, each containing four baits; the eight hemistichs of the first have the same rhyme, which returns in the eighth hemistich of all the following strophes, the seven first hemistichs of which share again among themselves one and the same rhyme), 194^a (a *tarjī'*), 209^a, and 245^b.

Maṣṣūd bin Sa'd bin Salmān (see above, No. 526), on fol. 69^a (four *tasmiṭs* in the same manner as Mu'izzi's and Nāṣir bin Khusrāu's, on ff. 62^b and 67^a; the first and second contain twelve strophes each, the third nine, and the fourth seven).

Farkhārī, on fol. 71^a (a *tasmiṭ* of the same form, eight strophes).

Nāṣir Adib, on fol. 72^a (a similar *tasmiṭ*, fifteen strophes).

Asadi of Tūs, on ff. 73^a (a *tasmiṭ* in the form of Ḳaṭarān's *mukhammas* on fol. 68^a, thirteen strophes), 222^a (منظره آسمان و زمین), 230^a (منظره ریح و تپس), 231^b (منظره با عرب کند), 233^a (منظره مسلمان و کبر), 236^a (منظره شب و روز), and 236^a (منظره غم و عجب comp. Dr. Ethé, 'Ueber persische Tenzen' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses zu Berlin', 1881, zweiter Theil, erste Hälfte, p. 48 sq., where three of these *munāẓirāt* or strophe-poems are published in text and metrical translation).

Badr-aldin of Jāzārn (died A. H. 686 = A. D. 1287; see A. Sprenger, *Catal.*, p. 117, No. 48, and *Ātashkuda*, No. 153), on ff. 74^a (a *musaddas*, similar in form to Ḳaṭarān's *mukhammas*, thirteen strophes), 112^b, 215^a (a Persian poetical paraphrase of *Abd-alfatḥ Bustī's*

celebrated Arabic *qaṣidah*; comp. H. Khalfā iii. p. 257, and iv. p. 533, where the beginning of that *qaṣidah* is quoted and Jāḡarmī's Persian version mentioned; it contains fifty-nine baits. Bostī died A. H. 430 = A. D. 1039, and the Persian paraphrase was composed A. H. 656 = A. D. 1258, and 220^a (a *qaṣidah*, from which, by inversion of the single baits, five *rubā'īs* spring).

Jamāl-al-din of Samarkand, on fol. 82^b (a *qaṣidah*, from which springs by *taushih* of four and four, three and three, or two and two baits a new bait, representing a certain kind of metre. In this manner there are formed twenty-two baits, representing twenty-two metres).

'Abd-al-wāsi' al-jahālī (see above, Nos. 538-540), on ff. 92^a, 133^b, and 251^a.

Uthmān Mukhtārī (see above, No. 527), on ff. 97^a, 108^a, 149^a, 243^a, and 246^a.

Azrakī (see Butkhāna, No. 11), on fol. 98^a.

Hakīm Sūzānī of Samarkand (see above, Nos. 541 and 542), on ff. 102^b, 146^b, 202^b (hazaliyyāt), and 205^a.

Majid-al-din Hamgar (see above, Nos. 678 and 679), on ff. 104^b, 151^b, 177^a, and 189^a.

Najib-al-din of Jarbākhān (see above, No. 637), on ff. 107^b, 118^b, 122^a, and 125^b.

Raḡf-al-din of Lunbān (see Butkhāna, No. 44), on ff. 119^b, 129^b, 131^a, 153^b, and 211^b.

Shams-al-din Ṭabai (see above, No. 621), on ff. 124^a, 126^b, 138^a, 141^a, 146^a, 152^b, 247^a, and 254^a.

Abd-al-faraj Rānī (see above, No. 523), on ff. 128^b, 136^b, 143^a, 146^a, and 152^a.

Hakīm Tartārī, on ff. 138^b, 183^a, 186^a, and 192^b (f).

Rashid-al-din Waṭṭāṭ (see below, No. 1336), on ff. 140^a, 141^b, 145^a, 193^a, 204^b, and 206^a.

Khākānī (see above, Nos. 560-581), on ff. 144^b, 154^a, 168^b, and 213^b (ghazals).

Sa'īd-al-din Hurawī, on ff. 165^a and 175^a.

'Unguri (see above, No. 521), on ff. 180^a, 200^b, 208^a, 235^a, and 240^a.

Farrukhī (died A. H. 470 = A. D. 1077, 1078; see A. Sprenger, Catal., p. 15, No. 3), on fol. 183^a.

Farid-al-din Kātib (see Makhzan-algharā'ib, No. 1833, and Khulāṣat-alafkār, No. 206, where he is called by mistake Fakhr-al-din Kātib), on fol. 184^b.

Adīb Ṭabari, on fol. 191^a (probably also on fol. 192^b, where ملك الشعر حكيم طبري appears).

Bahrāmī (or as A. Sprenger, Catal., p. 3, No. 25, calls him, Bihramī; see Makhzan-algharā'ib, No. 273), on fol. 194^a.

Sirājī, on fol. 197^a.

Burhān-al-din Bazzāz, on fol. 198^a.

Fakhr-al-din (under Sultān Malikshāh), on ff. 199^a and 221^a (منظره نی و آهن), published in text and metrical translation in Dr. Ethie's 'Ueber persische Tenzen', pp. 118-122; see above, under 'Asadi').

Saif-al-din 'Aṭraj of Isfahān (see above, Nos. 644 and 645), on fol. 203^b.

Biṭt Ka'b (the daughter of Ka'b), on fol. 204^a.

Sayyid 'Izz-al-din (see Ātashkade, No. 132, and Makhzan-algharā'ib, No. 1540), on ff. 207^a and 219^a (two *qaṣidas* which can be read both forward and backward

and form a complete new poem, if all the first hemistichs, written in red, are put together).

Aḡdā-alkudāt Niẓām-al-millāh wa-al-din, on fol. 212^b.

Badr 'alā-al-din Šāhib-diwān, on fol. 213^b.

Mahmūd Khaṭṭāṭ (the penman), on fol. 217^b (a *murabba'*, which can be read in five different ways, and five different rhymes too; after which follow, on ff. 218^a and 218^b, another *murabba'* of the same description and some baits in the metre *طربل*, when read in the usual way, but in *مفاع*, when read in an inverted order).

Jalāl-al-din of Samarkand (perhaps identical with the above-quoted Jamāl-al-din of Samarkand, as there may be a mere mistake in spelling either here or above), on fol. 220^b (a *qaṣidah* of the same description as Jāḡarmī's, on fol. 220^a, containing five *rubā'īs*, each with the same rhyme running through all the four hemistichs).

Najm-al-din Rāzī (see Makhzan-algharā'ib, No. 2705), on fol. 223^b.

Shujā'i, on fol. 224^a.

Humām-al-din of Tabriz (see above, No. 751), on fol. 224^a.

Ghadā'iri (of Rai, see Khulāṣat-alafkār, No. 186), on fol. 238^b.

Ff. 275, 2 coll., each ll. 23, surrounded by double small gold stripes; and a third at the side, ll. 16; the original leaves have been put into a margin of modern white paper; Nasta'liq; size, 11½ in. by 8½ in. [ELL107.37.]

1334

Maḳāmāt-i-Hamidi (مقامات حمیدی).
The Maḳāmāt-i-Hamidi, being imitations of Hariri's famous compositions of the same title in Persian. Their form is the *sej'ce* (rhymed prose), richly interspersed with verses. They are twenty-five in number (the proper titles of which are omitted in this copy), as the author says at the end of the preface (on fol. 3^b), *بدانکه این مقامات بیست و پنج مقام است و هر یکی را لقبی است* no lakabs being found anywhere.

The author is Kādi Hamid-al-din Abū Bekr bin 'Umar bin Mahmūd albakhi; see H. Khalfā vi. p. 57, who states that his maḳāmāt were twenty-three in number, and gives as date of their composition A. H. 551, Jumādā II = A. D. 1156, July, August; he died A. H. 559 = A. D. 1163, 1164; comp. Rieu ii. p. 747, and iii. p. 1003; A. F. Mehren, p. 30.

The date, when the book was composed, occurs on fol. 26, l. 1. As to the number of the maḳāmāt, according to the statement in the preface, they ought to be twenty-five. Only the first six are numbered; the beginning of the rest of them is marked by the words *و لائقه* or *و حکایت*; of such parts there are found twenty-four agreeing with the lithographed edition, and the *khātimah* may perhaps be considered as the twenty-fifth.

Beginning: *لحم لله الذي شرفنا بالعلم والرياسة وعزنا*
بالدين الناصح وعلينا حقائق الأحكام الخ

حکایت کرد مرا : *ماḳāmāh* : *دوستی که در سفر مجلس وهمدم و در حضر انیس بود وهمدم الخ*

At the end he gives two *kaṣīdas*, one in Arabic, the other in Persian, in both of which the names of all the khālīfahs are contained. Then follows the *khātimah*, beginning: *في خاتمت القامات وتنتت الفلات چون ابن*.
 مقامه تحرير افتاد وقت وحال از نسق اول تغير افتاد الخ.

A biography of Hamid-aldin is found in the *Haft-Iklim* (see above, No. 418, Ouseley 377, fol. 218^a, a.v. بلخ). He was a friend of the poet Anwarī and the *Saljūkh Sultān Sanjar* (died A. H. 552 = A. D. 1157).

These *makāmāt* were lithographed at Delhi and at Cawnpore, A. H. 1268; another edition, Lucknow, 1879; see Rieu, loc. cit., and iii. p. 1093; Zenker ii. p. 50.

This copy was made by Sayyid Latf-allāh, and finished A. H. 1197, the 27th of Muharram = A. D. 1783, the 2nd of January, in the twenty-fourth year of the reign of Shāh 'Ālam.

Colophon: *تمت بالخبر هذه الكتاب المسقى بغمامات: حميدى في يوم الخميس في التاريخ سبع عشرين من المحرم الحرام شهر سنة ١١٩٧ اله سنة ١٢٠٢ جلوس شاه عالم غاري كتبه الفقير للفقير خادم الفقير سيد لطف الله عفى الله عنه*.

Ff. 104, ll. 15; Nasta'liq; size, 9 in. by 7½ in. [Ouseley 259.]

1335

Maktūbāt (مكتوبات).

Twenty-five epistles by the famous saint and founder of the Kādirī order, Mirān Sayyid Muhyi-aldin 'Abd-alkādir aljūssini algilāni, with the honorary epithet of Ghauth-al-aṣṣam (who died A. H. 561 = A. D. 1166), beginning: *مكتوبات حضرت قطب الواصلين و غوث المحققين محبوب رزاني الخ*.

Dated the 2nd of Muharram, A. H. 1039 = A. D. 1629, August 22, by Hāfiẓ Nadir of Balkh.

Ff. 47-62, ll. 16; Nasta'liq; size, 8½ in. by 4½ in. [Lauv 205.]

1336

Aḥsām-al-buhūr (انصاف البحور).

A short rhymed treatise on Persian metres, by the famous poet Rashid-aldin Muḥammad bin Muḥammad Waṭwāt (died A. H. 578 = A. D. 1182, 1183; see Butkhāna, No. 16; Khulāṣat-alafkār, No. 112; Rieu ii. p. 553), beginning: *للمد لعد رث العالين الخ*. It contains twenty-eight *rubā'ī*s in explanation of the following twenty-seven metres:

1. الهزج المستد المعذوب; 2. بجز الهزج السال; 3. الهزج المستد; 4. الهزج الاخر; 5. الهزج المكفوف; 6. الهزج المكفوف; 7. بجز رمل المكفوف; 8. رمل; 9. بجز رجز السال; 10. بجز رجز المكفوف; 11. بجز السريع; 12. بجز الغريب; 13. بجز المكفوف; 14. بجز المكفوف; 15. منسرح الرتل; 16. منسرح المنسرح; 17. نوع من الماع; 18. ماع الاخر; 19. ماع الماع; 20. بجز المتعارف; 21. بجز المجت; 22. بجز المتعارف;

بحر 23. (i. e. جديد); 24. بحر الطويل; 25. بحر بحر; 26. بحر البسيط; 27. بحر الكامل. In addition to these there is a general *rubā'ī*, *بروزن هزج*.

Copied A. H. 981 = A. D. 1573, 1574, at Kābul.

Margin-column, ff. 60^a-62, ll. 36-48; Nasta'liq. [Elliot 358.]

1337

Rasā'il-al-'ijāz (رسائل العجاز).

The famous work on epistolography and elegant prose-writing, by Amīr Khusrāu of Dihli (died A. H. 725 = A. D. 1325; see above, Nos. 753-779), consisting of a preface, an introduction (*diwān* on fol. 9^a), and five *risālas*, each subdivided into several *khattas*, every *khatt* containing several *harfs*. The title of the work occurs several times, for instance, on fol. 9^a, l. 4; fol. 46^a, in the colophon, etc. Comp. Rieu ii. p. 527, and Elliot, History of India, iii. p. 566.

Risālah I (المركبات تشتمل على عشرة): (خطوط) on fol. 13^a, in ten *khattas*, on ff. 13^b, 17^a, 20^a, 24^a, 24^b, 29^a, 31^a, 38^b, 40^a, and 44^a.

Risālah II (المركبات تشتمل على عشرة): (خطوط) on fol. 47^a, also in ten *khattas*, on ff. 47^b, 57^b, 65^b, 74^b, 85^b, 89^b, 93^a, 99^a, 109^a, and 124^b.

Risālah III (في اللطائف من المتنوعات تشتمل على عشرة): (خططين) on fol. 137^a, in two *khattas*, on ff. 137^a and 150^b.

Risālah IV (في الدلائل من المتنوعات تشتمل على خمسة): (خطوط) on fol. 164^a, in five *khattas*, on ff. 164^b, 171^b, 187^b, 206^a, and 249^b.

Risālah V (في السوابق من المنشآت تشتمل على ستة): (خطوط) on fol. 253^a, in six *khattas*, on ff. 253^b, 267^b, 272^a, 273^a, 276^b, and 278^b.

All the margins are covered with glosses and explanations, besides many interlinear paraphrases, especially of Arabic terms, in the text. Beginning: *هذا الكتاب بفعل الله ذي الكرم الخ*.

Lithographed at Lucknow, 1876, under the title *عجاز خسرو*.

This copy was finished the 2nd of Šafar, A. H. 1229 = A. D. 1814, January 24.

Ff. 1-304, ll. 23; Nasta'liq; illuminated frontispiece; size, 14½ in. by 8½ in. [Elliot 413.]

1338

Nuzhat-alkuttāb wa tufhat-alalabāb (نزهة الكتاب أو تحفة الألباب).

Materials for the adornment of letters and other refined writings, in four *kims*, viz.: a. 100 appropriate verses from the *Kurān*; b. 100 traditions of the prophet; c. 100 sayings of holy and wise men; and d. 100 Arabic baits with a poetical Persian paraphrase, compiled by Al-Ḥasan bin Maulānā 'Abd-almajīd aljuwallī (المجلد H. Khalfā reads alkhwayyī, القوتی almuẓaffarī, at the request of a grandson of Amīr Cūṭān, the founder of the semi-independent dynasty of the Cūṭānians (put to death by Abū Sa'īd bin Uljā'itū's wazīr Ubhayāt-aldin in Muharram, A. H. 728 = A. D. 1327,

Nov., Dec.), whose name is given as follows: مظفر الدولة
و الدين سبهدار ديار اوجي ابو لورث بولي ارسلان بن
السعيد الشهيد حسام الدين القزويني بن امير چوران.
Comp. H. Khalifa vi. p. 331, No. 13716.

The four above-mentioned kims are found here on
ff. 193^a, 197^b, 203^a, and 209^a. Beginning: الحمد لله
الذي نفث على عبادك بمواهب الانعام التي.

Many marginal and interlinear glosses. Copied at
the end of Dhū-al-hijjah, A. H. 999 = A. D. 1591, middle
of October, by Ḥusain bin Maḥmūd.

Ff. 191-215, ll. 16; careless Nasta'liq, mixed with Shikasta;
size, 8½ in. by 6 in. [LAUD 50.]

1339

Anta-al-āshikhin (انيس العاشقين).

The friend of lovers, usually styled العنقاى and their
description of all the charms of female beauty and their
metaphors, generally used in Persian poetry, by Ḥasan
bin Muhammad, entitled al-Sharaf, and known as al-
Rāml. It is dedicated to Mu'izz-al-din Abū-alfath Shaikh
Uwais Bahādurkhān, and contains nineteen chapters,
which are enumerated in Flügel i. p. 414; comp. also
Rieu ii. p. 814; H. Khalifa i. p. 487; and Aumer, p. 122.
As Shaikh Uwais, of the Ilkāt dynasty, reigned A. H.
757-776 = A. D. 1356-1375, the date of composition
given in H. Khalifa, viz. A. H. 826 = A. D. 1423, must
needs be incorrect. This copy begins thus: ابن ابيات
در صفت بافت خامه دو زبان نسخه التي
(موى) begins on fol. 2^a, last line.

This treatise has been translated and annotated by
C. Huart, Bibliothèque de l'école des Hautes Etudes,
fasc. 25.

No date.

Ff. 52, ll. 11; Nasta'liq; illuminated frontispiece; size, 6½ in.
by 3½ in. [FRASER 54.]

1340

Ḥadā'ik-al-hakā'ik (حدائق الحقائق).

A treatise on poetics and rhetoric, with poetical
specimens, by the same Al-Sharaf bin Muhammad
alrāmi (the name محمد الرامي, given to him
on fol. 1^b, ll. 1 and 7, is no doubt a mere mistake for
الشرف بن محمد الرامي; comp. Rosen, Manuscripts
Persans, p. 282, where it is more correctly styled
حقائق الرامي). This little work was compiled at the
request of the name Shaikh Uwais bin Amr Shaikh
Ḥasan Buzurg (here called اويس شاه), and divided into two kims, the first of which comprises
fifty bāhs, the second ten (قسم اول بنجاه بابست باصطلاح). Beginning: بعد از حمد بجمعه و
صلوات بجمعه چنين گويد اقل الشعرا اشرف بن محمد
الرامي احسن الله عوائقه كه مدني مديد و عهد بعيد
سخن پروري و نسا گستري بندگان حضرت فلك رفعت نور
البعده شاهي التي
rhetorical work السحر on which this treatise is

based, is quoted on fol. 1^a, last line. The second kish
begins on fol. 18^a, l. 15.

Ff. 1-24, ll. 19; Nasta'liq; size, 12½ in. by 9½ in.
[OSLEY ADD. 4.]

1341

Maṭla'-al-āshikhin (مطلع العاشقين).

A collection of descriptive verses from various poets
on all the different parts of the human figure, on flowers,
night, candle, wine, fire, bath, moon, arrow, bow, shadow,
mirror, etc. etc., in forty-seven chapters (the index on
fol. 2^b gives forty-nine, but the forty-ninth is without any
heading, and the forty-eighth is quite the same as the
first, viz. در روى), beginning with a short preface in
prose: سباس بى قياس نادى راكه عاشقان بى طالع
را. الخ

The compiler is Ḥusain al-husaini Tabst (see fol. 1^b,
l. 9); comp. A. Sprenger, Catal., p. 431.

No date.

Ff. 1-48, 2 coll., each ll. 14; Nasta'liq; size, 6½ in. by 4½ in.
[SALE 26.]

1342

Mukhtaṣar dar 'ilm-i-'arūd (مختصر در علم عروض).

A short treatise on prosody, by Khaliḥ ibn Ibrāhīm
alkhujand, dedicated to Amirzāda Ibrāhīm Sultān (see
ff. 37, l. 9, and 37^b, l. 4), who is no doubt identical
with Shāhrukh's son of the same name (born A. H.
796 = A. D. 1394, died A. H. 838 = A. D. 1435). Begin-
ning: حمد بى حد و ثنائى بى عذر مرحضت ذوالجلالى
راكه توفى الخ. The author may perhaps be the
same who wrote the arithmetic work مفتاح الكنوز
in the days of Sultān Muhammad II (A. H. 855-886 = A. D.
1451-1481); see Rieu ii. p. 449. This little work
contains three fāṣls, and is styled in the heading simply
رساله فى العروض.

Copied (probably soon after its completion) A. H. 815
= A. D. 1412, 1413.

Ff. 36-51, ll. 13; Nasta'liq; small illuminated heading; size,
6½ in. by 4½ in. [FRASER 171.]

1343

Kitāb-i-Huṣn u Dil (کتاب حسن و دل).

An allegory in rhymed prose (مجموع), by Maulānā
Yahyā Sibak Alfattāḥi Anishāpūrī, who died A. H. 852
= A. D. 1448; see Rieu ii. p. 741; H. Khalifa iii. p. 67,
etc. Beginning: الحمد لله اما بعد چنين گويد
مفترع ابن حکايت ومبدع ابن روايت که در شهر يونان
بادشاهى بود که عقل نام او رنعم ديار مغرب مستقر
احکام او الخ. This king had a son called Dil; to him
he gave a town called Badan to rule in; in this town
there was a citadel of the name Gunbad-i-dimāgh.
People read to the prince chronicles, in them a notice
of that fountain which contains the water of life, giving
eternal life to those who drink it. Dil wants to go to
this fountain, but nobody knows where it is. Finally
he complains of his sorrows to one of his officers called
Naṣar, the police-prefect of Badan. This Naṣar promises

to get information for him; he sets out travelling in search of the fountain, etc.

It was translated into English by W. Price, *Husn-oodil*, a pleasing allegory, etc., London, 1828.

This copy is dated A. H. 897 = A. D. 1492, by 'Abd-alrahmān; most beautifully written, with an illuminated frontpiece. On the first page is a note, according to which this copy was made for the Turkish Sultān Bāyazīd II (A. H. 886-918). It runs thus: **برسم خزانة السلطان الاعظم الاعلم السلطان بن السلطان ابو النمر بايزيد خان بن محمد خان التيموري**. This note has suffered from rubbing.

FF. 36, ll. 9; Naasta'lik; size, 7½ in. by 4½ in.

[Ouseley 91.]

1344

Shabistān-i-Khayāl (شبهستان خیال).

The dormitory of fancy, also styled **شبهستان نکات** (see Rieu ii. p. 741), a very subtle treatise in prose and verse on all the objects which occur in the inner and outer world, chiefly in the form of puns, by the same Fattāh of Nishāpūr, composed A. H. 843 = A. D. 1439, 1440. It is divided into eight chapters, the contents of which are fully enumerated by Fleisher, *Catal. Lips.*, p. 399; comp. G. Flügel i. p. 587. A Turkish commentary on this little work was composed by the famous Surūrī, see *ibid.*, p. 588. The first chapter of the Shabistān, 'On the faith and Islām' (في الإيمان), was edited, translated into German and expounded on the basis of Surūrī's commentary, by H. Ethé: 'Das Schlafgemach der Phantasie, erstes Kapitel: Vom Glauben und Islām,' Leipzig, 1868. Beginning: **حمد خدا را که چشمه میم حشیش دریا نیست در حد کمال کرم التیموری**.

Chapter I on fol. 15^a; II on fol. 26^b; III on fol. 33^b; IV on fol. 40^b; V on fol. 46^a; VI on fol. 57^b; VII on fol. 67^a; VIII on fol. 89^a.

Dated the 24th of Muharram, A. H. 1077 = A. D. 1666, July 27.

FF. 97, ll. 15; Naasta'lik; a little worm-eaten; size, 8½ in. by 4½ in.

1345

Muntakhab-i-Hulal-i-mutarrax (منتخب حلال المتراخ).

Extracts from Maulānā Sharaf-al-dīn al-yazdī's work on riddles and enigmas, styled **حلل المتر**; comp. H. Khalfā iii. p. 108, No. 4614. The author, best known by his *Zafarnāma* (see above, Nos. 153-158), died A. H. 858 = A. D. 1454. He made himself an extract from his work, but the beginning of that extract, as quoted by H. Khalfā, does not agree with our copy, which opens **للمد لك رب العالمين اما بعد بدانکه این حد یعنی قواعد است از مهتات فن معتا که از کتاب خوش مترز مولانا الحق التیموری**.

It is divided into two **حد** and a **خانمه**:

حد اولی در بیان تحصیل مائة حرفی بحسب صورت حد (see above, on fol. 50^a).

حد ثانی در بیان قواعدی که مبتنیست بر مجازی معنوی عددی حروف و کنوز رموز لطائف التیموری, on fol. 53^a.

خانمه در شرح ماهیت معنا و لغز و فرق میان ایشان, on fol. 75^a.

On Jāmi's well-known extract from the same work, entitled **حلل حد**, see above, No. 894 (32) sq.

Copied by Muḥammad al-hāfiṣ al-murshidi, probably about A. H. 868 = A. D. 1463, 1464.

FF. 50^b-79^a, ll. 17; Naakhi; size, 6½ in. by 3½ in.

[Mansu. 683.]

1346

Jam'-i-Mukhtasar (جمع مختصر).

The well-known extract from Wahid Tabrizi's treatise on prosody and rhyme, styled **عروض**, beginning: **سپاس بی قیاس واجب التعظیمی را که بشرف انسان التیموری**.

Copied from an eastern MS., dated A. H. 869 = A. D. 1464, 1465. Comp. J. Anmer, p. 121; *Catal. des MSS.*, et Xyl., p. 436; Pertsch, p. 14; G. Flügel i. p. 206; Rieu ii. p. 789.

FF. 10^a-44^a, ll. 20-21; European handwriting; size, 7½ in. by 5½ in.

[Clemic. 11.]

1347

Another copy of the same.

According to the preface of this copy: **اما بعد بدانکه این مختصرست از منشاء وحید تبریزی در علم عروض و قافیه و منافع شعر که از برای برادرزاده خود تالیف کرد تا بدین منظمه در اوزان مداخل کند و حدود و قافیه بنماید و منافع شعر بداند و این جمع مختصر نام نهاد**, this epitome was made by the author himself for his nephew. Beginning the same as in the preceding copy.

Copied in the beginning of the month Rabi'-al-akhbar, A. H. 1022 = A. D. 1613, May.

FF. 94^a-105^b, ll. 19; Naasta'lik; size, 8½ in. by 5½ in.

[Saleh. 41.]

1348

Manāẓir-al-inshā (منابر الانشا).

A work on epistolography, composed by the famous wazīr of Sultān Muḥammadshāh Bahmanī of the Dakhau (A. H. 867-887), Maḥmūd Gāwān bin Shaikh Muḥammad Gilāni, with the honorary title of Khwājah-i-Jahān, who was beheaded A. H. 886 = A. D. 1481; comp. G. Flügel i. pp. 237-240, where a full account of this work is given, and Rieu ii. p. 528. It is divided into a mukaddimah, two maḳālas, and a khātimah, for the headings and subdivisions of which we refer to Flügel. Mukaddimah on fol. 4^b, last line; first maḳālah on fol. 32^b; second maḳālah on fol. 71^a; khātimah on fol. 93^b. The author's name appears on fol. 2^a, l. 2; the title on fol. 4^b, l. 1. Beginning: **یا مبدی الانشا بیسط نور الوجود التیموری**.

This Inshā concludes on fol. 98^b, and is dated the 10th of Rajab, A. H. 1225 = A. D. 1810, August 11, by Rām Pir Shāh, an inhabitant of Allāhābād. FF. 99 and 100

are left blank, and on ff. 101^b-103^a there is added in the same handwriting a letter, addressed by Prince Abū-alfatḥ Muḥammad Ṣafawī to the emperor Akbar II of Dihli (A. H. 1221-1253) **تعريف نامه که خاتان دارا دران ابو الفتح سلطان محمد صفوی در رحلت قائل بی دل فردوس منزل شاه عالم (که) شاهنشاهی ظل الله معین محمد اکبر شاه ثانی پادشاه غازی گورگانی نوشته است**.

Ff. 1-101. H. 15; Nasta'liq; some pages injured by worms; size, 13½ in. by 8½ in. [OUSELEY ADD. 41.]

1349

Riyāḥ al-inshā (رياض الانشا).

Another compilation by the same Maḥmūd bin Muḥammad Gilānī, entitled 'the gardens of letter-writing,' and containing a collection of eminent and exemplary letters, mostly addressed to very distinguished persons, beginning: **یا من توحّد ببدائع الابداع والانشا وتقرّد** یا من توحّد ببدائع الابداع والانشا وتقرّد. see title and author's name on fol. 110^b, l. 5, and fol. 112^b, l. 7. For details we refer to G. Flügel i. pp. 261 and 262; Rieu iii. p. 983; Kraft, p. 26; Catal. des MSS. et Xyl., p. 416. Numerous valuable glosses and paraphrases on the margin of the first forty-two leaves.

Ff. 105-304. H. 15-17; Nasta'liq, written by three different hands, the last of which seems to be the same as in the preceding work; size, 10½ in. by 8½ in. [OUSELEY ADD. 41.]

1350

Risālah fi-al'arūd (رساله في العروض).

Jāmi's treatise on metrical art, see above, No. 894 (33) sq. Beginning: **شکرو سباس وافر قادری را که حرکت و سبب الارجاع و سبب دوائر افلاک را سبب الارجاع**.

Copied by 'Abd-alwahid Rānkūi (رانکوی), A. H. 1011 = A. D. 1602, 1603.

Ff. 129^b-153, ll. 11-14; Nasta'liq; size, 6½ in. by 3½ in. [FRASER 168.]

1351

Risālah dar taḥḥīk-i-ḥaḥḥikat u majāz (رساله در تحقیق و تبحر).

A rhetorical tract on the use of tropes and tropical figures, with its full title: **رساله در تحقیق حقیقت و مجاز بزی از املاط الطناب و اخلال استجاز بتفصیل اقسام استعاره وافی در تکمیل ابداع اصول و اختراع اجود کانی**. The explanation of the trope or metaphor is the chief purpose of the treatise. As author appears on the fly-leaf, Maulānā 'Isām-al-din.

No date.

Ff. 19, ll. 17; Nasta'liq; size, 8½ in. by 5½ in. [FRASER 257 bis.]

1352

A Turkish tract on Persian prosody and metrical art, by 'Alī bin Ḥusain alamāsi, beginning: **الحمد لله... اما** بعد ایا سلیم الطمیعة شریف التسب بتر الله علیه

طریق العلم و الادب، بلکل و آگاه اولغل بو فن عروض و علم میزان حلیة طرا و پیرانه شرفا در شعر ابتمکا الخ. All the examples are taken from Persian poets.

Ff. 110^b-120, ll. 17; Nasta'liq; size, 8½ in. by 5½ in. [SALE 41.]

1353

Risālah fi-al-mu'ammā (رساله في المعضة).

The famous treatise on riddles and logographs, by Ḥusain bin Muḥammad alḥusaini alshirāzi alnīshāpūri, or as his pupil and commentator, Šāḍik Ruknī (see below, No. 1356), calls him, Amir Kamāl-al-din Muḥammad Ḥusain of Nīshāpūr, who lived at the court of Sultān Ḥusain Mirzā, and died A. H. 904 = A. D. 1498, 1499; comp. Rieu ii. p. 650; H. Khalifa v. p. 638; Catal. Codd. Orient. Lugd. Bat. i. p. 360; W. Pertsch, p. 117; J. Aumer, p. 43, etc. It was composed at the request of Mir 'Alīshir; see Garcin de Tassy, Journal Asiatique, 1847, vol. x. p. 357. Beginning:

زهری که آن بر زبان میرود - سیاسی و ثنائی حق اولی بود اما بعد معروض آنکه فقیر حقیر حسین بن محمد الحسینی را چند معنای بود که الخ. These introductory verses are different from those quoted in H. Khalifa, Rieu, etc.; but a comparison with the two following copies proves that both works are in every other respect identical.

Dated by Yūsuf bin Muḥammad of Marw A. H. 920 = A. D. 1514. The copy is very carefully made, with ornaments both at the beginning and end.

Ff. 51, ll. 11; small Nasta'liq; size, 6½ in. by 3½ in. [OUSELEY 143.]

1354

Another copy of the same.

Another, somewhat larger copy of the same work, copied A. H. 1097 = A. D. 1686. The beginning is here identical with that in H. Khalifa, Rieu, etc.:

بنام آنکه از تألیف و ترکیب - معنای جهانرا داد ترتیب. Ff. 76^b-134^b, ll. 15; Nasta'liq; no ornaments; size, 9 in. by 4½ in. [ELLIOT 258.]

1355

The same.

The same work, not dated. Beginning the same as in the preceding copy.

Ff. 1-47, ll. 19; Nasta'liq; size, 9½ in. by 5½ in. [SELD. SUP. 32.]

1356

Sharḥ-i-Ruknī (شرح رکنی).

A commentary on the preceding work, by Šāḍik Ruknī, a pupil of Ḥusain bin Muḥammad. He added a commentary on his master's riddles on the ninety-nine names of God, **نود و نه نام** (see Aumer, p. 37, No. 115), on ff. 2^b-18^a, and at the end a notice on the logograph (لغز), and the chronostichon (تاریخ). As the chronostichon of his own work he gives **رکنی بنویس** i. e. A. H. 916 = A. D. 1510, 1511, not more than

This work is probably identical with the *Tarassul* or epistolary mentioned among the author's compositions in Rieu, loc. cit. The first letter is by Amīr Kāsim Haidar. No date of composition appears. A few rubrics by the same 'Abdallāh Marwārdī are mentioned in G. Flügel iii. p. 454, l. 30.

Not dated.

Ff. 216, ll. 15; large Nasta'liq; size, 8½ in. by 5 in.
(HYDE 26.)

1361

Sharafnāma (شرفنامه).

A treatise on epistolography, with the same title as the preceding work, by 'Alī Sharaf, containing specimens of letters, issues, orders, etc. Beginning: حمدی که فتوح آن موجب روح رزق روان و سبب وصول فیض بدل و جان اله.

Dated by Muṣṭafā alḥusainī the 22nd of Dhū-al-hijjah, A. H. 1124 = A. D. 1713, 20th of January, at Gujarāt.

Ff. 103, ll. 7; Shikasta; also, 9½ in. by 5½ in. [FRAZER 53.]

1362

Nigāristān (نگارستان).

An imitation of the Gulistān and Bahāristān, composed by Aḥmad bin Sulaimān ibn Kamālīpāshā, A. H. 939 = A. D. 1532, 1533, one year before his death. The chronogram of the year of the composition is نگارستان بی مانند (see fol. 12b, l. 8). It is dedicated to Ibrāhīm Pāshā, the wazīr of Sulṭān Sulaimān (see fol. 11b, l. 11). Beginning: بنی منتهای خدای بی همتا را عز وجل. که در تشدید بنای حکمتش عجل است اله.

Contents:

Introduction, on fol. 1b.

First book (باب) پادشاهان, on fol. 12b.

Second book, در رزق درویشان, on fol. 78a.

Third book, در فضیله شجاعت, on fol. 102a.

Fourth book, در فضائل خاموشی, on fol. 134a.

Fifth book, در عشق جوانی, on fol. 149b.

Sixth book, در ضعف پیری, on fol. 167b.

Seventh book, در تأثیر تربیت, on fol. 175a.

Eighth book, در آداب اصحاب صحبت, on fol. 181a.

See H. Khalifa vi. p. 382; G. Flügel iii. p. 285; Fleischer, Catalogus Dresd., p. 8, No. 58; Catalogus Codd. Or. Lugd. Batav. i. p. 358. It is not to be confounded with a similar work of the same title, by Mu'īn al-Juwainī, composed A. H. 735 (see Rieu ii. p. 754), nor with Aḥmad al-Ghaffārī's Nigāristān (see above, Nos. 337-340).

This copy is interlined with gold, and has a gold vignette on the first page with the following title: کتاب نگارستان تألیف علامه دهر و مقامه عصر امام المحققین وهما المدققین مولانا شمس الملک والدين احمد بن کمال پاشا الرومی مفتی معالک الاسلام رحمه الله تعالى در نظیره بهارستان و گلستان.

According to the colophon on fol. 193a the copy was finished by Muḥammad bin 'Abdallāh in Constantinople,

A. H. 1003, on the 23rd of Dhū-al-hijjah = A. D. 1595, the 29th of August: از هذا الكتاب المستطاب بعون الله الملك الوهاب عن يد اصف عباد الله محمد بن عبد الله في بلدة قسطنطينية في سري سرور سلطان محمد خان امام الله تعالى عبرة ولسنته بالعدل والاحسان الى آخر الدوران في داره الخريفة المعمورة في يوم الاثنين الثالث والعشرين من شهر (شهر) ذي الحجة في سنة نلت. ولف من هجرة سيد المرسلين وخاتم النبيين اله.

Ff. 193, ll. 21; neat and clear Naskh; size, 7½ in. by 5 in.
(OUSELEY 108.)

1363

Another copy of the same work.

Introduction on fol. 2b. First book on fol. 12a, second book on fol. 81a, third book on fol. 104b, fourth book on fol. 137a, fifth book on fol. 153b, sixth book on fol. 172b, seventh book on fol. 179b, eighth book on fol. 185b. Beginning of the introduction the same as in the preceding copy. On ff. 1b and 2a there is added a part of another introduction to the Nigāristān, of mixed poetry and prose like the work itself, beginning: ساس. سمحت اساس قطعه پادشاهی که پادشاهانرا اله. At the end, on fol. 197a, there are also some baits added.

No date, but the copy is very fair, and at least as old as the preceding one.

Ff. 197, ll. 21; illuminated frontispiece on fol. 2b; Nasta'liq; a vignette and some seals on fol. 2a; size, 6½ in. by 4 in.
(ELLIOT 278.)

1364

Badā'ī-alinshā (بدائع الانشا).

A work on the art of letter-writing, with forms of letters of every description and other specimens of a high rhetorical prose-style, compiled for the benefit of his son Ra'f-al-dīn Ḥusain and other scholars of this branch of science, by Maulānā Yūsuf, a munshi of Ḥumāyūn, who is probably identical with the physician Yūsuf bin Muḥammad of Harāt, the author of many medical works (see Rieu ii. pp. 475 and 529, iii. p. 1089a), A. H. 940 = A. D. 1533, 1534. The value of the letters in the title doubled gives the date of the composition: نکرار کنی چو نام اورا یکبار - شک نیست که: زنت عنوان هر نام: رهمی بسال اتمام نامی وزبور دیباجه در صحیفه کرامی اله.

The author divides the Inshā into two parts, نوبعات مرئعات; the latter are subdivided into محاورات when the person addressed is of higher rank than the writer, رافع when he is of lower rank, and مرسلات when he is of the same rank as the writer. Then follow patterns of letters and replies, arranged according to the rank of the persons to whom they are directed; at the end, an account of the different titles. Many interlinear Persian paraphrases of Arabic words occur in the text, also some marginal glosses.

Dated the 20th of Muḥarram, A. H. 1007 = A. D. 1598, August 23.

Ff. 150, ll. 15; careless and inelegant Nasta'liq; size, 8½ in. by 5 in.
(BOUL. 112.)

1365

The same.

Another copy of the same work, beginning like Bodl. 118. Many interlinear glosses and explanations. This copy was finished by Mahmūd the 14th of Rajab, A. H. 1120 = A. D. 1708, September 29.

Ff. 120, ll. 15; very careless Nasta'lik; size, 9 in. by 4½ in. [WALKER 61.]

1366

The same.

A third copy of the same, not dated. Many explanations of Arabic terms are interspersed between the lines on ff. 1-48.

Ff. 133, ll. 13; Nasta'lik; size, 9 in. by 5 in. [OUSELEY 68.]

1367

A fragment of the same.

A short fragment of the same Inshā, only comprising ten leaves, beginning like the preceding copies.

Ff. 33^b-41, ll. 19; small, but very clear Nasta'lik; size, 8½ in. by 5 in. [FRASER 56.]

1368

Fragment of another Inshā-book.

A large fragment of another detailed work on letter-writing, defective at the beginning, without any title or author's name. It consists, like the *بدايع* of all kinds of letters, arranged according to the different *طبقات*, that is, positions, classes, and ranks of the writers and those to whom they write. Many interlinear and also short marginal paraphrases of single words in English by a European hand (perhaps Mr. Fraser); a few Persian paraphrases also on the margin.

Ff. 42-191, ll. 15-16; Nasta'lik; size, 9 in. by 5 in. [FRASER 56.]

1369

Dar ilm-i-khatt (در علم خط).

Two treatises on the art of writing Persian characters, one in prose and the other in mathnawi baits, by Maulānā Majmūn bin Muhammad Rafiqī (see fol. 1^b, ll. 1, 2; fol. 3^b, l. 8; and fol. 16^a, l. 5), better known as Mir 'Alī al-khatib, the accomplished Nasta'lik writer, who died shortly after A. H. 950 = A. D. 1543, 1544; see Rieu ii. p. 531.

The *first* or prose treatise is styled *سواد* (not *خط*, as is stated on the top of fol. 1^a, since that title belongs to the second treatise), see fol. 4^a, l. 11, and begins on fol. 1^b: *حمد و سپاس استادیرا که کتاب: لوح و قلم بیچون و حافظ الی*. It is divided into the following six short *bābs*: 1. در بیان خطوط و سطوح; 2. در ذکر استادان و معتبران; 3. در بیان ادوات کاتب; 4. در تشکّل هریک از حروف; 5. در بیان قواعد خط; 6. در حسن خط. This part is dated the 29th of Jumādā-alawwal, A. H. 1089 = A. D. 1678, July 19.

The *second* or poetical treatise is styled *لفظ*, *رسم*, *مقام*, *و* *سواد*.

which must have been written before the *سواد* و *خط*, as it is alluded to in the preface of the latter. The title is a chronogram, and gives, in our opinion, the date A. H. 940 = A. D. 1533, 1534; Rieu, loc. cit., however, takes the numerical value of *خط* *رسم* only (without the article, as it is written in the first hemistich of the chronostichon), and consequently arrives at the date A. H. 909 = A. D. 1503, 1504. It begins, on fol. 14^a, with a *ستایش حق سبحانه*, thus:

بیا ای حامه انشای رقم کن - بنام کاتب لوح و قلم کن
This part is dated the 15th of Rajab, A. H. 1093 = A. D. 1682, July 20.

Ff. 1-32, ll. 14; Nasta'lik; size, 9½ in. by 6 in. [FRASER 48.]

1370

A third treatise on the same subject, by the same Majmūn bin Muhammad Rafiqī, in mathnawi baits, beginning with the *الف* and *ب*, thus:

از انواع خط نسخ و تعلیق - بشنو سخنی زوی تحفیق
see Rieu ii. p. 532, where the title is given as: *رسالة حرف الف و ب*.
وضع نسخ و تعلیق.
No date.

Ff. 8, ll. 11; Nasta'lik; illuminated frontispiece; size, 4½ in. by 2½ in. [FRASER 59.]

1371

Ṣanā'ī-alḥusn (منافع الحسن).

A treatise on the various embellishments of poetical composition, figures, tropes, etc., illustrated by quotations from the most famous and ancient Persian poets, by Maulānā Fakhri ibn Muhammad Amīrī of Herāt, the author of the *جواهر العجايب* (composed before A. H. 974); see above, No. 362, and A. Sprenger, Catal., p. 9 sq. This treatise is dedicated to Shāh Ḥasan, that is, Mirzā Shāh Ḥasan Arghūn bin Shāhbeg, who ruled over Sind A. H. 928-962 = A. D. 1522-1555. Fakhri probably spent some time at the court of that liberal prince, just as his contemporary Hāshimī, the author of the *مظهر الآثار*, did; see Rieu ii. p. 802^b. Beginning: *منافع ننه بی غایت و بدائع حمد بلا نهایت مرمانعی را که ترکیب الی*. In the preface the author enumerates the following authorities: Khwājāh Naṣīr of Tūs (died A. H. 672); Rashīd Waṭwāt (see above, No. 1336); Wahīd Tabrizī (see above, Nos. 1346 and 1347); Sharaf bin Muhammad al-rāml (see above, Nos. 1339 and 1340); Maulānā Kuṭb-al-dīn 'allāmah; Shams-i-Kāis, the author of the *مفتاح* and the *اخفی تحوی* (a third work by the same, *حدائق المعجم*, is mentioned, Rieu ii. p. 814^b); Mir 'Aṭā-allāh of Mashhad, who composed a *دستور* (see above, Nos. 1357 and 1358).

Copied A. H. 981 = A. D. 1573, 1574.

Margin-column, ff. 9-60, ll. 36-48; Nasta'lik. [ELLIOT 388.]

1372

Another copy of the same treatise.
Beginning as in the preceding copy. Dated A. H. 1169
= A. D. 1755, 1756, at Dihli.

Ft. 182-245, ll. 13-14; Nasta'lik; size, 8½ in. by 5½ in.
[OURELET ADD. 74.]

1373

Mu'ammayât-i-Maulânâ Ghiyâth Fikri (معجمات مولانا غياث فكري).

A collection of riddles and chronograms by Maulânâ Ghiyâth Fikri, beginning with a riddle on the name of علي: حد چشم نیست تا منزل شود آنجا را - خوش بود منزل درین دل شود آنجا را.

This little work was compiled A. H. 964 = A. D. 1556, 1557; see fol. 22b, ll. 6 and 7: تاریخ سال حال است که - نهد و شست و چهار باشد.

Ft. 36, ll. 12; Nasta'lik; one half of the last leaf torn away; size, 6½ in. by 3½ in. [FRASER 95.]

1374

Another collection of short riddles, composed by 'Abbâs Kulikhân Shâmî, the governor of Khurâsân and son of Hasanbeg or Hasan Kulikhân, who was his predecessor in the same office and a well-known poet. Hasan died A. H. 1050 = A. D. 1640, 1641; his son 'Abbâs, the author of this little work, about A. H. 1090 = A. D. 1679; see Rieu ii. pp. 682^a and 817^b, iii. p. 1091^a. It opens with three riddles (باسم محمد), which are followed by a preface in prose, beginning: بعد از کشایش معنای جمیع الاسماء توحید باری - تعالی. The collection itself begins, on fol. 3b, with two riddles on God, one on Muḥammad, one on 'Alī, and one on Ḥusain.

No date. Modern copy.

Ft. 34, ll. 9; Nasta'lik; size, 7½ in. by 4½ in. [ELLIOT 245.]

1375

A third, very short collection of riddles, beginning: در میان سرودن آن زمان - آنت ایجاد بود سرش همان
Copied A. H. 1097 = A. D. 1686.

Ft. 135^a-139^b, ll. 15; Nasta'lik; size, 9 in. by 4½ in. [ELLIOT 258.]

1376

Kawân-i-Khuṭûṭ (قوانین خط).
A treatise on penmanship (or فن خط) or صنعت (کتابت) by Muḥammad bin Muḥammad, compiled after A. H. 969 = A. D. 1561, 1562, the last date mentioned here on fol. 44b, and beginning: شکر و سپاس مرصعی را که چمن قرآن را بدگلدستہ ریاض نوین و القلم ازیلی در تراشیدن قلم و اختلاطات آن 2. در شناختن قلم 1. در درگرفتن قلم و راندن و حرکات انگشت 3.

5. در مرکبات و 46b, furns the largest and most interesting part of the whole copy, viz. a short historical account of the most famous Persian calligraphers (در ذکر اوستادان خطو), beginning with Abū 'Alī Muḥammad bin 'Alī ibn Maḥlāh, who twice became wazir of the 'Abbāsīd Khalīf Muṭṭadīr, A. H. 324 and 326. The last name, which is marked here on fol. 44b, is Maulânâ Sultān 'Alī, i. e. Alī of Mashhad, who died A. H. 919 = A. D. 1513, 1514; see Rieu ii. p. 573. The names of the following ones on ff. 45 and 46 are left blank.

This treatise is followed, on ff. 47^a-56, by another one in mathnawī baits on the same subject, with a prose preface, but anonymous and incomplete at the end. It begins: بعد از ادای حمد خالق لوح و القلم الحمد - در بیان - در بیان جمع کردن لوحهای مردان - در بیان ملاحظه خط و دانستن قواعد - در بیان مفردات - در بیان قواعد حروف - در بیان قلمتراش - در بیان خوشنویسی - در بیان منقبت مرتضی علی - در بیان قواعد نستعلیق. In this last chapter the copy breaks off with the third bait.

Ft. 56, ll. 8; large and distinct Nasta'lik; size, 6½ in. by 4½ in. [WALKER 26.]

1377

Laṭā'if-al-inshā' (لطائف الإنشاء).

A compendium of epistolography, dealing with all the branches of Inshā' or the art of letter-writing as practised by the three principal Muḥammadan nations, the Persian, Turkish, and Arabic. It was compiled by an anonymous author, and dedicated to the Turkish Sultān Sulaimānshāh bin Sultān Salimukhān bin Sultān Ḥayazidkhān, who reigned A. H. 926-974 = A. D. 1520-1567; see fol. 7b, ll. 3 and 4. The introduction, in the headings, and the majority of specimens are in Arabic; the explanatory text is mostly in Persian, in the second maṭlab, however, in Turkish. The work is divided into a muḥaddimah and three maṭlabs (see the index on ff. 4^a and 4^b, and the title on fol. 8b, l. 3), and begins thus: الحمد لله الملك المتان والمهيمن والديان الذي - الحمد للانسان الخ.

Contents:

Muḥaddimah, on fol. 8b: Exposition of the meaning, practice, and regulations of the art of Inshā' (في توضيح احوال هذا الفن وادائه وضوابطه اشعارا ومعرفة روابط (تواعد هذا الصناعة ايجازا لا اقتصارا).

First maṭlab, on fol. 17^a: Persian epistolography (في (في سلطانيات), subdivided like the other two maṭlabs into two parts, official writings (في الاخوانيات). The former contains nine faṣls, viz. 1. spring poems, combined with a eulogium of the Sultān; 2. the winter songs, likewise ending in a panegyric of the monarch; 3. addresses;

4. المجابات, replies (these two fasls are not marked in the text); 5. التهناني, congratulations; 6. التعازي, condolences; 7. الالتماس, requests; 8. عرض لئال الى عتبة العلية, petitions to the Sublime Porte; 9. الفتايات, reports of victories. The latter part (beginning on fol. 69^a) contains five fasls, viz. 1. مخاطبات; 2. في المجابات; 3. في التهناني; 4. في الالتماس; 5. في الريميات. The latter three are not marked in the text); 5. الريميات.

Second matlab, on fol. 87^b: Turkish epistolography (في مكاتب التركية الرومية). The official part contains four fasls, viz. 1. مخاطبات; 2. في المجابات; 3. في التهناني; 4. في الفتايات. The non-official part (beginning on fol. 108^b) contains the same four fasls.

Third matlab, on fol. 126^b: Arabic epistolography (في طوابع العربية). The official part in three fasls, viz. 1. مخاطبات; 2. في الجواب; 3. في التهنانية. The non-official likewise in three fasls, viz. 1. مخاطبات; 2. في الجواب; 3. في التماس للمقرر.

Copied A. H. 1062 = A. D. 1652.

Ff. 144, ll. 15; Naasbi; size, 8½ in. by 5½ in. [SALE 1.]

1378

Mukātabāt-i-ʿallāmī (مكاتبات علمي).

The letters of Akbar's prime-minister, Abū-alfadl, who was assassinated A. H. 1011 = A. D. 1602, see above, Nos. 200-216 (Akbar-nāma), and Nos. 438-440 (ʿIyār-dānīsh); collected by ʿAbd-alsamad bin Afdal Muḥammad, A. H. 1015 (the title as given above is a chronogram) = A. D. 1606, 1607. This collection is sometimes styled Mukātabāt-i-Abū-alfadl or Inshā-i-Abū-alfadl, and contains three bābs, kisma, or daftars, viz.:

1. Letters, written in Akbar's name (مكاتبات وفرامين) كه از زبان حضرت شاهنشاهی بملوك ايران و توران (امرای عالیشان رقم زده كلك معنى صنع گردانیده اند), beginning, on fol. 1^b, with the usual preface: گوناگون نیایش مر داویرا كه وجود بشر از كارخانه عنایت كوت حیات پوشانیده آید.

2. Letters written by Abū-alfadl himself to Akbar and to Amirs (عرائض و خطوط كه خود بمحضرت خاتان) and to Amirs (زمان و خوانین بلند مكان نگارش فرموده اند), beginning, on fol. 66^b: عرشدادت كشتن بندهای ابو الفل آید.

3. Miscellaneous letters and other pieces of refined prose writing (اختتام و انتخاب كتب و بیانها), beginning, on fol. 66^b: عرشدادت كشتن بندهای ابو الفل آید.

The Persian headings, as given here, are taken from the index of Fraser 117 (fol. 2^a, l. 16 sq.). Comp. on these letters, Rieu i. p. 306; G. Flügel iii. p. 286; W. Morley, p. 109; A. F. Mehren, p. 26; J. Anwer, pp. 18

and 124, etc. The Inshā-i-Abū-alfadl has been printed at Calcutta, 1810; Lucknow, A. H. 1262 and 1280.

This copy is dated the 21st of Muḥarram, A. H. 1163 (second year of Aḥmadshāh's reign) = A. D. 1749, December 31, by Shaikh Hifz-Allah Nārnaul.

Ff. 186, ll. 15; careless Nasta'liq, often resembling Shikasta; collated throughout with marginal corrections; size, 8½ in. by 6 in. [BODL. 777.]

1379

The same.

Beginning: گوناگون نیایش مر ناوری را سزدهك وجود آید. The subdivision into three daftars is not marked here. No date. Twelfth century of the Hijrah. Bought with the Schlagintweit Tibetan collection in March, 1885.

Ff. 150, ll. 13; very large Nasta'liq; illuminated frontispiece, every page surrounded by variegated stripes; size, 11½ in. by 6½ in. [MS. Pers. D. 4.]

1380

The same.

Beginning as in the preceding copy. No subdivision. No date. Occasionally various readings and notes on the margin. Large waterspots.

Ff. 271, ll. 15-18; Nasta'liq, written by different hands; size, 8½ in. by 6 in. [FRASER 117.]

1381

The same.

As title appears here, on fol. 1^a: انشاء ابو الفل. Beginning as usual. No date.

Ff. 514, ll. 11; very large and distinct Nasta'liq, written by two hands (the first on ff. 1-354 and 427-514, the second on ff. 355-426); size, 9 in. by 6 in. [OUSELEY ADD. 120.]

1382

An incomplete copy of the same.

This copy breaks off with the words بتكليف جندی. It corresponds to fol. 327^a, l. 8, in the preceding copy (Ouseley Add. 120).

Ff. 164, ll. 15; large Nasta'liq; the last pages injured; size, 9½ in. by 6½ in. [OUSELEY ADD. 152.]

1383

A fragment of the same.

This fragment contains about a third of the whole, and has neither beginning nor end. It opens abruptly thus: وگلس بهشت را بكل خرمزهر آرایش آید, corresponding to MS. Pers. D. 4, fol. 2^b, lin. penult. It breaks off in one of the letters addressed to the Khān-khānān.

Ff. 75, ll. 15; the main portion, ff. 8-75, is written in a mixture of careless Nasta'liq and Shikasta; ff. 1-7 are by another hand, in good, clear Nasta'liq; worm-eaten; size, 9 in. by 5½ in. [MS. Pers. D. 9.]

1384

Inshā-i-Harkarn (انشاء هرکرن).

Forms of letters, by Harkarn, the son of Mathurādas Kanbūh (or Kanbū, as it is usually spelt) of Multān,

بعد از نثار حمد و ثناء حضرت ایزد متعال
در لیلال الی

The author had been munshi to 'Ibārkhān, who died about A. H. 1033 or 1034 = A. D. 1624, 1625, and this work was probably composed between that date and A. H. 1040 = A. D. 1630, 1631; see Rieu ii. p. 530. It is divided into seven bābs, the headings of which are given in full by J. Aumer, p. 124; see also Catal. Codd. Or. Lugd. i. p. 175, and A. F. Mehren, p. 124. They are found here on ff. 2^b, 7^b, 17^b (the fourth is not marked), 33^a, 49^a, and 52^b.

Dated the 9th of Dhū-alkā'dah, A. H. 1146 = A. D. 1734, April 13. Edited and translated into English by F. Balfour: 'The forms of Herkern,' Calcutta, 1781; new ed. 1831. Lithographed besides in Lāhūr, 1869.

Ff. 1-66, ll. 11; Nasta'lik; illuminated frontispiece; size, 4½ in. by 3½ in. [FRASER 52.]

1385

Munsha'āt-i-Brahman (منشآت برهمن).

A collection of letters, issues etc. to wazirs, amirs, and other eminent men, by the emperor Shāhjahān's Mir Munshi Candarbān Brahman of Lāhūr, who died A. H. 1068 or 1073 = A. D. 1657, 1658 or 1662, 1663; see above, No. 1123. In the preface of this book the author quotes his diwān and some other works by his pen, viz. *تذکره چهار چمن* (a description of Shāhjahān's court, with a memoir of his own life, see Rieu ii. p. 838^b), *تحفة الفصحا - کار نامہ - تحفة الزورا* - *مجمع الزورا* - *مجمع الزورا*. Beginning: *چون از عنفوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقتی* - *شعر و انشا بهم رسید الی*. Comp. Rieu i. p. 397, where, however, a different beginning is found.

No date.

Ff. 67, ll. 15 (ll. 12 on the last six leaves, which are supplied later); written partly in Shikasta, partly in careless Nasta'lik; size, 8½ in. by 4½ in. [WALKER 53.]

1386

Ruḡa'āt-i-Candarbhān (رغبات چندربهان).

This seems to be another copy of the same collection of letters by Candarbān Brahman, only a little shorter and different in the beginning, which runs here thus:

کترین بندگان عقیدت کیش و دعا گوینا خیر اندیش
چندربهان برهمن که رشتہ بندگی در گردن اخلاص الی

The first letter is addressed to Islāmkhān, the second to Sa'dallāhkān, the third and fourth to 'Āḳilkhān, the fifth to Muza'farkhān, the sixth to Mirakbakhsh, the seventh to Hājī Muḥammad Kudst, the eighth to Mullā Mīr, etc.

Dated the 14th of Dhū-alkā'dah, A. H. 1146 = A. D. 1734, April 18.

Ff. 67^a-125, ll. 11; Nasta'lik; illuminated frontispiece; size, 4½ in. by 3½ in. [FRASER 52.]

1387

Munsha'āt-i-Tāhīr Wahīd (منشآت طاهر وحید).

Official letters, written, as a comparison with the

following copy and with Rieu ii. p. 810^b shows, by Mirzā Muhammad Tāhīr Wahīd (the author of the *تاریخ شاه عباس ثانی*; see above, No. 301), in the name of 'Abbās II, Shāh of Persia (A. H. 1052-1077 = A. D. 1642-1666). They are addressed to:

1. Sultān Murādakhsh, the fourth son of Shāhjahān, who died A. H. 1071 = A. D. 1661 (on ff. 6^a, 12^b, and 48^a).
2. Prince Dārā Shukūh, who was murdered A. H. 1069 = A. D. 1659 (on fol. 7^b).
3. The ruler of Bijāpūr (on ff. 9^a and 43^b).
4. The Kuṭubshāh ruler of the Dakhan (on ff. 10^b and 41^b).
5. The emperor Aurangzib (on ff. 15^a, 27^b, 31^a, the latter being a letter, written after the recapture of Kandahār, A. H. 1058; see also fol. 49^b).
6. 'Abd-al-'azīzkān, governor of Balkh, no doubt identical with the son of the Uzbek prince Nādir Muḥammad (on ff. 17^b, 18^b, 20^b, 23^a, 25^b, 33^b, 38^a, 38^b, 40^a, 47^a, and 47^b).
7. The ruler of the kingdom of Russia (on fol. 24^b).
8. 'Abd-al-'azīzkān, governor of Ūrganj (on ff. 36^b, 41^a, and 48^b).
9. Daulatkān, during the siege of Kandahār (on fol. 56^b).
10. Taḳī, Sultān of Rūm, on fol. 60^a.

And to a few others. Beginning: *انامل تقدیم*

محمد قدیمی مفتاح کنجینه مقال تواند بود که مانند انفس جدیدہ الی

No date; twelfth century of the Hijrah. These letters were edited in Calcutta, 1826, and in Lucknow, 1844.

Ff. 1-70, ll. 13; clear Nasta'lik; size, 8½ in. by 5½ in. [MS. F. 28. E. 9.]

1388

The same.

A similar, but fuller collection of Tāhīr Wahīd's official letters, without any preface. This copy was finished the 14th of Shā'ban, A. H. 1225 = A. D. 1810, September 14, by Hām Partāb of Allāhābād.

Ff. 117^a-215, ll. 23; Nasta'lik; size, 13½ in. by 8½ in. [ELLIOT 166.]

1389

Munsha'āt-i-Tughhrā (منشآت طغرا).

A collection of the writings, of a very refined and flowery style, of Mullā Tughhrā of Mashhad, who went to India towards the end of Jahāngīr's reign, became, under Shāhjahān, munshi to prince Murādakhsh (see above, No. 1387, 1), in whose honour he composed several highly finished pieces, see, for instance, ff. 34^a-41^a sq. in this copy (Nos. 17-21 below), and ff. 47^a-50^a sq. in the following copy, and spent the last portion of his life in Kashmir, where he died some time before A. H. 1078 = A. D. 1667; comp. Rieu ii. p. 742 sq.; W. Pertsch, p. 24; Khulqat-al-kalām, Elliot 184, No. 43, etc. The title, as given above, is taken from the following copy; the present one is styled *مجموعہ طغرا* because, since by no means all the prose works of Tughhrā are found in it. This collection begins with a rubā'ī:

ای در طلب تو خانه بردش سحاب الی

after which the treatises begin immediately. Unfortunately there are very few headings to be found, and the single tracts run into each other often without the slightest interruption. We therefore mention first all the risālas which agree with those in Rieu's copy, and in a collection of the same treatises in the India Office Library, No. 1902, from which also the missing headings have been supplied.

1. رسالۀ فردوسیه, description of Kashmir (Rieu, No. II; India Office 1902, No. VIII), on fol. 1^b, beginning: ثنای بهار پیرائی که انگشت سبز را بدانهای شبنم آید.

2. مرآت الفتح, the mirror of victories, or the conquest of Balkh and Badakhshān (Rieu, No. VI), on fol. 43^b, beginning: یکد تازان میدان نغیر از دولت آید.

3. تجلیات, manifestations, another description of Kashmir (Rieu, No. IX; India Office 1902, No. VI), on fol. 71^b, beginning: کشمیر بود فصل خزان عالم نور آید.

4. مشاهبات بدیعی, wonderful comparisons (India Office 1902, No. III), on fol. 80^b, beginning: موسم آن شد (که) مینا زاک هندی سرکند آید.

5. تعداد التوارد, enumeration of curiosities (Rieu, No. XXII; India Office 1902, No. IV), on fol. 85^b, beginning: در تیرو زمین هند دلگیر شدم آید.

6. مرتفعات, exalted matters, description of a darbār at Jahāngīr's court (Rieu, No. V; India Office 1902, No. I), on fol. 90^b, beginning: نوبهار آمد که مقرض از پر بلبل کنید (کند) آید.

7. تحقیقات, verifications or poetical applications of the names of plants (Rieu, No. III; India Office 1902, No. V), on fol. 101^b, beginning: از بس غلط است حرف قاموس فلک آید.

8. مجمع الغرائب, collection of wonders, description of the lake Kamam (Rieu, No. IV; India Office 1902, No. VII), on fol. 105^b, beginning: چه نویسد (نویسی) از وسعت دریایچه آید.

9. جوش بلبل, the ebullition of the nightingale, also styled دیبایۀ معیار الادب, preface to the standard of perception, in praise of Hāfiẓ' diwān (Rieu, No. I; India Office 1902, No. IX), on fol. 126^b, beginning: پیشتر ساز سخن لرانۀ حمد صانعی است آید.

10. رتعات, letters (Rieu, No. XVII), on fol. 133^b. Besides these treatises there are found the following headings:

11. در تعریف صورت شاهجهان, on fol. 20^b.
12. در توصیف فعل دانای پادشاه, on fol. 22^a.
13. در ذکر افادۀ پادشاه, on fol. 23^b.
14. در عسّ دعای این پادشاه, on fol. 25^b.
15. در توجیه جناب احدیت, on fol. 26^b.
16. در نعت حضرت رسول, on fol. 27^b.
17. (i.e. Murād-bakhsh) زادۀ پادشاه حسن, در تعریف حسن پادشاه, on fol. 34^a.

18. در توصیف فصل و کمال شاه, on fol. 35^b.

19. در تعریف خط شاهزاده, on fol. 36^b.

20. در تعریف بزم شاهزاده, on fol. 38^a.

21. در تعریف رزم شاهزاده, on fol. 41^a.

22. در حقیقت حسب حال, on fol. 56^b.

23. در صفت تجرّد منشی خرقه پوشان اطراف شاهجهان, account of twelve Shaikhs of Shāhjahānshād (a pendant to the anqābiya, the eulogies on twelve Shaikhs of Kashmir, in Rieu, No. VIII), on fol. 97^a.

A rasmāl, containing eighteen treatises and the letters of our author, with commentary, has been printed at Cawnpore, 1871.

This copy is dated the 24th of Jumādā-althāni, A. H. 1223 = A. D. 1808, August 17.

Ft. 142, ll. 11: careless Nasta'liq, mixed with Shikasta; size, 8 in. by 5½ in. [Bodl. 767.]

1390

Another copy of the same.

This copy upon the whole agrees in its contents with Bodl. 767, but has still fewer headings. Instead of the rubā'ī there is a short prose-introduction to the first treatise or فردوسیه طغرا, viz.: رسالۀ فردوسیه طغرا, عبارتست ازین تاز بستان که چون موسم اردی بهشت فکر بطراحی بر داشت و در زمین روان پسند کاغذش بجای گل و ربان خط و خال حور و غلمانرا نهال تحریر ساخته ثنای بهار پیرائی که انگشت سبز را آید.

Many marginal and interlinear glosses and additions. No date.

Ft. 124, ll. 15; Nasta'liq, written by different hands; size, 8½ in. by 4½ in. [Walker 58.]

1391

Jāmī-alkawānīn (جامع القوانین).

Specimens of letters, divided into four faṣls, viz.:

1. در مکتوبات, on fol. 2^b.
 2. در رتعات, on fol. 5^b.
 3. In two parts: a. قسم انگیز, on fol. 24^a; b. در مکاتبات تعزیت آمیز, on fol. 25^b.
 4. در مرسلات تهنیت انگیز, on fol. 26^b.
- Beginning in the middle part of fol. 1^b: نیایش و نیایشی در راویز و احدیر که کاتب فصاحت بیان آید. The real name of the author, who is called in the (very badly written) colophon of this copy: خلیفۀ علم طلب, is, according to another copy of the same work in the India Office, No. 2980 (ff. 1-59), and the colophon of the following copy, Shāh Muhammad or Khalīfah Shāh Muhammad, and the date of composition A. H. 1085 = A. D. 1674, 1675; comp. Rieu i. p. 414; Catal. Codd. Orient. Lugd. i. p. 176; J. Aumer, p. 123; A. F. Mehren, p. 27.

Dated the 14th of Rajab in the twenty-fourth year of Muhammadshāh's reign (A. H. 1155 = A. D. 1742, September 14), by Amin-al-din. Collated. The work was printed with the title of انشاء خلیفہ in Calcutta, 1834; Lucknow, 1846; and Cawnpore A. H. 1280.

Ff. 30. every page divided into 4-8 small parts or columns, which are written opposite and underneath each other with intervening lines in the middle as well as on the margin; size, 8½ in. by 6 in. [BODL. 484.]

1392

Another copy of the same work.

ستایش و نیایش مراد بدارک کاتب فصاحت. Fasl I, on fol. 3^a; II, on fol. 20^a; III, on fol. 32^a; IV, on fol. 35^a.

Dated A. H. 1163, the 27th of Rajab = A. D. 1750, July 2, by Bahādur Beg; copied for Khwājāh Šāh 'Alī Khān.

Colophon: تمام شد کار من نظام شد انشاء جامع القوانین من تصنیف سخن سنہ دریای معانی رموز آن نسخه نکتہ دانی برگزیده حضرت محمد خلیفہ شاه محمد طالب علم بروز شبہ شهر رجب المرتب بتأیید بیست و هفتم سنہ ۳ احمد شاه پادشاه غازی فرمایش خانوالا شان بلند مکان خوجه سهل علی خان کاتب لاروب فقیر حقیر بهادر بیگ غفر الله تعالی ذنبه.

Ff. 40, ll. 17; Naasta'lik; size, 9½ in. by 4½ in. [OUSELEY 42.]

1393

A third copy of the same.

Beginning as in the preceding copy. Fasl I, on fol. 3^b; II, on fol. 32^b; III, on fol. 51^a; IV, on fol. 55^b. Part of the last leaf, which had been supplied by another hand, is torn away.

No date.

Ff. 63, ll. 13; Naasta'lik; size, 7½ in. by 5 in. [BODL. 769.]

1394

Fragments of the same.

1. Ff. 1-8. Preface, a few lines of which are missing (first words: ذوی الانعام), and fasl I to the heading of the fourth letter (مکتوب چهارم), beginning on fol. 4^a.

2. Ff. 9-28. From the end of the eleventh letter of the first fasl to the heading of the third note (رقعة) of fasl II, which begins on fol. 27^b.

3. Ff. 29-46. From the beginning of the seventh note in fasl II to the middle of the second letter (مکتوب دوم در تهنیت) in the first kism of fasl III, which begins on fol. 45^b.

4. Ff. 47-54. From the end of the first kism of fasl III (the second kism begins on fol. 47^a, l. 8) to the middle of the section غلاب مشایخ عظام in fasl IV, which begins on fol. 50^a.

Ff. 54, ll. 9; Naasta'lik, occasionally mixed with Shikaasta; size, 8½ in. by 5½ in. [MS. PERS. E. 12.]

1395

Nigār-nāma-i-Munshi (نگارنامہ منشی).

Models of official letter-writing, also styled کارنامہ منشی (see fol. 2^a, l. 11; the common title appears on fol. 5^b, l. 6), collected by Munshi Malikzāda (see fol. 2^a, l. 8), who was first in the service of Qādl Muḥammad Munir, and later on in that of prince Muḥammad Mu'azzam Shāh 'Ālam; see fol. 6^a, l. 8 sq. On his further movements, comp. Kien iii. p. 985. This work was completed A. H. 1095 = A. D. 1684.

Contents:

Preface, on fol. 1^b, beginning: منشی حکمت کامله؛ ازبندی چون بارادت لم یزلی بانشاء صحیفه شریفه پراخت دیباجه ابن نوائین نامه بدیع رقم الف.

A chapter, در تعریف انشاء, on fol. 2^b.

Account of celebrated older and modern Munshis (تعریف منشیان بلاغت نشان از متقدمین و متأخرین), on fol. 3^a.

Sketch of the author's own life and his reasons for compiling this book (سکال) (ج) باعث تألیف این نگارنامہ الف.

First daftar (the main portion of the work being divided into two daftars), on fol. 9^a, contains the author's own letters, in four fashas, on ff. 9^a, 22^a, 26^b, and 102^a.

Second daftar, on fol. 122^b, contains compositions of other celebrated munshis, in five fashas, on ff. 122^b, 159^a, etc. The last three fashas are not marked in the text.

For further details, see Kien, loc. cit. No date; twelfth century of the Hijrah. The MS. was bought with the Schlagintweit Tibetan collection in March, 1885.

Ff. 188, ll. 12-15; written in different kinds of Naasta'lik, occasionally mixed with Shikaasta; size, 8½ in. by 5½ in. [MS. PERS. E. 1.]

1396

Inshā-i-'Abd-alrasūl (انشاء عبد الرسول).

A work on epistolography by 'Abd-alrasūl, styled عبد البیّن و حکم بنده, and containing instructions on letter-writing, a collection of synonymous words and phrases applicable in epistles, many patterns of letters, etc. It is incomplete both at the beginning and end. According to the Arabic paging there are missing the first eight leaves (comprising the first جزو or part), and the copy opens abruptly in the middle of the second مطلبیست و خیرت آنذات با برکات ستوده: thus: جزو third. The third جزو begins on fol. 9^a, the fourth on fol. 17^a, the fifth on fol. 25^a, the sixth on fol. 33^a, the seventh on fol. 41^a, the eighth on fol. 49^a, the ninth on fol. 57^a, the tenth on fol. 65^a, the eleventh on fol. 73^a, the twelfth on fol. 81^a. This part is defective at the end, and breaks off with the words: عبد البیّن و حکم بنده.

Several dates occur in the text, for instance, on fol. 62^b, A. H. 1069 = A. D. 1658, 1659; on fol. 69^a, A. H. 1088 = A. D. 1677, 1678; on fol. 48^a, A. H. 1098 and 1099 = A. D. 1687, 1688.

Ff. 88, ll. 15; Naasta'lik; size, 9½ in. by 4½ in. [WALKER 63.]

1397

Short collection of letters.

A series of twenty-nine short letters, treating of moral, philosophical, and mystical subjects, addressed to the following persons: Muhammad Latif, Muhammad Taki, Mir Sayyid Šābir, Muhammad 'Abid, Shaikh 'Aziz-allāh al-kurānī al-'abbāsī, Sayyid Tāhir, Shaikh Ṭayyib, Mir Sayyid Sharif, Shaikh Muhammad Saḡar, Sayyid Ḥasan, Shahbāzkhān, Kalandarbeg, Sayyid Jamāl, Shaikh Nūr-allāh, Shaikh Bahādur, Shaikh Ādam, مونکیری, 'Alā-aldin of Dihli, Muhammad Mu'min, Muhammad Šādik, Mir Sayyid Ḥaidar, Sayyid Muhammad, Mir Sayyid Māhrūi. The ninth letter and the twenty-fifth are directed to friends in general, and the thirteenth bears the heading *در بیان برزخ* instead of an address. This collection is ascribed to the famous Shaikh Bāyazīd Bisṭāmī, and styled at the end: *قول حجت ذات الانسان*, or rather *حجت ذات الانسان*, *از سلطان العارفین بابزید بسطامی*; but the spurious character of the book is proved not only by the quite modern contents, but by the addresses themselves (for instance, 'Alā-aldin of Dihli, Muhammad 'Abid, the commentator of the mathnawī, about A. H. 1100 = A. D. 1689, etc.). This copy was finished by Khwājah Muhammad Nūr-allāh (who is perhaps the compiler himself) the 12th of Ṣafar, in the fortieth year of (probably) 'Ālamgir's reign, that would be A. H. 1108 = A. D. 1696. September 10. Beginning: *رقة اول بجان محمد*. *لطيف آلى*. Most letters begin with a phrase like *محمد تقى بدانده* or *آى محمد لطيف بدانده* etc.

FF. 1-8, ll. 16; Shikasta; marginal glosses: size, 7½ in. by 4½ in. [WALKER 33.]

1398

Another still shorter collection of letters.

Another collection of letters on similar subjects, written by Shāh Yūsuf 'Uthmānī, and beginning: *اى زعمای شاه*. In the heading it is styled: *عزیز یار آلى*. *نسخه در بیان تصرف*: یوسف عثمانی. No date.

FF. 9-14, ll. 15; on the last page an additional margin-column; Shikasta; size, 7½ in. by 4½ in. [WALKER 33.]

1399

Mufid-alinshā (مفيد الانشا).

The Munshā'āt of Lekhrajizā Munshi (لیکھراج منشی), containing the correspondence of Kāmgārkhān and 'Alī-kulīkhān, collected and edited with the assistance of Maulāna Akhund Sa'd-al-Ashraf of Māzandarān by Cāmpatrāi, A. H. 1110 = A. D. 1698, 1699; see the ta'rīkh on fol. 4*, ll. 3 and 4. The preface opens with the two initial baits of Sa'di's Bāstān:

بنام جهاندار جان آفرین - حکیم سخن بر زبان آفرین
خداوند بخشنده و دستگیر - کرم خطا بخش و پوزش پذیر
جهان داری که فرمانروای ذوی اقتدار مجبور قدرت آفری
The title occurs only in the colophon, which runs thus:

تت بالبحر والظفر بعون الملك الوهاب نفع مفید
الانسا تصنيف ليكهراج منشى واقع بتاريخ نوزدهم شهر
محرم للرام در سنة 1111 فملى در بلدة عظيم آباد عهد
محمّد لرام در سنة 1111. عالم شاه پادشاه. Consequently this copy (which is in many places greatly damaged by worms) was finished the 19th of Muharram in the Faḡl year 1191 = A. D. 1783, December 14, in Shāh 'Ālam's reign, at 'Azimābād.

FF. 141, ll. 15; careless Nasta'liq; size, 9½ in. by 5½ in. [BODL. 679.]

1400

Durr-al'nūm (در العلم).

A work on letter-writing, with a great number of famous specimens of this art, being mostly letters of great historical importance, compiled by Kopalrāi Sūrdaj (Sūrdās?), and divided into five latīfas and three manṭūkas:

لطيفة اول خاقان بختاتان مرتوم قلم جواهر رقم
مقدمه, on fol. 4^b.

لطيفة دوم فرامین الخاقان بختاتان و امیران
کرار برین نوع عوام سمت ارقام نموده, on fol. 35^a.

لطيفة سوم نشان و حسب للکم علی با ناظمین
موتجات باطراف و اکتاف ممالک محروسه, on fol. 41^a.

لطيفة چهارم عرائض عقیدت فرائض پدراک و الاجاء
که بتعالی للکم الاشرف اعلى اعنائه شانه صورت تحریر
موده, on fol. 66^b.

لطيفة پنجم مفاوضات منشی المملکی بشروا و علما و
فملا, on fol. 74^b.

منطوقه اول مکاتبات به نیکان و اخوان عزیز از جان
و اقارب, on fol. 80^a.

منطوقه دوم رعات لطائف و انشاءات غرائب و نوازع
چنگ نامۀ شاهزاده و الاشکوه و پادشاه عالم گرد چنگ
حسن ابدال که برافغانان نوازش گشته بود, on fol. 107^a.

منطوقه سوم پروا بجات و دستکات و قواعد منشی
کری آلى, on fol. 136^b.

ستایش کنم ایزد پاک را که گویا و بینا
کند خال را آلى. Beginning: *کند خال را آلى*.

Dated the 10th of Shābān in the forty-fifth year of Aurangzib's reign, A. H. 1113 = A. D. 1702, January 10, at Aḥmadābād.

FF. 145, ll. 17; irregular Nasta'liq; size, 11½ in. by 6½ in. [WALKER 104.]

1401

Tirāz-alinshā (تیراز الانشا).

A treatise on rhetoric, epistolography, prosody, and poetical figures, composed A. H. 1130 = A. D. 1718 by Indarjit, who, according to this copy (see fol. 70*, l. 4; the title occurs in the last line of the same page), used Hāḡīr (حقیق) as takhallus; another copy, however (see Rieu iii. p. 1043^b), gives his nom de plume as Muḥaḡḡar

حمد و سیاس موزیکه از رنگ آسمان (معبر). Beginning: بر نفوش انجم برداخته و برزد زمین را با شکل رنگارنگ را بنفوش آن. It is divided into a mukaddimah, five chapters (طرز), and a khatimah, viz.:

مقدمه بر خصوصیات املا و بیان اسماء علوم و غیر آن
طرز اول در استعارات
طرز دوم در متفاد و متصل
طرز سوم در مراعات النظائر
طرز چهارم در سیاق و اعداد
طرز پنجم در صفات الوان
خاتمه بر اسماء مجبور شعر و صنائع شاعری

Ff. 69-79, ll. 19; Nasta'liq; size, 12½ in. by 9½ in. [OUSELEY ADD. 4.]

1402

Risālah dar 'ilm-i-kawāfi (رساله در علم توفانی).

A short anonymous tract on the rhyme in Persian poems, divided into nine chapters. Beginning: سیاس بی قیاس معانی را که تاسیس بدائع مصنوعات و نظم سلسله موجودات آن.

Ff. 41-49, ll. 19; Nasta'liq; size, 12½ in. by 9½ in. [OUSELEY ADD. 4.]

1403

Dakā'ik-alinshā (دقائق الانشا).

Regulations for epistolography, rhetorical and poetical composition by Rāshid al-Dīn Rājī Rāi Kāyāth (comp. Beale, Oriental Biogr. Dictionary, p. 222), who lived at Jaunpūr, and began A. H. 1145=A. D. 1732, 1733, at Allāhābād, to which place he had retired, the study of all the principal works on letter-writing and similar sciences, viz. دستور الکتاب by Abū-albarakāt of Nishāpūr, by Rāshīd al-Dīn Rājī Rāi Kāyāth Muhammad Gilkāl (see above, No. 1349), the بدائع الانشا (see above, Nos. 1364-1367), the رقعات خسروی, the رقعات (see above, No. 894, 35), the رقعات عبد الواسع جبلی, امان الله حسینی (see above, Nos. 1389 and 1390), منشآت ملا طهری, منشآت نصیری همدانی (تألیف شاهجهانی (the author of the انوار) Muhammad Sāliḥ (see above, Nos. 1385 and 1386), منشآت ملا ابوالبرکات منیر لاهوری, منشآت مرزا محمد خلیل, منشآت مرزا معز فطرت خانی الانشا by Nawāzishākhān, گلزار دانش by Muḥammad Jāmī, the انجیز, رقعات ملا محمد الحسین (see above, No. 1337), etc. etc. On all these works he founded his own, which is divided into a mukaddimah, (در بیان انشا و اقسام آن), on fol. 4^a, last line, seven daḥḥah, and a khatimah.

The first daḥḥah is subdivided into three faḥḥ: 1. در بیان اعداد حروف, on fol. 6^a; 2. در بیان حد حرف, on fol. 10^a; 3. در بیان اقسام پارسی, on fol. 6^b; 4. در بیان اقسام عرب و عجم و شرح اعراب, on fol. 8^a.

Second daḥḥah, in ten faḥḥ: 1. در بیان کیفیت, on fol. 10^a; 2. در بیان نسبت, on fol. 20^a; 3. در بیان کلیات خمس, on fol. 24^a; 4. در بیان کلمه, on fol. 25^b; 5. در بیان حرف یعنی ادات, on fol. 27^a; 6. در بیان اسم (کلمه اسم), on fol. 31^b; 7. در بیان فعل, on fol. 32^b; 8. در بیان دلالت الفاظ مفرد بر معانی, on fol. 35^a; 9. در بیان تعریف شی, on fol. 36^a; 10. در بیان لفظ مرکب, on fol. 36^b.

Third daḥḥah, in two faḥḥ: 1. در بیان کلام نظم, on fol. 37^a; 2. در بیان کلام نثر, on fol. 49^a.

Fourth daḥḥah, in two faḥḥ: 1. در بیان اقسام ذاتی, on fol. 53^a; 2. در بیان اقسام عارضی, on fol. 54^b.

Fifth daḥḥah (در بیان حسن کلام), in two faḥḥ: 1. در بیان حسن ذاتی کلام, on fol. 55^b; 2. در بیان حسن عارضی کلام, on fol. 56^b, last line.

Sixth daḥḥah (در بیان قواعد پارسی), in two faḥḥ: 1. در بیان قواعد ملفوظی, on fol. 88^b; 2. در بیان قواعد مکتوبی, on fol. 92^a.

Seventh daḥḥah, in three faḥḥ: 1. در آداب سخن, on fol. 93^b; 2. در آداب مناظره, on fol. 94^b; 3. در آداب نوکری, on fol. 95^b, first line.

Instead of the khatimah there is found in the text an eighth daḥḥah (در اصطلاحات و کنایات), on fol. 97^a, in a nisbah and one faḥḥ.

Beginning: حمد و ثناء متکثر نثار بارگاه. معانیست که شاهدان معانی را بکسوت الفاظ آراسته آن.

No date. Ff. 100, ll. 17; distinct Nasta'liq; size, 9½ in. by 6 in. [BODL. 489.]

1404

a. A small collection of letters, composed in a highly rhetorical style, on ff. 115-118. Beginning: درین هنگام که اشعه رانات خسرو بهار صیقل آن رساله.

b. Some poetry (مثنوی) by Sa'di, on fol. 119^b. Beginning: ارکیده ربع آن بعل تو نوکری. Dated A. H. 1169, first of Rajab=A. D. 1756, April 1. Colophon: تمام شد مثنوی فارس از شیخ مصلح الدین شیرازی فی القرن رجب سنه ۱۱۶۹ مطابق سنه هجری ۱۱۶۹.

c. Two ghazals by Mu'jiz Nizām (Muhammad Nizām Khān Mu'jiz), who died at Dihli, A. H. 1162=A. D. 1749.

on ff. 120^a and 120^b. Title on fol. 120^a. **کلام معجز**, اعجاز معجز, نظام.

In the letters on ff. 115-118 there appears no author's name nor date; but as on the margin of fol. 115^a the name 'Abd-allāṭif occurs, and in several places the town Lāhūr, they are probably due to the same Mu'jiz who composed the ghazals on fol. 120, whose friend was 'Abd-allāṭif Khān Tanhā, Diwān of the Panjāb; comp. A. Sprenger, Catal., pp. 110, 506, and 576.

Ff. 115-120; Shikasta, main and margin; size, 9½ in. by 5 in. [OUSELEY 158.]

1405

Ants-alshn'arā (النيس الشعر).

A long list of all the principal words used by the best Persian poets in their works, illustrated by extracts from the best authorities. It was compiled by Ahmad-khān bin Shirkhān Turkmān at the desire of 'Abd-alkarīm ibn Kādī Rājan (راجن) of Ghazna, residing at Hamirpūr, and entitled **النيس الشعر**, the intimate friend of the poets; comp. fol. 2^a, ll. 5, 6, 8, 9, and 13. Beginning: **سپاس بقیاس مر متکلمی را که طوطی زیان را**. Dated the 22nd of Muḥarram, A. H. 1164 (third year of Ahmadshāh's reign)=A. D. 1750, December 21, by 'Aziz-allāh.

Ff. 1-181, ll. 15; Nasta'liq; illuminated heading; size, 8½ in. by 5½ in. [OUSELEY ADD. 74.]

1406

Specimens of letters to all classes of people, by an unknown compiler, beginning, without a preface, at once with the form of a letter addressed to a king: **بیادشاه**. **بسم الله الرحمن الرحيم** نویسد عبده علیہ وسد سیدہ بارگاه ملک اشتباه نواب آلی.

No date.

Ff. 72, ll. 18; Nasta'liq; size, 7½ in. by 4½ in. [POCOCKE 286.]

1407

Forms of letters and addresses to father, mother, son, brother, and other relations, to the pādīshāh, wazīr, kādī, etc. etc. The first is a letter addressed to a king: **جناب ایوی اعززی مقدوسی اعتقادی استظهاری امیدگاهی کمال الدولت و الملک و الدین فلان آلی**.

No date.

Ff. 27, ll. 13; large Nasta'liq; size, 9½ in. by 5½ in. [FRASER 55.]

1408

Fragment of an Inshā, treating especially of the different titles and addresses in letters, defective both at the beginning and end. Very badly written and severely injured on the first twelve leaves. It opens abruptly: **تا انقراض الزمان آلی**.

Ff. 44, ll. 7; Diwān; size, 7½ in. by 5 in. [OUSELEY ADD. 38.]

1409

Fragment of another Inshā, or rather extracts from a larger work, entitled **مجموعه فیض وفصل**, by Hāfiẓ Muḥammad Fāḍil of Sūrāt, beginning: **ابدون نفرآ چند طبع پسند در فنون انشا که رواج دین روزگار دارد آلی**. It breaks off on fol. 32^b.

Ff. 1-37, ll. 14; large Nasta'liq; size, 8 in. by 4½ in. [FRASER 56.]

1410

Majma'-alrasā'il (مجمع الرسائل).

A work on letter-writing, with plenty of specimens, incomplete both at the beginning and end. Its title occurs on fol. 1^a, l. 2: **مجمع الرسائل**. The author's name is not mentioned.

Ff. 105, ll. 13; written for the greater part in very bad and careless Nasta'liq; size, 6½ in. by 4½ in. [WALKER 119.]

1411

Zubdat-alash'ār (زبدت الاشعار).

An essay on rhetoric and poetic art, giving in three chapters (فصل) an account of the rhetorical figures of speech (مطابق، تکریر، تجنیس، ترصیع، تعریف، غزل، تشبیه، تمثیل، etc.), of the different forms of poetry (رباعی، etc.), and of what is considered faulty in poetry. The first chapter on fol. 2^b, the second on fol. 46^a, the third on fol. 57^a. Beginning: **فصل در ذکر محاسن شعر و طریقی از صناعات مستحسن که در نظم و نثر تکاء دارند اگرچه آلی**.

In the book itself, title and author's name do not occur; it seems to be only a part of a larger work.

On the fly-leaf the following note: 'Zubdetu'l esha'ar. "The Flowers of Poesy," one of the most admired collections of Persian poetry on miscellaneous subjects. J. D., Constantinople, 1795.'

The poets, of whom pieces of some length are quoted, are: Anwari, Rashid Waṣṣāṭ, Zahir, Mas'ūd bin Sa'd, Khākān, Mu'izzī, 'Asjadī, 'Unsuri, Azrakī, Farrukhī, Mukhtārī, 'Imādī, Kamāl-aldīn Ismā'īl Isfahānī, 'Abd-alwāsi 'Jabbāl, Adīb Sābir, Mīnūghūrī, Jamāl 'Ald-alraz-zāk, Sayyid Ashraf, Sūzani, Sanā'ī, Rādī of Nishāpūr, Abū Ṭāhir Khusrāwānī, etc.

Not dated.

Ff. 75, ll. 11; Naasht; size, 8 in. by 6½ in. [OUSELEY 57.]

1412

Inshā-i-Madhūrām (انشاء مدهورام).

A collection of official letters, relating to the latter time of the Moghul empire, made by a learned Hindū with the name of Madhūrām; Beale, Oriental Biogr. Dictionary, p. 160^b, calls him Mādhorām. The beginning is missing (seven leaves altogether), and in the greater part of this rather uncouth MS. all the headings are omitted.

Dated Samvat 1856, 26th of Ramadān, A. H. 1214=A. D. 1800, February 21.

Ff. 103, ll. 14; Nasta'liq; size, 8½ in. by 5½ in. [BODL 776.]

1413

Inshā-i-marzūb (انشاء مغروب).

Rules on letter-writing, consisting of two parts: the first is a short vocabulary of all the Persian words used in this branch of science, with a Turkish interlinear paraphrase (on ff. 1^b-3^a); the second gives regulations and instructions about epistolography, in Turkish, with marginal glosses and explanations (mostly in Turkish also) of Persian technical terms occurring in the text. The first part begins with: *حیثا (نه کوزل) فرحفرزا*: *اما بعد* (سرور ارترنجی). The second part begins: *ضمیر منبر اهل معارف الی*.

Copied by Hāfiz Muḥammad Amin, A. H. 1215 = A. D. 1800, 1801.

Ff. 20, ll. 7; Nasta'liq; size, 8½ in. by 5½ in. [OUSLEY ADD. 72.]

1414

Specimens of Persian penmanship.

Twenty-two specimens of the highest style of Shikasta, written on a coherent series of twenty-two illuminated tables, A. H. 1224 = A. D. 1809, at Isfahān, by Mir Muḥammad Kāzīm, with the takhalluṣ Wāliḥ, the celebrated poet at Fath 'Alī Shāh's court (comp. Sir Gore Ouseley's Memoir, p. 67, and No. 1198 above).

Twenty-two tables; Shikasta; binding with flowers and arabesques; size, 11½ in. by 7½ in. [ELLIOT 297.]

1415

Specimens of modern Persian writings in prose and verse, intermixed with others in Arabic, Turkish, and Hindustānī, compiled probably by a court-poet of Fath 'Alī Shāh, who ascended the throne of Persia A. D. 1797. A great number of *kasidas*, *ghazals*, and other minor poems bear the takhalluṣ *Nashāt* (that is, Mirzā 'Abd-alwahhāb Nashāt, Fath 'Alī Shāh's minister for foreign affairs, who composed a *diwān* A. D. 1813 = A. H. 1228; see No. 1200 above); it is therefore probable that he compiled himself the whole selection, which is extremely valuable for the knowledge of modern Persian poetry, rhetoric, and history, especially in the beginning of this century.

It is divided into five parts, styled *ارج*, and contains poems of different kinds, *dihācas*, *khutbas*, letters, etc., all written, as it appears, by distinguished persons during Fath 'Alī Shāh's reign. Among others we mention the extracts from *Faḥr 'Atikhān's* *diwān*, and also from the same poet's *Shāhshāhnāma* (see above, No. 520), on fol. 27 sq., and several letters of Ashraf Humāyūn (a *diwān* of the same is also quoted at many places) to the emperor Napoleon; see, for instance, fol. 84^b sq. On ff. 64^b-65^b there is found a *qasidah* by Nashāt, *در تاریخ بنای عمارت سلطنتیه*, with the date A. H. 1220 = A. D. 1805, 1806; see the chronotichon in the last bait:

با نشا از بهر تاریخ بنایش عقل گفت
در جهان بنگر چنان وندر زمین بین آسمان

فست باب 'اجواب مغزن وجود بحکم کُنت
کنزاً مخفیاً مسدود و مفتاح الی

Ff. 161, ll. 13; Nasta'liq, sometimes quite like Shikasta; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 6½ in. [ELLIOT 296.]

1416

Khulāṣat-al-inshā (خلاصة الانشاء).

A large collection of eminent rhetorical specimens, *dihācas*, letters, selections from various refined prose-works, etc. It begins with *Mirzā Jalāl-al-din Tabātabā'i's* prefaces in prose to the *diwāns* of Hājī Muḥammad Jān Kūdsi (on fol. 1^b), see above, Nos. 1102-1111, and Kieu il. p. 685^a (written A. H. 1048); Ṭālib Kalīm (on fol. 5^a), see above, Nos. 1116-1121; Maulānā Munir (on fol. 8^b), etc., followed by a long series of letters; a preface to the *diwān* of the same Munir, by *Miyān 'Inḍayt-al-dhā* (on fol. 18^b); letters again, the preface to the third book of *Muḥammad Ṣāliḥ's* *Shāhshāhnāma* (on fol. 23^a); a preface to *Sa'ikhān of Multān's* *diwān* by the same Muḥammad Ṣāliḥ (on fol. 25^b); extracts from the *دائع* by the same (on fol. 29^a); letters by Muḥammad Ṣāliḥ and replies; a preface to the *دائرة* by the same (on fol. 41^b); letters, a preface to the second book of *یادشاهنام* (on fol. 57^a); letters, extracts from the *نقائش افکار*, by *Firāz* (on fol. 72^a); letters, a preface to *Nawwāb Fakīm 'Ad-alahdādhik's* *diwān* (on fol. 73^b); conclusion of the same *diwān* (on fol. 76^a); *دبیاجه بیاض مرزا کاظم* (on fol. 89^b); letters, the preface to the *نورس*, by Maulānā *Zuhūrī* (on fol. 98^a); preface by the same to the *خوان خلیل* (on fol. 103^a); preface by the same to the *گلزار ابراهیم* (on fol. 115^a), see above, Nos. 1076, 1077, and 1080; another preface to the same work (on fol. 120^b); letters by *Zuhūrī*, 'Urfa, etc., some historical tracts, *Inshās*, and letters, a treatise by Shaikh Muḥammad ibn 'Alī, entitled *رساله عیار لب* (on fol. 183^a); a preface to the *مجموعه* by *Ma'mūrkān*, with the takhalluṣ *Jam* (جم, on fol. 194^b); again a long series of letters, a *مستطاب* تبریزی of Tabriz (on fol. 224^b); letters, *دبیاجه مستطاب* (on fol. 239^a), see above, Nos. 1081-1084; *دبیاجه ساقینامه* (on fol. 240^a); extracts from the *افکار* by Maulānā 'Alī *Riqā'i Tajallī* (on fol. 242^b), see above, No. 1138; *مفت زاننه بازار*, by *Miyān Irādātkhān* (on fol. 260^a); a preface to the *مجموعه انشاء عربی و فارسی*, which is entitled *در ریاض الفیض*, by *Jalāl-al-din Muḥammad Tabātabā'i* (on fol. 284^b); extracts from *Zulāli's* *diwān* (on fol. 293^b); *در تعریف کشمیر*, by Mullā Tughrā (on fol. 300^a), see above, Nos. 1389 and 1390; letters again, another description of Kashmir, *در مفت کشمیر*, *حاشانامه* (on fol. 309^a); *سار و برناک کشمیر* *مینو نظیر*, by *Mir Muḥammad Bākīr* (probably Bākīr Dāmād, who died A. H. 1040, on fol. 312^a), and a letter by the same author; other letters and *Inshās*, and

Hakīm, is preserved in No. 1731 of the India Office Library, and bears the title of انتخاب شایسته حانی.
Not dated.

Margin-column, ff. 684^r-699^r, ll. 44, and centre-column, ff. 697^r-699^r, ll. 23; Nasta'liq. [EKL107 345.]

1418

The testament (وصیة) or last advice of Lukmān the wise to his son, containing some general admonitions in prose. Beginning: در اخبار چنین آمده است که لغمان حکیم مر پسر خود را وصیت کرده است بدین کلمات الخ

Copied by Ja'far bin Ja'far Alkhattāf Altabrīzi, A.H. 878, Rajab=A.D. 1473, November, December. This little treatise is an excellent pattern of eastern calligraphy, richly ornamented.

Ff. 19-25, ll. 8; Nasta'liq; size, 6½ in. by 3½ in. [Ouseley 139.]

1419

One hundred good and useful advices (صدیند), which the same Lukmān bequeathed to his son (identical with No. 1241, 44 in this Catalogue). Beginning: الحمد لله... این صدیند دلپسند سودمند است که لغمان حکیم پسر خود را وصیت کرده و فرموده 'هر که این سخنان را یاد گیرد الخ According to the last line on fol. 5^r, which contains the abrupt words:

العبد المذنب میر حامد علی غفر الله ذنوبه و ستر العبد المذنب Mir Hāmid 'Alī seems to be the transcriber.

Five tables, richly illuminated; on the first two pages both the text and the margin luxuriously adorned with flowers; on the other pages each line surrounded with gold; ornamental writing; gilt binding; size, 11 in. by 7½ in. [EKL107 338.]

1420

Good advices in mathnawī-baith (ابیات ناصح). Beginning:

گرچه دانا باشی واهل هنر

خوش را کمتر زمر نادان شمر

This short mathnawī concludes on fol. 75^a, and is followed on ff. 75^b-78^a by a poetical treatise. Beginning:

با رب ز تو آنچه (که) من گدا میخواستم

افزون ز هزار پادشا میخواستم

Copied at Isfahān. No date.

Ff. 66-78, 2 coll., each ll. 11; Nasta'liq; size, 7½ in. by 5 in. [Hude 19.]

1421

1. Ff. 1-11, ll. 15. A short memoir of Avicenna (Abū 'Alī al-Husayn bin 'Abdallāh Ibn Sīnā, with the epithet of الشیخ الرئیس who died A.H. 428=A.D. 1037), alleged to have been written by himself, and beginning:

ذکر کرد شیخ الرئیس ابو علی للسن بن عبد الله بن سینا که پدرم از اهل بلخ بوده از آنچه به بخارا رفت الخ
Some corrections and annotations in English on the margin.

2. Ff. 12-14, ll. 14. A list of Avicenna's works (فهرست کتب شیخ الرئیس بو علی سینا). Beginning: فهرست تصانیف شیخ بوعلی سینا که ابو عبیده جرجانی در تاریخ احوال او ذکر نموده مشتمل بر چهل نسخه است. الخ

The list begins with the following:

Ff. 14; Nasta'liq, by two different hands; size, 9½ in. by 5½ in. [Böhl. 768.]

1422

A collection of philosophical treatises, both in Persian and Arabic, partly by Avicenna, bound together with the utmost carelessness. They seem to be copied very much at the same time, and several of them also by the same hand. With very few exceptions the whole is hopelessly poor in vowels and diacritical points, being in many places entirely destitute of them. In the extracts, given below, we have added the points according to the best of our understanding.

Contents:

I. Sharh-i-risālat-altair (شرح رسالة الطیر), Persian, on ff. 1, 10-12, 9, 16, and 13.

A Persian commentary on Ibn Sīnā's allegorical treatise رسالة الطیر, composed by 'Umar bin Sahlān Alasāwajī, as we learn from the colophon: انتهى كلام الشيخ الفاضل عمر بن سهلان الساجي في شرح رسالة الطير للشيخ الرئيس والركن الاميس ابي الحسن عبد الله بن سينا الخ.

Beginning of the commentary: کثرت التماس طالباين: کثرت الدلائر گردانید بشرح رسالة الطیر از سخنان شیخ رئیس رحمه الله علیه پس هم از الخ

Beginning of the text: هل لاحد من اخواني ان: يهب من سمع قدر ما القى اليه دارفا من اشجائي عسا: يتقبل عني بالشركة بعض اعينائها الخ

The single passages of the text are introduced by قال الشيخ.

'Umar bin Sahlān is twice quoted by H. Khalfā ii. p. 108 and iii. p. 412; he flourished in Sultān Sanjar's reign (A.H. 511-552); see Rieu ii. p. 439 and iii. p. 1087^b; comp. also H. Khalfā iii. p. 418 and Catal. Codd. Or. Lugd. Bat. iii. p. 392, No. 10.

II. Tarjuma-i-risālat alnafs (ترجمة رسالة النفس), Persian, on ff. 19^b, 20, and 24-4.

A treatise on the soul, translated from the original Arabic into Persian by Ibn Sīnā himself, as it seems, at the request of 'Alā'aldaulah, the Amir of Isfahān; see the preface: الحمد لله رب العالمين الخ چنین گوید:

خواجہ رئیس ابو علی سینا کہ فرمان اعلیٰ علانی
عمدی شمس زاده اللہ علاء و نفاہ در حق این معیض
چنانست کہ این رسالت را از زبان تازی بهاری نفل
کند ومن بحکم فرمان اقدام کردم الخ

It is divided into sixteen fæsl :

فصل ۱ در بیان کردن حد نفس
on fol. 19^b.
فصل ۲ در بیان قوتهای نفس
on fol. 19^b.
فصل ۳ در شرح اختلاف و فعلهای قوت دریافتن از نفس
on fol. 20^b.

فصل ۴ در بیان قوتی که صورت چیزی باید که آن
در یافتن on fol. 20^b.

فصل ۵ در ذکر قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۶ در بیان کیفیت استعانت نفس بدن و شرح
آن وقت که ویرا حاجت باشد بدین استعانت
on fol. 21^a.

فصل ۷ در درست کردن مآب نفس مردم بذات خویش
on fol. 21^a.
فصل ۸ در تصحیح حدوث نفس با حدوث بدن
on fol. 21^a.

فصل ۹ در ذکر برهانی بر بقای نفس و ثمرین نفس
on fol. 21^a.
فصل ۱۰ در بیان امتناع انتقال نفس از بدنی بدنی
on fol. 21^a.

فصل ۱۱ در ذکر آنکه قوتهای نفسانی جمله آلت
فعل ۱۲ در بیان عقل نظری و کیفیت بیرون آمدن
on fol. 3^a.
فصل ۱۳ در بیان موت و احوال خواب
on fol. 3^a.
فصل ۱۴ در رعایت رتبی که در حق نفس مردم
on fol. 3^b.
فصل ۱۵ در دلالت بر حال نفس چون از بدن مفارقت
on fol. 3^b.
فصل ۱۶ در خاتمت این کتاب
on fol. 3^b.

A title does not occur anywhere, but the treatise is
no doubt identical with the shorter Persian version of
Ibn Sinā's کتاب المعاد or کتاب المعاد و noticed in Rieu
ii. p. 439^a, VI; for the Arabic original, see besides
H. Khalifa iii. p. 442; Catal. Codd. Or. Lugd. Bat. iii.
p. 326, No. 3, and M. Steinschneider, Al-Fārābī, St.
Petersburg, 1869, p. 36, note.

III. Sharh-i-Khutbah (شرح خطبہ), Persian, on ff.
21^a-22^b.

A Persian commentary on Ibn Sinā's Khutbah, here
called خطبہ, composed at the request of a wazir
Shihāb-al-dīn (شهاب الدوله والدين) (Shihāb-al-dīn
the commentator's name is not mentioned).

Beginning: وثنای بیعت و سبای بیقیاس
و ستایش بی التماس خداوندرا که هویدا کرد بی مآه
و مدت سلسله ممکنات را که اول او عقل اول است الخ

فصل ۱ در بیان قوتی که صورت چیزی باید که آن
در یافتن on fol. 20^b.

فصل ۲ در ذکر قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۳ در بیان قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۴ در بیان قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۵ در بیان قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۶ در بیان قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۷ در بیان قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۸ در بیان قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۹ در بیان قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۱۰ در بیان قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۱۱ در بیان قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

فصل ۱۲ در بیان قوتی که صورت کلی در باید که آن
در یافتن بکالت جسمانی نتواند بودن
on fol. 20^b.

اما بعد چون عنایت ازل وجود اول آمار خرد انوار سعادت
بر سعادت امام مجلس عالی معزز الخ

The commentator divides the Khutbah into fifteen
fæsl, the contents of which are stated on fol. 4^b.

The text is marked by red lines, being introduced
by عباد که رساله اشعوت را از سخنان شیخ رئیس حجة
اللق ابو علی بن عبد الله بن احمد سینا رحمه الله واعلی
on fol. 53^b of this MS. (No. X).

IV. Sharh-i-Mirāj (شرح معراج), Persian, on ff.
13^b-19^a.

A Persian treatise on the Mirāj (Muhammad's
ascension into heaven). A special title is not mentioned,
nor the name of the author. It seems to be by the
same author as the preceding treatises, Ibn Sinā, being
approved of, as it is said in the preface, by 'Alā-aldaulah,
the Amir of Isfahān and well-known protector of Ibn
Sinā, at whose court he spent the latter part of his life.
He composed this treatise at the request of a friend,
who asked him to give a rational explanation of the
Mirāj; this he did after he had laid his views before
'Alā-aldaulah and had received his approbation. Be-
ginning: سبای خداوند آسمان و زمین و ستایش دهنده

جان و دین را الخ اما بعد بهر وقت عزیز از دوستان ما
در معنی معراج سؤالا میکرد و شرح آن بر طریق معقول
مخواست و من بر حکم خطر معز می بودم چون درینوقت
بخدمت مجلس عالی علانی پیوستم این معنی بر
رای او عرضه کردم موافق افتاد و اجازت داد در آن حوض
کردن الخ

It contains two fæsl, the first, on fol. 14^a, on the
origin of prophecy (در بیان پیدا کردن نبوت و رسالت); the
second, on fol. 15^b, an explanation of those words with
which Muhammad describes his ascension; comp. on this
treatise and the doubts as to Ibn Sinā's authorship,
Rieu ii. p. 438^b, IV.

V. Tarjumat al-risālat al-adhawiyyah (ترجمة الرسالة الامحوتية), Persian, on ff. 22^b-31^b.

Persian translation of Ibn Sinā's treatise on the
future life, called الرسالة الامحوتية (see Catal. Codd. Or.
Lugd. Bat. iii. p. 332). The translator, who does not give
his name, made this translation from the Arabic original
at the request of a friend. That Ibn Sinā was dead
when this was written, is evident from the words رحمه
الله added to his name.

Beginning: وثنای آفریدگار جهان و بخشندة عقل
و جانرا الخ دوستی از دوستان حقیقی بکرات از من التماس
کرده بود که رساله اشعوت را از سخنان شیخ رئیس حجة
اللق ابو علی بن عبد الله بن احمد سینا رحمه الله واعلی
درجته بزیان پارسی ابرار کنم الخ

It is divided into seven fæsl:

فصل ۱ در حقیقت معاد
on fol. 22^b.

فصل ۲ در اختلاف رایها در آن
on fol. 22^b.

فصل ۳ در حقیقت معاد
on fol. 22^b.

فصل ۴ در حقیقت معاد
on fol. 22^b.

فصل ۵ در حقیقت معاد
on fol. 22^b.

فصل ۶ در حقیقت معاد
on fol. 22^b.

فصل ۷ در حقیقت معاد
on fol. 22^b.

فصل ۸ در حقیقت معاد
on fol. 22^b.

فصل ۹ در حقیقت معاد
on fol. 22^b.

فصل ۱۰ در حقیقت معاد
on fol. 22^b.

فصل ۱۱ در حقیقت معاد
on fol. 22^b.

فصل ۱۲ در حقیقت معاد
on fol. 22^b.

فصل ۱۳ در حقیقت معاد
on fol. 22^b.

1 [شرح] در رمزهای فقه معراج
preface.

فصل ۱ در آنچه حاصل این مباحث است و حلّ بعضی
فصل ۱۰ در آنکه اطلاق درینمعنی برای تعالی شاید
در کتاب نفس ابتدا گفتار است بر آنکه گفت نفس

جسمت پس بر آنکه گویند نفس از اخلا خیزد اعنی
از آنکه بعضی عناصر را بعضی آسخته شوند باندازه پس
بر آنکه گویند از مزاج تن بود که گفتند نفس از تألیف
تن بود الخ.

VIII. Kitāb-i-nafs (کتاب نفس), Persian, on ff. 41^b-
52^b.

Περὶ ψυχῆς, by Aristotle, in a Persian translation,
preceded by an analysis of the contents.

بنام ایزد بخشاینده:
بخشایشگر همگی آنچه دانای یونان ارسطاطالیس یاد کرد
در کتاب نفس ابتدا گفتار است بر آنکه گفت نفس
جسمت پس بر آنکه گویند نفس از اخلا خیزد اعنی
از آنکه بعضی عناصر را بعضی آسخته شوند باندازه پس
بر آنکه گویند از مزاج تن بود که گفتند نفس از تألیف
تن بود الخ.

The text is divided into three makālahs, the first on
fol. 2^b, the second on fol. 3^b, the third on fol. 8^b. Be-
ginning of the first makālah: دانای یونان
که دانش از چیزها خوب و کرامتست و بعضی دانشها
شریفتر و کرامتتر از بعضی چون دانستن صناعت طب که
برتر و کرامتتر است از دانستن دیگر صناعات از آنکه
al-ṭibb comp. Trendelenburg, Aristotelis de
anima libri tres, Jenae, 1833, p. 1. End of the third
makālah: بر و سمع و این دو حس شریفتر اند از دیگر
حواس برای آن گفتیم که در اجسام شریف باشند این
دو حس و بیان کرمست دانا در کتاب ما بعد الطبیعیّه
که اجرام سماوی عقل دارند و برین حقیقتهای قوی و نوش
نمود تمام شد مقاله سیوم و تمامی آن کتاب نفس منسوب
بارسطاطالیس در وقت غروب خورشید روز یکشنبه در بام
مسجد حضرت امام حسن عسکری روم بتاریخ
شهر جمادی الثانی سنه ۱۰۰۱ و الحمد لله رب العالمین
اولا و آخرا و ظاهرا و باطنا الخ.

Accordingly this copy was made A. H. 1039, Jumādā
II = beginning of A. D. 1630. Another copy of the same
treatise is noticed in Rieu ii. p. 834^b, No. 23.

Wenrich, de auctorum Graecorum versionibus etc.,
p. 134, states that Aristotle's περὶ ψυχῆς, in three books,
was translated from Syriac into Arabic by Yahyā bin 'Adī.
According to H. Khalfā v. p. 164 it was also translated
by Ḥunān bin Ishāq. Moreover, Wenrich, p. 174, says,
'De Animā libros explicavit Ebn Sīnā.' Perhaps we
have in this copy the Persian translation and edition
of the three books De Animā, by Ibn Sīnā. Comp.
Wüstenfeld, Geschichte der arabischen Aerzte, p. 73,
No. 49.

IX. Tarjuma-i-makāla-i-Aristatālis (ترجمه مقاله
ارسطاطالیس), Persian, on the margin of ff. 41^b-47^a.

Persian translation of a treatise, which is said to have
been composed by Aristotle in the form of a dialogue
with his pupils, held immediately before his death. The

subject seems to be that of 'praestantia philosophiae'. It is a similar composition to the Arabic one
trans. by R. Abraham ben Chasdai from Arabic into
Hebrew; see Wenrich, loc. cit., p. 138.

As the writing is extremely bad and small, and,
besides, all the diacritical and vowel points are omitted,
it is extremely difficult to read. The following is an
attempt to decipher the beginning: این ترجمه مقاله
است از آن ارسطاطالیس که بوقت زمان املا کرده است
چنین گفتند که چون ارسطاطالیس حکیم را عمر بهایان
رسید از شاگردان وی چندی بر وی حاضر بودند چون
نزاری تن و ناتوانی وی بدیدند و نشانهای مرگ از وی پیدا
یافتند از حیاض نومید گشتند مگر آنکه در وی
میدیدند از سرور و نشاط و درستی عقل آنچه دلیل میکرد
بر آنکه (که) او از حال خود می باید برخلاف آنکه
دیگران ازو میدیدند پس شاگردی بوی گفت که ما را حرج
مردوش (۱) از آنست که برابر خود را ز گذشته تو غمناک
نرم که تو از گذشته خود اگر از آنست که تو از خود خیری
می بایی بپروم از آنچه ما از تو می بایم ما نیز از آن
آگاهی ده ارسطاطالیس گفت اما آنچه از خرتی من می
باید نه از آنست که مرا در حیات خود طعمی مانده
است ولیکن استواری منست بحال خویش الخ.

X. Al-Khuthbat (الخطب), Arabic, on fol. 53^b. One
leaf of seventeen lines.

The Arabic text of Ibn Sīnā's Khuthbah or treatise on
the essence of the Creator and his qualities; see above,
on fol. 4^a sq. (No. III). Title: خطبة الشيخ الرئيس في ذات
الباري تعالى وصفاته وهو الواحد من جميع الوجود
سمحان الملك الغفار الفاعل المختار له الجبار لا
تذكره الايمان الخ.

It was edited at Leyden, 1629, in 'Proverbia quaedam
Alis, Imperatoris Muslimici, et Carmen Tograi, Poetae
doctiss. nec non Dissertatio quaedam Aben Sinae.'

This copy is imperfect, the last words being: سامع
الشعاع و خلقت الارض ذات لون اغمر
Cold. Or. Lugd. Bat. iii. p. 325, No. 1.

XI. Arabic, on ff. 54^a-60^b.

Fragments of a philosophical treatise of an Arabian
author, chiefly based upon the doctrines of Greek
philosophers. It treats especially of the fact, that the
Greeks cultivated deities as presiding over certain
sciences as well as other things, and how this is to
be explained, on the soul (نفس) and understanding
(عقل). Plato is quoted on fol. 54^a, l. 11, and fol. 56^b, l. 11.

Beginning: واحد وليست بواحد مركب من
اشياء كثيرة لكننا نسمو من الواحد الى الكثرة فان
جعل جاعل هذه اللكمة الطبيعية من اللكمة الاولى
اكتفى بها ولم يتعج الى ان يؤتى الى حكمة اخرى
3 K

quoting a passage of Zardusht's treatise, and adding his commentary.¹

The story of the origin of this book cannot claim to be historically true. The author was evidently a Zoroastrian; this is sufficiently proved by the peculiarities of the language in which the book is composed. He and most of his co-religionists like to represent their compositions as in some way or other connected with Anuširwān and his wise wazir Buzurj-mihr, besides in most cases as being translated from the Fahlawī. This is only an editorial form. Authors dressed up their compositions in a garb of venerable antiquity, in order to impress more strongly the minds of their readers. The person of Anuširwān was particularly adapted for such purposes, as he was considered and esteemed as one of the brightest appearances in antiquity, not only by Zoroastrians, but also by all Muhammadans. The present treatise is an essay of a learned Zoroastrian, who, probably at the time of Ibn Sīnā, wished to justify the Zoroastrian system of cosmogony, etc., in the same scientific method which was *en vogue* at that time, i.e. on the basis of the doctrines of Greek philosophers.

Title: حاشیة مسودة رسالة ذرّه نام ابراهیم زردشت
وشرح آذربه که اورا کسری برزویه نام کرده است

Beginning of the introduction :

بنام بزدان جان بخش روزی رسان چنین گوید آذربوه
که من از امهانم و از نژاد گیومرت و از ساسانیان و از
اردشیر نیکوکار و مرا روزی پادشاه دادگر خسرو پور قباد
ساسانیان که اورا انوشیروان گویند خواند و در پیش خود
نشاند و فرمود که دانای ایران که ابوزجهمر پیر
شده است و آنچه میخوانم از او نمی آید و اورا از تو بهتر
شاگردی نیست میخوانم که ترا کاری بفرمایم گفتم
پادشاه توئی و ما بنده فرمان گفت ما را سخن چند نیست
از سخنها ابراهیم زردشت که پیغامبر ایران بوده است
و دانستن آن نه آسان بر همه دانشور دشوار است که
سخنها چندست سر بسته که بهاری نه بزدان پهلوی
نوشته و نزد شاه هند فرستاده بوده است و نام آن زور
است و درین چند روز آتج

Beginning of the text :

گیتی به بنیاد یکی ونه نهاد دو ومن ایدون گمانم که
چرخ و ستاره نمونۀ هامون ایزد و بزدان و فرشته باشد و گو
و خال و باد و آب و آتش نمونۀ هامون که بالای چرخه
و امهاند و بنایند و ندید آورندۀ تنها ازین چار گوهر درین
هامون و بزدان در آن هامون ماندند خورشید میان ستاره
.... بنده میگوید که ابراهیم در نخست این ذرّه آتج

As to the meaning of ذرّه or ذور — both readings

occur—we cannot account for it from Arabic or Persian. On ff. 83–86 it is used as a heading, like *ab, etc.*, and on fol. 82^a, l. 21, we read : زردشت میفرماید که آنچه درین ذرّه نوشته ام راه خداست

الاطلون اصطفي (که در متکلم اسکندر بوده است
Platonem Persepolitani-
um, qui tempore Alexandri vixit.' Several times the
word 'Zand' is quoted: fol. 82^a, lin. antepen. در
زندت; ib., l. 9, در زند نوشته, زندست.

On fol. 82^a, last line, follows the appendix, containing a report of a treatise of a Dihkân, addressed to Anuširwān; it is of general parenthetic contents.

Beginning: و دهقان خداپرست نزد (fol. 82^b) خسرو پور
قباد ساسانیان نامه درازی نوشته بود و یک چیز را دو بار
و سه بار و گفته و سرانجام آنچه درو نوشته بود این بود که
ای پادشاه بدانکه روان تو مرگیست از مرگهای ایوان که
بالای چرخه و خواست او این چیزها نیست که میان
مردم آتج

The order of the leaves is as stated above; between ff. 81 and 83, 86 and 82 there are gaps. On fol. 82^b is the end, الرسالة.

XV. Kitāb-Uthūlūjyā (کتاب اثولوجیا) Arabic, on ff. 87^b, 89, 90, 99^a–132^b.

Commentary on the 'Liber Theologiae,' ascribed to Aristotle; v. Wenrich, p. 162. This commentary was composed by Porphyrius Tyrius; it was translated into Arabic by 'Abd-almas̄h bin 'Abdallāh Alhims̄l Alnā'imī. As to Porphyrius, comp. Wenrich, p. 280, where this commentary of his is not mentioned. Ibn Sīnā's commentary on the same book is extant in Marsh. 536 (taken from his *al-anṣāb* and v. Uri, p. 214).

Beginning: - علی محمد اشرف اولی الملکة والایاب -
المشر (مصدر) الاول - کتاب ارسطاطالیس الفیلوف -
اثولوجیا هو القول علی الربوبیة تفسیر فروریوس - الموری
ونقله الی العربیة عبد المسيح بن عبد الله بن -

In the following line Alkindi is mentioned.

On ff. 89, 90, and 99 follows a statement of the contents.

Fol. 89^b, l. 2: ذکر رؤس المسائل التي وعد للمکیم
بالإبانة عنها فی کتاب اثولوجیا وهو القول فی الربوبیة تفسیر
فروریوس الموری وترجمه عبد المسيح الحمصی الناعمی

It is divided into ten chapters: 1, on fol. 99^a; 2, on fol. 101^b; 3, on fol. 105^a; 4, on fol. 107^b; 5, on fol. 109^b; 6, not extant; 7, on fol. 114^b; 8, on fol. 116^b; 9, on fol. 125^b; 10, on fol. 130^b.

Of the first three leaves only pieces are extant, all the other leaves are greatly injured, at the top as well as in the middle; less so towards the end.

¹ Johnson, Persian Dictionary, explains: 'zōr, the vertebrae of the back; an elegant oration.'

¹ This heading المشر الاول is not in its right place here, as the first Mī'mar actually begins on fol. 99^a.

XVI. Makālat-li-Theophrastus (مقالة لثيوفراستس), Arabic, on ff. 92^b-95^b (all pieces of leaves with very few entire lines).

Fragments of an Arabic treatise of Theophrastus; another title than that above given does not appear.

Beginning: الوجوه على الجوهر والاولى في احوال القياس - ان يكون بينهما احوال والا يكون الكل موجود لكن كان بعضها متقدمة - كنتم الاشياء الاولية للاشياء القابلة للفساد فان كان الامر كذلك فما طبيعتها وفي اتي الاشياء وجودها الخ.

Fol. 95^b, l. 4, Plato and the Pythagoreans are quoted.

It is a translation of the metaphysics of Theophrastus, comp. Brandis, Aristotelis et Theophrasti Metaphysica, Berlin, 1823, p. 308 sq.

Comp. Wenrich, pp. 175, 176.

On fol. 95^b seems to be the end.

XVII. Multakaṭāt (ملقطات), Arabic, on ff. 96 and 97.

Fragments of three pages of Arabic text, at the end of which is written the ملقطات. Whether these 'Collectanea' comprise only these three pages, or also the preceding treatise of Theophrastus and the commentary on the اولوجيا, we have no means of ascertaining.

These three pages seem to form a part of a collection of sayings of a philosopher, see fol. 96^a: وقال الحكماء هو الفصل المشترك بين الجسم المحيط والجسم المحاط به في ينبغي ان, fol. 97^b, middle, رتبة من مراتب العالم الخ يكون للانسان من المال الكفاف وما لا ينبغي به الخ.

XVIII. Waṣīyat-li-Aflāṭun fi ta'dib-alahdāth (وصية لافلاطون في تأديب الاحداث), Arabic, on ff. 98^b, 91, and 88.

Fragments of an Arabic treatise ascribed to Plato, 'De juvenum institutione', v. Wenrich, p. 121.

Beginning: قال لست احاطب الطبقة العالية في الفلسفة ولا الطبقة الدون منها لكنني مري (1) الطبقة الوسطى بين التطبيقين فاولئك يجب ان اذكر - دون ان اخرج غيري الى تأديبي وتقويمى فان من شره العقل ان اقيم نفسي مقام المتعصب بها وعليها فانا الخ.

The first leaf is only a small piece; the same are ff. 91 and 88. That fol. 91 belongs to this treatise, we gather from the frequent occurrence of the word تأديب in these few lines. On fol. 88 there is the end of a treatise, and as it is spoken of as الواسيا we are inclined to believe that it forms part of this treatise.

XIX. Makālat fi-aljam' baina ra'yi Aflāṭūn wa Aristatālīs (مقالة في الجمع بين رأى افلاطون وارسطاطاليس), Arabic, on ff. 138 and 139; the second leaf is injured at the top.

An Arabic treatise on the combination of the views of Plato and Aristotle, by Abū Naṣr Muḥammad bin Muḥammad Alfarābī, who died A. H. 339 = A. D. 950, 951. Comp. Wüstenfeld, Geschichte der arabischen Aerzte und Naturforscher, p. 53 sq.; Al-Farabi, des arabischen Philosophen Leben und Schriften, by M. Steinschneider, in the Mémoires de l'Académie Impériale des sciences de St. Pétersbourg, viii^e série, t. xiii, no. 4, 1869, p. 133, no. 3.

Beginning: الحمد لله العجل ومتبعه ومصور الكل - ومختصره كفاء - احسانه القديم وافعال الخ - مقالته ابي نصر الفارابي في الجمع بين رأى افلاطون وارسطاطاليس الخ لما رأيت أكثر أهل زماننا قد خاضوا وتنازعوا في حديث العالم ونقدمه واقروا الخ.

As the upper part of fol. 139 is greatly injured, we cannot state whether these two leaves are connected, or whether something is wanting between them. Imperfect at the end.

XX. Risālat (رسالة), Arabic, on fol. 146^a, six lines.

Fragment of the end of a philosophical treatise in Arabic. It is called رسالة.

End: وهذه الرسالة معمولة لحاشي لما في متن يذعن للحق ويعرف بالصدق ولا يرى الإيهام بالمنافرة والمغالبة دنيا ونصر المحال بالجدال والقتل ونفال واجبا وهي تتضمن من الاشارات ما يكفي عنهم ويقوم مقام الدلالات والاحتياجات ومن هذا المكان يمكن تحقيق المعاد ويوقف على مقتده وان لم اصح القول به اكثفا بما صمنت والواهب العقل الحمد على قابض نعمه، تمت الرسالة والحمد لله حق حمده.

XXI. Khutbat (خطبة), Arabic, on ff. 146^a-148^b.

A speech in Arabic addressed to Alexander by Plato. Title: خطبة لافلاطون يخاطب بالاسكندر وينتم ملوك الفرس.

It is probably taken from a collection of his رسائل which Muḥammad bin Ishāq enumerates among his works; see Wenrich, p. 122.

Beginning: ايها الناس اسمعوا كلامي واشكروا لله - على نعمه عليكم واعلموا ان الله جل وعز قد سر في مفاهب النعم بين خلقها الخ.

XXII. Risālat li-bayāni-alamay-al-rūhānī wa al-jismānī (رسالة في بيان عالمي الروحاني والجسماني), Arabic, on ff. 149^a-150^b.

A similar treatise in Arabic, the author of which is called 'the Greek Shaikh' (probably Plato). It treats of the soul.

Beginning: رتب اعن ان صاحب الكتاب كثير التعليل - ومتكفي في عوارض النفس بين الرأى القديم والرأى المحدث واتا في جوهرها وهو على الرأى القديم الخ.

At the end the following note of the copyist: تمت رسالة الشيخ اليوناني وصاحب كان كتب نظر (1) هذا من

نسخة مغلوطة لا يكاد ان يوجد منه كلمة صحيحة وللمد
 'End of the treatise of the Greek Shaikh. An owner (of this copy!) had copied this treatise (!) from a copy full of blunders, so that scarcely a single correct word could be found in it.'

XXIII. Kitāb-alnawāmīs (كتاب النواميس), Arabic, on ff. 150^b-152^b and ff. 133-137. Ff. 150-152 are injured at the top.

Plato's 'De legibus' in Arabic translation, made by Hunain bin Ishāq, according to another version by Abū 'Alī Ibn Miskawih. Comp. Wüstenfeld, Geschichte der arabischen Aerzte, pp. 26 and 64. Hunain died A.H. 260=A.D. 873, 874, and Ibn Miskawih A.H. 421=A.D. 1030.

Title: المقالة الاولى من كتاب النواميس لافلاطون
 الفيلسوف اليوناني ترجمه حنين بن اسحق وقيل ابو على (ابن) المسكويه.

Beginning: لَمَّا كَانَتْ اسباب الِإِرَادَةِ مُخْتَلِفَةً وَكَانَتْ
 الْإِرَادَةُ تَابِعَةً لِأَقْوَامِهَا وَطَاهِرًا عَلَى سَائِرِهَا وَكَانَ مِنَ الْأَمْطَرِ—
 التَّركِيبِ أَنْ يَغْلِبَ الْأَفْضَلُ مِنْهَا الْخ.

The second makālah (في التبرأت) follows on fol. 151^b, the third (also التبرأت) on fol. 133^b.

Comp. Casiri i. p. 300; Catal. Codd. Or. Lugd. Bat. iii. p. 307.

The MS. is injured in many places, especially at the top and bottom of the pages.

XXIV. Risālat fi-dhikri waḥdī-ʿal-ʿālamī wa takawwun-
 nihi (رسالة في ذكر وصف العالم وتكوينه), Arabic, on ff. 153^a-164^b and ff. 140^a-145^a; all leaves are considerably injured at the top.

An Arabic treatise, containing a 'description of the world and its origin,' by an unknown author.

Title: رسالة لمن لا يعلم من هو في ذكر وصف العالم وتكوينه
 وتكونه في حوار تأديبة الافضل والاكمل وفي بيان عجز البشر
 عن معرفة الله تعالى

رسالة افلاطون في ذكر: Originally it was written thus: رسالة افلاطون في ذكر: but then the above was painted over, and the above given words written instead. At the side of this heading we read written: وقيل هو الرُّبُّ according to another version it is by —. Unfortunately the name is not readable.

Beginning: هذه الرسالة مشتملة على مسائل غامضة واشياء متعلقة ترتب فيها اقاويل العلماء ولم يخرج بعد
 لاحد من الظلمة ونحن نتجهد في اخراجها من الظلام وتخليصها من شبهة الابهام الخ

It consists of questions and answers.

At the end, on fol. 145^a, the following note of the copyist: هذا هو القدر الذي طفرت به من هذه الرسالة: هو الشريفة وارجو من كرم الله سبحانه الظفر بتسامها على هو المرجو للحررات هكذا كتب الشيخ بهاء الدين عليه
 "This is all I was

able to obtain of this noble treatise, and I hope to God that I may obtain the whole of it." So wrote Shaikh Bahā'-aldin at the end of this treatise,' etc.

XXV. Risālat (رسالة), Arabic, on ff. 165^b and 168; both greatly injured at the top.

Fragment of an Arabic treatise on theological subjects, arranged in questions and answers, the author of which is not mentioned.

Beginning: الحمد لله حمد الشاكرين والصلاة على الخ
 لَمَّا بَعْدَ فَاتِي وَجَدْتُ فِيمَا كُنْتُ أَطْلُبُ مِنَ الْحِكْمَةِ
 وَالْحِكْمَةُ عَالَمَةُ الْمُؤْمِنِ أَوْرَاقًا مَعْدُودَةً فِي سَفِينَةِ لَطِيفَةِ قَدِ
 اشْتَمَلَتْ عَلَى أَسْؤَلَةٍ وَاجِبَةٍ حَكَمِيَّةٍ فِي الْإِلَهِيَّاتِ وَالْأَسْؤَلَةِ
 عَلَى كَلِمَاتٍ فِي رِسَالَةِ الْوَالِدَةِ الْخ

The title seems to be the beginning of the preface: to judge from the following passage of the preface: وبذلك
 سَتَجِدُهَا دَائِلُ السُّؤَالِ فِي الْمِثْلِ لِأَصْلَاحِ ذَاتِ الْمِثْلِ بِغَيْرِ
 مَا اسْتَطَعْتُ

فان قيل الرسالة خطورة مكتسبة ام اثره علوية

XXVI. Makālah (مقالة), Arabic, on fol. 166; injured at the top.

Fragment, being the end of an Arabic treatise (مقالة) on mathematical and physical subjects, divided into three faḥṣ and chiefly based upon Aristotle.

Comp. l. 10 on fol. 166^a: وذلك في الفصل الثالث من: هذه المقالة عند تفسيرنا ما قاله ارسطاطاليس فيه

Similar passages in ll. 14, 16, and in the last line; fol. 166^b, l. 20.

We give the following passage from the middle, beginning of fol. 166^b: فَاثِمَا الْبَيَانُ الَّذِي لِلطَّبِيعِيِّ أَنْ
 يَبْرُزَهُ فَهُوَ هَذَا يَقُولُ أَنَّهُ مِنَ الْجِسِّ الظَّاهِرِ أَنَّ الْفَوْسَ لَا
 يَكُونُ بِاللَّيْلِ مِنَ الشَّمْسِ وَإِذَا لَمْ يَكُنْ بِاللَّيْلِ مِنَ الشَّمْسِ
 فَلَا مَحَالَةَ أَنَّهُمَا كَانَتَا عَنْهَا بِالنَّهَارِ وَالشَّمْسُ طَالَعَةٌ وَإِذَا
 كَانَتْ الشَّمْسُ طَالَعَةً فَمَرَكُزُهَا لَا يَخْلُو إِلَّا أَنْ يَكُونَ عَلَى
 نَفْسِ الْأَفْقِ وَإِذَا مَرْتَعَةً عَلَى الْأَفْقِ الْخ

فَاثِمَا أَلْوَارِ الْمَعْرُوفَةِ بِالشَّمْسِ فَاتِّ حُدُوثُهَا مِنْ عَنِ
 انْعِكَاسِ الْبَصَرِ عَنْ عِمَامٍ سَقِيلٍ مُتَكَاثِفٍ مُسْتَوْدِقٍ اللَّوْنِ
 إِلَى الشَّمْسِ وَوَدَّ تَكَلُّمُنَا فِي هَذَيْنِ الْأَثَرَيْنِ وَلِي سَبَابِ
 الْأُمُورِ الْإِزَامَةِ لِهَـمَا — مِنْ هَذِهِ الْمَقَامَةِ بِطَانِبٍ وَلَمْ نَرِ
 أَعَادَتَهُ كِرَامَةً الْأَكْثَارِ فِيمَا لَا دَرْكَ فِيهِ وَبَسْهُولَةٍ تَنَالُهُ مِنْ
 الْمَوْضِعِ الْمَذْكُورِ فِهَذَا مَبْلَغُ مَا نَقُولُ فِي هَذِهِ الْأَثَارِ فِي هَذَا
 الْفَصْلِ مِنْ هَذِهِ — وَبَعْدَ ذَلِكَ فِي الْفَصْلِ الثَّانِي مِنْهَا نَقَى
 كَلَامَ ارسطاطاليس بعد ان ننقله من اللغة السريانية الى
 اللغة العربية نقلا يتوسى به تأديبة المعنى وحفظه يعون
 الله الخ وقع الفراغ منه في رمضان سنة ثلث وأربعين
 والى من الهجرة النبوية

Copied in Ramaḍān, A. H. 1043=A.D. 1634, March.

XXVII. Ta'lik (تعليق), Arabic, on ff. 166^b and 169^a; a few lines, greatly injured.

Fragment of a note of Abū-alfaraj (Gregorius Bar-Hebraeus), who died A.H. 685 = A.D. 1286; see Wilsentfeld, *Geschichte der arab. Aerzte*, p. 145.

Beginning: تعلیق الشیخ ابی الفرج بن الطیب قال: الشیخ الحکیم ابو الفرج ان القوة الذکاة علی الاطلاق ضربین قوة نفس وقوة العقل والفعل منه ما هو فی ذاته ولطباعه یدرک بالفعل وبستی عقلا فعلا اتع.

XXVIII. Arabic, on fol. 167.

Fragment of a treatise on theological subjects, imperfect both at beginning and end. The single headings are الدين والشریعة، العلم واللوح، الحمد والمحامد.

To give means for identification we transcribe the following passage, on fol. 167^a: العلم واللوح والمکتوب: "والحکم المفروع والفرد والقضاء قال الشیخ مکی الله علیه وآله اول ما خلق الله تعالی العلم فقال له اکتب ما هو کائن الی یوم القیمة ربعا وباجرهما وربهما وبابهما ثم اخذ علی فی العلم فلم یکتب ولا یتکتب الی یوم القیمة وکما ان القول باللسان دلیل علی ما فی القلب والبيان من المعنی والمقیقة كذلك الکتبة بالقلم دلیل علی ما فی اللسان من العبارة والبيان وما فی القلب من المعنی یطابق ما فی الوجود من الاعیان اتع."

Ff. 169, ll. 25-27; small cursive Nasta'liq, very like Shikasta; size, 1 1/2 in. by 7-7 1/2 in. [USELEY 95.]

1423

Fi ma'rifati-almu' (فی معرفة النفس).

An anonymous philosophical treatise 'on the knowledge of the things of the soul and on the future world.'

Beginning: بدانکه اگر کسی خواهد که از دنیا بجهنم رود بیزاد ورا حله ویدرقت ننشاند رفت وتا از منزل اول نرود بمنزل ثانی نرسد واول منزل می باید شناخت که در راه خدای تعالی لیانت نیست از روی ضرورت وموجودات بر سه قسم میشود نبات ومعدن وحیوان ومیگوید که نشان اول موجودات این هر سه اند وهر چه تعلق بعالم اجسام میدارد متولد میشود پس معلمت چنان دیدم که در معرفت اشیا ودر معرفت نفوس ومعرفت آخرت چند کلمه بنویسم ودر مراتب بنویسم تا ادراک آن حاصل آید انشاء الله تعالی فصل اول اتع.

It contains twenty-eight fasls, being based chiefly on verses of the Kurān and on physical doctrines, probably derived from Greek sources.

This may have been written by the hand which wrote ff. 1-40 of the preceding MS.; the exterior, paper, and size are essentially the same. Perhaps this is one of Ibn Sīnā's treatises on the same subject.

It seems to be complete according to the end: الحمد لله رب العالمین نكت.

Ff. 1-5, ll. 31; cursive, small Nasta'liq, almost entirely devoid of diacritical and vowel points; size, 1 1/2 in. by 6 1/2 in. [USELEY 387.]

1424

Siyar-almulūk (سیر الملوك).

A compendium of politics, containing maxims of the supreme government and administration of a country, and advices for those who are entrusted with it; copiously illustrated by historical excursions. It was composed by Nizām-almulk, the wazir of Alp Arslan and Malik-shāh, and styled both سیر الملوك and کتاب سیاست و سیر الملوك. Abū 'Alī al-Ḥasan bin 'Alī, the first who bore the title of Nizām-almulk, was born A.H. 408 = A.D. 1017, 1018, and assassinated A.H. 485 = A.D. 1092.

Prefixed to it there is a short general introduction, beginning: ساس خدای عز و جل که آفریدگار زمین و آسمانست وداننده اتع کتاب چنین گوید ناسخ کتابهای خزانه که سبب نهادن این کتاب آن بود که اتع.

The editor states that in A.H. 484 Sulṭān Malik-shāh ordered Nizām-almulk, Sharaf-almulk, Majd-almulk, and others, to compose a work on general politics, with special regard to the dynasty of the Saljūks. Of those compositions offered to him, he considered that of Nizām-almulk the best. It was divided into fifty fasls, the headings of which are enumerated. After this (fol. 5^a) he proceeds to report that Nizām-almulk had composed his book extempore, in thirty-nine fasls, in a summary way, but that he afterwards, on account of that distress which he had to endure from the enemies of the empire, added eleven other fasls to his work. When Nizām-almulk was about to start for Baghdād, he entrusted the book to Muhammad. But the latter did not publish the book till after the death of the author, 'till now, where justice and religion have gained strength through the long life of the lord of the world. God may preserve this dynasty till doomsday' (fol. 5^b).

This 'lord of the world' is no doubt identical with the Sulṭān praised in the qaṣīdah at the end (on fol. 208^b sq.), viz. Malik-shāh's second son, Ghiyāth-al-din Muhammad, the brother and rival of Barkiyārūk, after whose death he ascended the throne in A.H. 498 = A.D. 1104.

The work itself begins on fol. 5^b: فصل اول اندر احوال روزگار ومع خدایانده عالم غیات الدنیا والدين قس الله روحه ایزد تعالی اندر هر عصری یکی را از میان خلق برگزیند اتع.

Substantially the same report about the origin of the

book we find at the end, on fol. 208^a, l. 3—fol. 208^b, l. 3. It must be noticed that this note is not by the copyist, Muhammad, but by somebody else who is not mentioned. He states that Malikshāh was extremely pleased with the work of Nizām-almulk, though it was very short and concise; that after this the author began to complete his work, and having done this he made a last revision of it, adding and revising; that in A.H. 485, when he was going to start for Baghdād, he entrusted the book to Muhammad Nāsikh (the transcriber), ordering him to get it copied nicely, so that in case anything should happen to him his majesty might profit by it.

Then follows the colophon: بحکم فرمان امر صاحب کبر الب جمال الدین عز الاسلام فخر الامرا للنجاب ادام علوه ابن دفتر بتعجیل تحریر افاد بشهر رمیه بخت بن عبد الرحمن بن هجر العموی در ماه محرم سنه اربع و ستين وخمسایه الله اعلم. This book is written by the order of Alp Jamāl-aldin etc.,—God preserve his highness,—in a hurry by Ibn 'Abd-alrahmān bin Hajr, in the month Muḥarram, A.H. 564 = A.D. 1168, October.

This colophon, however, must have been transferred from another MS., as the present copy is scarcely more than two hundred years old; the same subscription appears in the Brit. Mus. copy.

Lastly, as an appendix on fol. 208^b, l. 6—fol. 211 (end), a kashidāh in praise of Sulṭān Muḥammad bin Malikshāh.

Title: این قصیده در وصف گوید و مدح سلطان سعید ابن محمد بن ملک شاه کاند قصیده.

Beginning:

بحریت این کتاب پر از گونه کهر
با باغ جانفزی پر از گونه کون سحر

Part of this poem is wanting (fol. 209). The rest is again by a different hand. Last verse:

یار تو باد دولت و برورد در حفر
جفت تو باد نعمت و اقبال در سفر

Then follows another colophon, giving the name of the author, but no date.

For information about the historical events connected with the author, we refer to G. Weil, *Geschichte der Chaliphen* iii. p. 133 sq.; about Sulṭān Muḥammad, ib. p. 143 sq. See besides H. Khalifa iii. pp. 638, 639, who gives A.H. 469 as the date of its composition, and tells us of another redaction of the work in fifteen fāṣl, made by Alyamāni; the number of the chapters of the original work he states to be thirty. A full account of the work and its fifty fāṣl is given in Rieu ii. pp. 444–446; see also *Mélanges Asiatiques* v. 236 and vi. 114, etc.

Ff. 211, l. 12; it seems to have been written by different hands, partly in Nasta'liq, partly in Shikasta, on the whole not very carefully; the paper, however, is the same throughout; size, 9 in. by 5½ in. [OCCULT 179.]

1425

Another copy of the same work.

It contains the same introduction about the origin of the work, but not as the report of the copyist

Muḥammad. Here the Bāṭinis are named as those who killed Nizām-almulk on his way to Baghdād (fol. 1^b, l. 5).

The same conclusion as in the previous copy we find on ff. 142^a b; here the book is called سیاست الملک. The kashidāh about Sulṭān Muḥammad bin Malikshāh is not added here.

Dated the 23rd of Muḥarram, A.H. 1198 = A.D. 1783, December 18.

Ff. 142, ll. 15; Nasta'liq; size, 8½ in. by 7½ in. [OCCULT 178.]

1426

Nasā'ih-i-Nizām-almulk (نصائح نظام الملک).

A treatise on the duties of wazīr and those who administer governments, a work of the same kind as the preceding *Siyaṣat al-Mulk*, and compiled from the same Nizām-almulk's papers and admonitions, which he addressed to his son Fakhr-almulk (assassinated A.H. 500 = A.D. 1106, 1107), for one of his descendants, viz. Amīr Fakhr-aldaulah wa-aldin Ḥasan bin Amīr Taj-almillāh wa-aldin Ḥasan bin alshaiḥ 'Imād-aldin, whose full genealogy up to his great forefather, Nizām-almulk, is given on fol. 218^b, l. 9 sq. It was apparently compiled in the second half of the ninth century of the Hijrah. Comp. Rieu ii. p. 446; *Mélanges Asiatiques* vi. 115; and Elliot's *History of India* vi. p. 485 sq., where extracts are given.

This treatise, which is also styled *Nizam al-Mulk*, contains:

The editor's preface, on fol. 217^b.

An introduction on Nizām-almulk's life, etc. (در بیان)، on fol. 219^a.

And two chapters, viz.:

1. *Faṣl al-awwal* in *ṭarīq* (a description of the dangers of the wazīrship, and advice to his son to give up that employment), on fol. 221^b.

2. *Faṣl al-thانی* (on the duties of the wazīr), on fol. 232^b.

Beginning: شرایط تعینات پادشاهی را که انتساب فخر دین بنظام ملک از حکمت کامله است الی

Copied A.H. 949 = A.D. 1542, 1543, by Pir Muḥammad ibn Maulānā Muḥammad. Very much worm-eaten. On the binding there is given as title of this treatise: دستور الوزرا.

Ff. 217–251, ll. 21; Nasta'liq; illuminated frontispiece; size, 8½ in. by 5½ in. [FRAKER 251.]

1427

Another copy of the same.

The editor's preface, on fol. 1^b.

Introduction, on fol. 5^b.

First chapter, on fol. 11^b.

Second chapter, on fol. 36^a.

Dated the 16th of Šafar, A.H. 1198 (twenty-fifth year of Shāh 'Alam's reign) = A.D. 1784, January 10, by Daulat Singh in Dihli. By the same hand which wrote

this colophon, are added, on ff. 79^b and 80^a, two *نفل*, one *نفل* from *سکندر* رابعی *بصری* رابعی, and the other from *سکندر ذو القرنین*.

Ff. 1-78, ll. 11; large Nasta'lik; a little worm-eaten; occasional glosses on the margin; size, 8½ in. by 5½ in. [ELLIOTT 280.]

1428

The same.

Introduction, on fol. 239^b.

First chapter, on fol. 244^a.

Second chapter, on fol. 265^a.

No date.

Ff. 237-300, ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 5½ in. [FRASER 115.]

1429

Klmīyā-i-sa'ādat (کیمیای سعادت).

A work on ethics, by Abū Hāmid Muḥammad bin Muḥammad al-Ghazālī, who died A.H. 505 = A.D. 1111; see above, No. 1246 in this Catalogue. It contains an introduction of four parts and four books.

Author's preface, on fol. 1^b.

Introduction, on ff. 3-28.

a. First part (عنوان), on fol. 3^a, در شناختن نفس خوبی.

b. Second part, on fol. 13^b, اندر شناختن خدای تعالی از شناختن خوبی.

c. Third part, on fol. 19^b, در معرفت دنیا.

d. Fourth part, on fol. 21^a, در معرفت آخرت.

First book (رکن), on fol. 29^b, در عبادات.

Second book, on fol. 62^b, از معاملات.

Third book, on fol. 131^b, در پیدا کردن عقبات راه.

Fourth book, on ff. 199^a-298^b, در منجیات.

Beginning: سپاس و شکر فراوان بعدد ستارگان آسمان و قطره باران آتیه.

See R. Goetze, *Abhandlungen der Kgl. Akademie der Wissenschaften zu Berlin*, 1858, p. 262; Rieu i. p. 37; J. Aumer, pp. 61 and 62; A. F. Mehren, p. 5; Cat. des MSS. et Xyll., p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; H. Khalfā v. p. 285, No. 10998. Zenker ii. p. 83, No. 1041, quotes a Calcutta edition without date; lithographed at Lucknow, 1865; see Trübner's Record, No. 45, p. 465.

This copy was finished by the 'Imām-aldin,' in the seventh year of Muḥammadshāh's reign, A.H. 1138 = A.D. 1725, 1726: تَمَّتِ الْکِتَابُ بِحَسَنِ الْإِخْلَاقِ وَرَبِّی مُحَمَّدَشَاهُ سَعَادَتِ الْمَلَائِکَةِ وَمُطِیْبِ الطَّبِيعِ الْعَادَاتِ یَسْتَقِی کیمیای سعادت داتب الزور امام الدین برزور دوشنبه در عهد پادشاه محمدشاه ص ۵ جلوس مکتبی.

On fol. 299^a follows a short note in Shikasta on the China-root (نسخه چوب چینی از حکیم جانشین).

Ff. 298, ll. 21; Nasta'lik; size, 10½ in. by 6 in.

[OUSELEY 246.]

1430

Another copy of the same.

Preface, on fol. 1^b.

Introduction: first part, on fol. 3^b; second part, on fol. 14^a; third part, on fol. 21^a; fourth part, on fol. 24^a.

First book, on fol. 35^a, last line.

Second book, on fol. 75^b.

Third book, on fol. 152^a.

Fourth book, on fol. 220^b.

No date. On fol. 305^a there is a seal of a former owner from A.H. 1214 = A.D. 1799, 1800.

Ff. 305, ll. 25; Nasta'lik, written on paper of different colours; illuminated frontispieces on ff. 1^a, 75^b, 152^a, and 220^b; after ff. 18 and 33 there are added by another hand two leaves which have no connection whatever with this work, the text of which is quite complete; occasionally notes and various readings on the margin; size, 10 in. by 6 in. [ELLIOTT 227.]

1431

Tarjuma-i-ṣad kalimah (ترجمه صد کلمه).

The hundred wise sayings of Muṣṭafā 'Alī, the lord of the faithful, with the threefold paraphrase in Arabic prose, in Persian prose, and Persian distichs, as in Fleischer's 'Ali's hundert Sprüche, arabisch und persisch,' Leipzig, 1837, together with a fourth version, viz. a literal Persian one immediately under the Arabic original of each sentence, by Muḥammad bin Muḥammad bin 'Abd-aljalīl al'umari alrahid alklāhāt, that is, Rashid-aldin Watwāt, who died A.H. 578 = A.D. 1182, 1183. See fol. 1^b, ll. 6 and 7; Mirāt-alkhayāl (Ouseley Add. 2), No. 11; Khulāṣat-alakfār (Elliott 181), No. 112, etc.; Rieu ii. p. 553; G. Flügel i. p. 125; Catal. Codd. Or. Lugd. Bat. i. pp. 192 and 193, and No. 1336 in this Catalogue.

Beginning: الحمد لله على الطاب كرمه و اصناف نعمه والملاوات على نبيه محمد وآله.

The initial words in Fleischer's edition are found here on fol. 2^a, l. 4. The first sentence begins on fol. 3^a: لو كلف آتیه. Copied by Zāhid bin Muḥammad alhamdānī, at the end of Shawwāl, A.H. 817 = A.D. 1415, January. For the various editions of these sentences, we refer to the preface in Fleischer's edition.

Ff. 48, ll. 13; Naakhi; size, 6½ in. by 4½ in. [SALE 82.]

1432

The same.

Another complete edition of 'Ali's hundred wise sayings (مائة كلمة عليّة علويّة), with a Persian translation in verse. Each lesson or advice is paraphrased by one Persian distich, entirely different from those of Rashid-aldin Watwāt. This collection contains the same hundred sentences as Fleischer's edition, but with a slight difference in the arrangement, viz. the 49th sentence in Fleischer is here the 64th (on fol. 12^a); the 81st and 82nd are here the 99th and 98th (on fol. 18^b); the 97th is here the 100th.

Beginning:

بسم الله الرحمن الرحيم
بهترین مکرلام ای نور چشم
مرغان - هست نام خالی بسیار بخش مهریان

قال امير المؤمنين على المرتضى گفت امير مؤمنان
سرچشمه صدق و صفا شير بزنان شاه مردان ابن عم
مطلى

لو كشف الغطا ما ازددت يقينا گر اجل بر دارد از
پيشم حيات مستعار - در يقين من نيزايد بنگات
کرگار آله

Copied in the month Shawwāl, A. H. 1032 = A. D. 1623,
August, by Muhammad alkātib.

Ff. 19, three sentences on each page; the Arabic text written
in Naskhī, in letters of blue and gold alternately; the Persian
paraphrase written in Nasta'liq in ink; illuminated frontispiece;
size, 8½ in. by 5½ in. [Ouseley Add. 25.]

1433

The same.

Another, but incomplete, copy of the same edition
as the preceding one, written by the celebrated penman,
'Abd-alkādir alhusaini, A. H. 976 = A. D. 1568, 1569.
This copy contains only seventy-four sentences, in the
following order:—

Sentences 1-39 (on ff. 8^b-15^a) = 1-39 in Fleischer.
40-43 (on ff. 15^b and 16^a) = 48-51 in Fl.
44 and 45 (on fol. 16^a) = 90 and 91 in Fl.
46-49 (on ff. 16^b and 17^a) = 52-55 in Fl.
50 and 51 (on fol. 17^a) = 88 and 89 in Fl.
52 and 53 (on fol. 17^b) = 93 and 94 in Fl.
54 (ib.) = 96 in Fl.
55-62 (on ff. 18^a-19^a) = 80-87 in Fl.
63-66 (on ff. 19^a and 19^b) = 56-59 in Fl.
67-70 (on ff. 20^a and 20^b) = 68-71 in Fl.
71 (on fol. 20^b) = 92 in Fl.
72 (ib.) = 100 in Fl.
73 and 74 (on fol. 21^a) = 98 and 97 in Fl.

There are consequently missing in this collection,
Fl. 40-47, 60-67, 72-79, 95, and 99.

Ff. 8^b-21^a, three sentences on each page; the Arabic, in
Naskhī in letters of gold; the Persian, in ink in beautiful
Nasta'liq; most splendid frontispiece; the first two pages
luxuriously ornamented; smaller illuminations throughout; size,
9½ in. by 6 in. [Ouseley Add. 18.]

1434

The same.

Another, still more incomplete, copy of the same,
containing (in spite of the title on fol. 1^b, مد کلمه امير المؤمنين) only sixty-six sentences, in the following
order:—

Sentences 1-39 (on ff. 1^b-8^a) = 1-39 in Fl.
40-42 (on fol. 8^b) = 48-50 in Fl.
43-47 (on ff. 9^a and 9^b) = 41-45 in Fl.
48-59 (on ff. 9^b-11^b) = 84-95 in Fl.
60 (on fol. 11^b) = 98 in Fl.
61 (on fol. 12^a) = 96 in Fl.
62 (ib.) = 100 in Fl.
63 (ib.) = 99 in Fl.
64 (on fol. 12^b) = 82 in Fl.
65 (ib.) = 81 in Fl.
66 (on ff. 12^b and 13^a) = 97 in Fl.

There are consequently missing in this copy, Fl. 40,

46, 47, 51-80, and 83. Copied by Naṣir-aldin al'alawi
of Shirāz, A. H. 970 = A. D. 1562, 1563.

Ff. 13, three sentences on each page; the Arabic, in Naskhī in
gold; the Persian, in Nasta'liq in ink; beautiful frontispiece;
coloured ground and margin; small illuminations throughout;
size, 9½ in. by 6½ in. [Laud Or. 212.]

1435

Akhḫāḫ-i-Nāṣiri (اخلاق ناصري).

Practical philosophy, by Naṣir-aldin Muḥammad bin
Muḥammad bin Hasan Al-Tūsī, who died A. H. 672
= A. D. 1274; see No. 1422, VI, in this Catalogue. It
was dedicated to Nāṣir-aldin bin 'Abd-alraḥīm bin Abi
Maṣūr, ruler of Kūhistan, and based, at his request,
in the first and chief part, on the Arabic work طهارة
النفوس or تهذيب الاخلاق, by Abū 'Alī Aḥmad bin Muḥammad
Ibn Miskawayh, who died A. H. 421 = A. D. 1030;
see H. Khalfā v. p. 112; the Arabic Catalogue of the British
Museum, p. 745^b; and No. 1417 in this Catal. Comp.
also H. Khalfā i. p. 205; Rieu ii. p. 441; A. Sprenger,
in Zeitschrift d. D. M. G. xiii. pp. 539-541; Schier,
Specimen editionis libri اخلاق ناصري, Dresden, 1841;
Bombay Transactions, vol. i. pp. 17-40, where Lieut.
E. Frissell has given the contents of this work in detail;
H. O. Fleischer, Catal. Dresd., pp. 51 and 52; J. Amer,
p. 62; Catal. Codd. Or. Lugd. iv. p. 219; Catal. of
Orient. Miss. by Duncan Forbes, No. 171, etc. It was
composed about A. H. 653 = A. D. 1255.

Introduction, on fol. 1^b, beginning: و حمد بى حد و
مدح بى عد لائق حضرت عزت مالك المللكى باشد كه
معيانكده در بدو فطرت اولى آله

First chapter (مقاله), 'the cultivation
of character,' on fol. 6^a, in two kisms: 'در مبادى
in seven fasls, and در مقاصد, in ten fasls.

Second chapter, 'در تدبير منازل, 'the management of
the family,' on fol. 68^a, in five fasls.

Third chapter, 'در سياست مدن, 'the management of
cities,' on fol. 84^a, in eight fasls.

This copy was made by Pir Muḥammad bin Maulānā
Muḥammad, A. H. 949 = A. D. 1542, 1543. The work
was edited at Lahore, 1865; at Lucknow, 1866 (see
Trübner's Record, No. 25, p. 85); at Bombay, A. H. 1267;
and at Calcutta, A. H. 1269.

Ff. 1-123, ll. 21; clear Nasta'liq; illuminated frontispiece;
worm-eaten; size, 8½ in. by 5½ in. [Fraser 261.]

1436

The same.

Introduction, on fol. 1^b.

First chapter, on fol. 11^a.

Second chapter, on fol. 178^b.

Third chapter, on fol. 222^b.

Dated the 29th of Muḥarram, A. H. 1058 = A. D. 1648,
February 24.

Ff. 331, ll. 14; Nasta'liq; illuminated frontispiece; size,
10½ in. by 4½ in. [Walker 92.]

1437

The same.

Introduction, on fol. 1^b.

First chapter, on fol. 10^a.

Second chapter, on fol. 130^a.

Third chapter, on fol. 160^b.

Dated the 22nd of Dhū-al-hijjah, in the thirty-eighth year of 'Ālamgir's reign, i.e. A. H. 1105 = A. D. 1694, August 14. The MS. was bought at Sotheby's sales, August 15, 1884. A former owner was the Rev. George Keene (1803).

Ff. 239, ll. 14; good, clear Nasta'lik; the last forty or forty-five leaves more or less worm-eaten; size, 8½ in. by 4½ in.

[MS. PRESS, d. 7.]

1438

The same.

Introduction, on fol. 1^a.

First chapter, on fol. 13^b.

Second chapter, on fol. 159^a.

Third chapter, on fol. 195^b.

On fol. 286^b there is the following colophon: تمام شد نسخۀ اخلاق نامری من تصنیف ابو علی احمد بن محمد نمیر طوسی قس اللہ سرّ العزیز بوقت بروز شنبہ بتاریخ غرّہ شہر ربیع الثانی بختہ اخگر العباد سید هدایت اللہ ولد سید فتحعلی در عہد محمد شاہ پادشاہ غازی سنہ ۱ جلوس والا تحریر یافت

This copy was consequently finished by Sayyid Hidāyat-allāh, the son of Sayyid Fath-'All, the 1st of Rabi'-al-thāni, in the ninth year of Muhammadshāh's reign, i.e. A. H. 1140 = A. D. 1727, November 16.

This MS. is collated, and has many explanatory notes on the margin of the first leaves.

Ff. 286, ll. 13; large Nasta'lik; size, 8½ in. by 5½ in. [OUSELEY 10.]

1439

The same.

Introduction, on fol. 1^b.

First chapter, on fol. 8^a.

Second chapter, on fol. 91^a.

Third chapter, on fol. 222^b.

This copy is not dated; it is likewise collated throughout, and the margin has occasional explanatory notes, especially on the first leaves.

Ff. 166, ll. 17; careful Nasta'lik; size, 11½ in. by 6½ in. [OUSELEY 393.]

1440

The same.

This copy is a little defective at the beginning, the first page being missing. The initial words correspond to Ouseley 393, fol. 1^b, l. 9, so that about eight lines are wanting altogether.

First chapter, on fol. 7^b, last line but one.

Second chapter, on fol. 98^a.

Third chapter, on fol. 122^a.

Copied in the thirty-first year (probably of 'Ālamgir's reign = A. H. 1090, A. D. 1687, 1688). Occasional explanatory notes and various readings on the margin.

Ff. 181, ll. 15; very careless Nasta'lik, not seldom like Shikasta; worm-eaten throughout; size, 8½ in. by 4½ in. [HEEST. 311.]

1441

The same.

This copy is rather defective at the end, breaking off in the eighth fāṣ of the last chapter with the words . . . دولت ابن پادشاہ عادل.

Ff. 189, ll. 17; Nasta'lik; size, 9 in. by 5½ in. [POCOCKE 61.]

1442

The same.

This modern copy, which was finished by Mir Ni'mat-allāh the 21st of Rabi'-al-thāni, A. H. 1217 = A. D. 1802, August 21, is also a little defective at the end; its last words correspond to the seventh line of the last page of the preceding copy (POCOCKE 61).

Introduction, on fol. 1^b.

First chapter, on fol. 8^b.

Second chapter, on fol. 108^a.

Third chapter, on fol. 133^b.

Collated. Occasional notes on the margin.

Ff. 198, ll. 15; two illuminated frontispieces on the richly ornamented first two pages; all the other pages surrounded by small gold stripes; an ornament besides on fol. 198^a; marginal notes on some of the first leaves, probably written by Sir Grev Ouseley; Nasta'lik; size, 10½ in. by 6 in. [ELLIOTT 7.]

1443

Sharḥ-i-Akhlāk-i-Nāgiri (شرح اخلاق نامری).

The first portion of an anonymous Persian commentary of a very detailed character on the 'Akhlāk-i-Nāgiri.' This copy comprises only the introduction and about two and a half fāṣ of the first kism of the first chapter, beginning:

قولہ حمد محمد و مدح بی عدّ ائمّہ لغت بر آئند کہ اشتقاق حمد حمد است و حمد آواری باشد آتخ

The last words of the original, which are explained in this copy, are عقل نظیری خوانند, corresponding to Ouseley 393, fol. 13^b, l. 1.

Glosses and additions occasionally on the margin. Fol. 155 is a mere repetition of fol. 154, and may simply be omitted. Fol. 208 must be put between ff. 212 and 213. The copy breaks off suddenly on fol. 214^a. No date. A seal from A. H. 1194 = A. D. 1780, at the foot of the last page.

Ff. 214, ll. 19; careless Nasta'lik; worm-eaten and frequently injured; size, 8½ in. by 5½ in. [HEEST. 628.]

1444

Tadhkirat-almuta'addibin (تذکرۃ المتأدّبین).

A short treatise on ethics and practical philosophy (رسالہ در حکمت مشتمل بر مکارم اخلاق و محاسن آداب) by an anonymous writer, apparently based on—or rather abridged from—the اخلاق نامری, in a mukaddimah, three maḳālahs, and a khātimah. Mukaddimah, on fol. 9^b. در تعریف حکمت و اقسام او: Maḳālah I, on fol. 13^b. در کسب و حفظ اخلاق: Maḳālah II, on fol. 16^b. در تدبیر منزل: Maḳālah III, on fol. 20^b:

در وظائف. Khātimah, on fol. 23^a. در تدبیر مدینه
معاشرت و آداب مخالطه با اعیان خلق. Beginning:
بسم الله... حمد بی حد و احما و ثناء بی عد و انتها
پادشاهی را که بحکمت کامله و قدرت شامله خلقت
انسان را آفرید.

Copied A. H. 921 = A. D. 1515, 1516.

Ff. 9^a-24^a, ll. 19; distinct Nasta'lik; size, 8 in. by 5½ in.
[WALKER 14.]

1445

A collection of ethical and metaphysical treatises, by
Afdal-aldin Muhammad Kāshī (here styled, on fol. 15^b,
افضل الله و الدين القاشاني, but more correctly at the
end of fol. 17^b, خواجه افضل الدين کاشي), the famous
rubā'i-writer, who died A. H. 707 = A. D. 1307, 1308;
see No. 749 in this Catalogue. It is imperfect at the
beginning.

Contents:

I. End of a treatise in questions and answers, beginning abruptly thus: در خدمت مولانا سخنی میرفت بنده
در گفتار که جمله خلق مأمورند از انسان آفرید.

II. رساله ساز و برباره شاهان منه ایضا, a treatise on
royalty, its rights and duties, etc.

Beginning: آغاز گفتار از نام آن گریم که انجام هر
گفتار و کردار بدوست و ستاینده باشیم و بر چو از وی آفرید.

It is divided into three chapters:

گفتار نخستین اندر معنی نام پادشاه و یاد کردن
پادشاهان موجودات جهان که چند منفعت و انتهای
پادشاهی بمرم و باز نمودن ترتیب پادشاهی مردم در
قرب پادشاه پادشاهان بقیاس با ترتیب دیگر پادشاهان
on fol. 7^b.

گفتار دوم اندر بیان کار مردم و پادشاهی او و بر شمرن
چیزها که بر او باید با پادشاه بود بر مردم دیگر
on fol. 8^a.

گفتار سیم در عقال و ناتیان پادشاه
on fol. 9^b.

Conclusion, on fol. 14^b.

The proper order of the leaves is this: ff. 7-9, 14^b,
and 14^a.

III. A treatise on knowing and knowledge, beginning:
لله الحمد اهل الحمد و ولیه و منتهاه آفرین چنین
گوید معترف این قوم و مبتین تقریر این معانی و علوم که
گروهی از باریان حقیقی و برادران دینی آفرید.

It is divided into three chapters:

گفتار نخستین اندر آگاهی دادن از وجود خود صفات
در. on fol. 14^a, subdivided into ten.

گفتار دوم اندر آگاهی دادن از آگاهی و علم که چیست
on fol. 12^a.

گفتار سیم اندر آگاهی دادن از فائده و منفعت آلهی
در. on fol. 11^b, subdivided into three.

The order of the leaves is this: ff. 14^a, 13^b, 13^a,
12^b, 12^a, 11^b, and 11^a.

Another copy of the same treatise, the correct title
of which is انجام نامه, is described in Rieu ii. p. 830b,
No. XXIII.

IV. Short treatise on the philosophical meaning of
the terms 'res' and 'est'.

Title: رساله اخری منه قدس الله روحه.

Beginning: بدانکه نخست لفظی که معنی وی بر
همه معانی عالم بود لفظ چیز هست و لفظ موجود پس
تحت کنیم و باز جوئیم که لفظ چیز و لفظ هست در
لفظ اند آفرید.

The order of the leaves is this: ff. 11^a, 10^b, and 10^a.

V. A treatise on similar subjects. Title: رساله
اخری منه ایضا طاب ثراه.

Beginning: در عزیز نفس شریعت مستعد و آراسته
نظر الهی و انوار نامنتهای باد و خاطرت از خیالات
در. on ff. 10^a, 15^a, and 15^b.

VI. A treatise, 'de principiis rerum creatarum.'

Title: رساله اخری منه.

Beginning: ستایش نگارنده جانرا بخرد
و بجای داند آفرید.

It is divided into five fasls; on ff. 15^b, 16^a, 17^a, 17^b,
and 17^a. At the end, on fol. 17^b, a note (without any diacritical
points whatever) on an intercourse between Khwājah
Zain-aldin Lisāni and the author of the preceding treatises,
Afdal-aldin Kāshī; a second note of philosophical
contents.

Besides there are two treatises of similar contents,
both imperfect at the beginning, written on the
margin:

(1) Beginning: در جواب نوشته صاحب سعید مجد
الدین عبد الله نوشته آفرید, on ff. 7-9, 14^b, 13^b, 12^b,
11^b, and 10^b.

(2) Beginning: چینه نام تحسینی را که آغاز هر
سخنست آفرید, on ff. 7-9, 14^b, 13^b, 12^b, 11^b, 10^b,
15^a, 16^a, and 17^a.

Ff. 7-17; small Nasta'lik; size, 12½ in. by 7 in. This MS.
formed originally part of Ouseley 95 (No. 1422 in this Catal.),
being identical in writing, paper, and size. [Ouseley 387.]

1446

C'ihil Majlis (چهل مجلس).

Forty conversations, a work on practical philosophy,
by Jalāl-almillah wa aldin Amir-i-Ikbal bin Sābik of
Sijistān, containing the expositions of his teacher,
Shaikh 'Alā-aldaulah of Simnān, who died A. H. 736 =
A. D. 1335, 1336, on various moral and theological
subjects. The author noted down all the admonitions
and precepts of his spiritual guide, that they might not
slip his memory in the long run of time (مواظ
فراتدی که بر لفظ مبارکش میروفت در قلم آورد که نباید که
(بمرو روزگار بر خاطرش فراموش شود).

Majlis I (having taken place A.H. 724=A.D. 1324), on fol. 3^b, l. 9.

II (on a Monday, in the garden of Šāfi Ābād), on fol. 8^b, l. 5.

III, on fol. 9^a, first line.

IV, on fol. 10^a, last line.

V, on fol. 21^a, l. 4.

VI, on fol. 26^a, l. 7.

VII, on fol. 28^a, l. 8.

VIII, on fol. 28^b, l. 9.

IX, on fol. 29^a, l. 2.

X, on fol. 33^b, l. 6.

XI, on fol. 36^a, first line.

XII, on fol. 38^a, last line.

XIII, on fol. 40^a, first line.

XIV, on fol. 45^b, l. 9.

XV, on fol. 46^a, l. 9.

XVI, on fol. 48^a, l. 9.

XVII, on fol. 48^b, l. 6.

XVIII, on fol. 49^a, l. 10.

XIX, on fol. 55^b, l. 6.

XX, on fol. 63^a, l. 8.

XXI, on fol. 65^a, l. 10.

XXII, on fol. 70^a, l. 8.

XXIII, on fol. 71^b, l. 7.

XXIV, on fol. 74^b, first line.

XXV, on fol. 79^a, first line.

XXVI, on fol. 90^b, l. 8.

XXVII, on fol. 96^b, first line.

XXVIII, on fol. 102^a, l. 7.

XXIX, on fol. 109^b, first line.

XXX, on fol. 110^b, last line.

XXXI, on fol. 112^b, l. 5.

XXXII, on fol. 115^b, l. 10.

XXXIII, on fol. 122^b, l. 8.

XXXIV, on fol. 133^a, l. 5.

XXXV, on fol. 139^a, l. 9.

XXXVI, on fol. 141^b, l. 7.

XXXVII, on fol. 150^b, l. 2 (heading wanting).

XXXVIII, on fol. 153^b, l. 9.

XXXIX, on fol. 155^b, l. 6.

XL, on fol. 162^b, last line (heading wanting).

Beginning: الحمد لله رب العالمين . . . اما بعد
بدان ای طالب حق مبین رسالت صراط المستقیم اتی

No date.

A note on fol. 1^a states that this MS. came into Sir Gore Ouseley's library, A.H. 1217=A.D. 1802, 1803.

Ff. 164, ll. 11; Nasta'liq; a splendid copy, written on coloured and speckled paper, sprinkled with gold; two richly illuminated frontispieces on ff. 1^a and 2^a; on the fly-leaf a beautiful picture; marginal notes on ff. 3^a, 4^a, 5^a, 6^a, and 164; size, 8½ in. by 5½ in. [ELLIOTT 36.]

1447

Nigāristān (نگارستان).

A work on practical philosophy, entitled Nigāristān (quite distinct from the other two works with the same title, in Nos. 337-340 and 1362, 1363), and composed by Mu'in-al-din al-aṣṣarā'ī aljuwāni for the Sultān Abū Sa'id Bahādurkhān (who reigned A.H. 716-736=A.D. 1316-1335), A.H. 735=A.D. 1334, 1335; comp.

H. Khalfā vi. p. 381, No. 13981, and Rieu ii. p. 754. It is divided into seven books.

Introduction, on fol. 1^a, beginning: حمد و سپاس
خدائی را که از پیش از سمت بدایت منزه است اتی

First book (باب), on fol. 11^a.

Second book, در صیانت و پرهیزکاری, on fol. 35^a.

Third book, در حسن معاشرت, on fol. 56^a.

Fourth book, در عشق و محبت, on fol. 74^a.

Fifth book, در وعظ و نصیحت, on fol. 117^a.

Sixth book, در فصل و رحمت, on fol. 142^a.

Seventh book, در فوائد منفردة, on fol. 162^a.

Many corners injured. This copy is dated the 15th of Ramadān, A.H. 971=A.D. 1564, April 27, by Kutb-al-din Husain bin Pir Ahmad of Kirmān.

Ff. 194, ll. 24; small Nasta'liq; size, 8½ in. by 5 in.

[ELLIOTT 279.]

1448

The same.

Another complete copy of the same, beginning: حمد و سپاس خدائی را که از پیش از سمت بدایت منزه است اتی

First book, on fol. 17^a, last line; second, on fol. 54^a; third, on fol. 83^b; fourth, on fol. 113^b; fifth, on fol. 179^a; sixth, on fol. 216^a; seventh, on fol. 255^a. Both the date and the transcriber's name are effaced.

Ff. 293, ll. 17; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

[FRASER 105.]

1449

The same.

A third and rather defective copy of the same, breaking off in the midst of the seventh book. The first line, on fol. 254^a, agrees with Elliott 279, fol. 171^b, ll. 19 and 20; but the remainder of that last leaf is entirely different.

First book, on fol. 12^b; second (headed here, در رزق و تقوی), on fol. 41^b; third, on fol. 70^a; fourth, on fol. 87^a; fifth, on fol. 143^b; sixth, on fol. 179^b; seventh, on fol. 217^b.

In a rather illegible English note on the first page there occurs the date 1649.

Ff. 254, ll. 17; excellent Nasta'liq; size, 10 in. by 6½ in.

[MARM 397.]

1450

Kunūz-al-wadī'at min rumūz-al-dharī'at (کنوز الودیعات من رموز الذریعات).

A very elaborate Persian paraphrase of, and detailed commentary on, the famous ethical work, al-Ilāhī and Imām Abū-alkāsim alḥusain bin Muḥammad bin almuḥaddad, usually called alrāghib alisfahānī, who died A.H. 502=A.D. 1108, 1109; comp. G. Flügel iii. p. 271.

This Persian adaptation was made during the reign of Abū-alfarīs Shāh Shujā' almuḥaffarī (who reigned A.H. 760-786=A.D. 1359-1384), see fol. 10^a, l. 109^a, and contains:

'Umar Altafzānī's (died A.H. 792=A.D. 1390) well-known logical and dogmatical work, تهذیب المنطق, or, as it is sometimes called, غایة تهذیب الکلام فی تقریر المنطق والتکلام وتقریب المزمع فی تقریر عقائد الاسلام; composed in Arabic A.H. 789=A.D. 1387; comp. H. Khalfa ii. p. 479, No. 3786; J. Aumer, Die arabischen Handschriften etc., pp. 304 and 408; O. Loth, Arabic MSS. of the India Office Library, p. 146b sq.; Cat. Codd. Or. Lugd. iii. p. 378, etc. This commentary contains only the explanation of the first kism of Altafzānī's work, القسم الأول فی المنطق; see fol. 9^a, l. 3.

Beginning: الحمد لله در لغت وصفیت بجمیل. اختیاری بر جهت تعظیم الحق.

The commentator's name does not occur. The Arabic text is written in red ink. Ff. 96-113 are misplaced; their proper order is 96, 105-112, 97-104, 113. Another copy of the same Persian commentary is noticed in O. Loth, Arabic MSS. etc., p. 162^a. The Arabic original was printed in Lucknow.

Ff. 126, ll. 15; Nasta'lik; occasional glosses on the margin; size, 8½ in. by 4½ in. [WALKER 10.]

1455

Alrisālat-alkubrā fi-almanṭiḳ (الرسالة الكبرى فی المنطق).

The larger treatise on logic by Mir Sharif Sayyid Jurjānī, who was born A.H. 740=A.D. 1339, 1340, and died A.H. 816=A.D. 1413, 1414; see Rieu ii. p. 812, and on the author, ib. ii. p. 522; H. Khalfa iii. pp. 416 and 446; A. Sprenger, in Zeitschrift d. D.M.G. vol. 32, p. 9, etc. Printed in the Majmū'ah-i-Manṭiḳ, Lucknow, 1819, pp. 10-50. It is simply styled here, رسالة فی المنطق.

Beginning: بدانکه آدمی را قوت نیست در آنکه که منتقش می شود دروی صور اشیا چنانکه در آئینه لیه در آئینه حاصل نشود مگر محسوسات و در قوت مدرکه انسانی حاصل شود صور محسوسات و معقولات الحق.

Copies of the smaller treatise on logic (صغری) رسائله منطقی, by the same author, are contained in Nos. 290 (fol. 34 sq.) and 1988 of the India Office Library.

Copied by Ṭāifūr of Khotan, A.H. 815=A.D. 1412, 1413.

Ff. 1-16, ll. 13; Nasta'lik; small illuminated heading; size, 6½ in. by 4½ in. [FRASER 171.]

1456

Dānīshnāma-i-Jahān (دانیشنامه جهان).

A work on the different branches of physical science, by Ghiyāth-aldin 'Alī ibn 'Alī Amīrān alhusaini alisafahānī, who probably flourished in the ninth century of the Hijrah; see Rieu ii. pp. 439 and 440.

Beginning: سزاور ستایش و سیاس مدعی است که: باقتضای ذاتی او که در لسان صاحب الحق

The author's name appears on fol. 2^a, ll. 8 and 9; the title on fol. 3^a, l. 9. It is divided into ten فصل (No. 619 in the India Office Library has eleven), twenty No. 619, as it is sometimes called, خاتمه و نتیجه و اصل, four parts, and one خاتمه. The ten fāṣṣa are:

1. در بیان پدید آمدن عقل و نفس کلّ بر سهیل و اجمال, on fol. 4^a.
2. در بیان پدید آمدن افلاک و ترتیب ایشان.
3. در بیان گردش افلاک و مدت و دهر یک ایشان.
4. در بیان پیدا شدن عناصر و مکان هر یک.
5. در بیان تقسیم عناصر.
6. در کیفیتانی که لازم عناصرند.
7. در بیان طبقات عناصر.
8. در بیان شکل افلاک و عناصر و بیگونگی ایشان.
9. در بیان معنی و حقیقت جسم.
10. در بیان تقسیم جسم بسیط و مرکب.

The first aṣṣa begins on fol. 11^b, headed: در بیان آنکه: در بیان برآمدن آواز از زمین و بیرون آمدن باد و آتش از درون زمین.

The four natijas are:

1. در پیدا شدن چشمه و کارنز و چاه, on fol. 38^a.
 2. در بیان پیدا شدن معادن که انتمام آن حجیوت است.
 3. در بیان پیدا شدن نباتات و نفس و قوای آن, on fol. 42^a.
 4. در پیدا شدن حیوانات (not marked in the text).
- Khātimah (also not marked): اعزاء انسان.

Not dated.

In the latter half of this copy all the headings are left blank. A full index, written by a modern hand, on the fly-leaves.

Ff. 155, ll. 17; Nasta'lik; size, 8½ in. by 5 in.

[FRASER 166.]

1457

Lawāmī-alishrāḳ fi makārim-alakhlaḳ (لواعب الاشراق فی مکارم الاخلاق).

A work on ethics by Jalāl-aldin Muḥammad bin 'As'ad alshiddīqī aldawānī (died A.H. 908=A.D. 1502, 1503); see No. 1298, i in this Catalogue, dedicated to Sulṭān Ḥasanbeg Bahādurkhān, and entitled, لواعب الاشراق فی مکارم الاخلاق, or simply لواعب الاخلاق; see the colophon in the following copy, and J. Aumer, p. 62. Comp. also H. Khalfa i. p. 202, and v. p. 341; Rieu ii. pp. 442 and 443, etc. It contains the same three chapters as the Akhlāk-i-Nāṣirī (see above, Nos. 1435-1442), on which it is chiefly based.

Beginning: افتتح كلام بنام واجب الاعظام سلطاني
سزدك به امر نازد الی

It is edited in tom. v of the 'Selections for the use of the Students of the Persian Class,' Calcutta, 1809; and in the 'Classic Selections,' vol. ii. No. 2, translated into English by W. F. Thompson, London, 1839 (Oriental Translation Fund). Another edition in the Navakishor Press, A. H. 1283. This copy was made A. H. 949 = A. D. 1542, 1543, by Pir Muhammad ibn Manlānā Muhammad.

Ff. 124-216, ll. 21; Nasta'liq; illuminated frontispiece; size, 8½ in. by 5½ in. [FRASER 251.]

1458

The same.

Beginning the same. Dated the 5th of Jamādā-alawwal, A. H. 1066 = A. D. 1656, March 1, by Muḥammad 'Aziz ibn Muḥammad Kāsim of Isfahān.

Ff. 135, ll. 15; large and distinct Nasta'liq; size, 9½ in. by 5½ in. [MARSH 87.]

1459

The same.

This copy was transcribed by Kāsim bin Muhammad al-harawi for Khwājāh Zain-al-'ābidin ibn Khwājāh Shams-al-din Muhammad bin Khwājāh 'Alā'-al-din 'Alī Kalān, but not dated. At the beginning there is added a fihrist of the whole work, on ff. 1^a-2^b, beginning: مقاصد این کتاب قواعد حکمت عملیست و آن معارف از علم باهوال الی

The work itself begins on fol. 3^b in the usual manner.

Ff. 112, ll. 19; clear and distinct Nasta'liq; size, 8½ in. by 5½ in. [FRASER 251 bis.]

1460

Akhilāk-i-muḥsinī (اخلاق معینی).

A work on ethics, composed A. H. 900 = A. D. 1494, 1495 (the title is a chronogram), by Ḥusain alwā'iz al-kāshif, who died A. H. 910 = A. D. 1504, see Nos. 134, 135, 431-437, 661, 662, and 1357, 1358, and dedicated to Sulṭān Ḥusain Mirzā. It is divided into forty chapters (see the Persian Catal. of the India Office Library), and begins: حضرت پادشاه علی الاطلاق عزت

(و) کلمت وجئت عظمت الی

Comp. Rieu ii. p. 443; J. Aumer, p. 63; Cat. des MSS. et Xyll, p. 257, etc. The first thirty-seven chapters of this work are printed in the 'Selections for the use of the Students of the Persian Class,' Calcutta, 1809, vol. i, and in the 'Classic Selections,' vol. i. Other editions at Hertford, 1823 and 1850; Lucknow, A. H. 1279. English translation by H. G. Keene, Hertford, 1851; see also Garcin de Tassy, Notice du traité persan sur les vertus, de Hussein Vaez, Paris, 1837.

Dated the 15th of Ramaḍān, A. H. 998 = A. D. 1590, July 18, by Ni'mat-allāh ibn Shams-al-din Raiḥānī.

Ff. 299, ll. 11; large Nasta'liq; size, 6½ in. by 4½ in. [BODL. OR. 39.]

The same.

1461

No date. Beginning the same as in the preceding copy.

Ff. 204, ll. 11; very clear and neat Nasta'liq; size, 8 in. by 6½ in. [MARSH 497.]

1462

The same.

No date. Beginning: حضرت پادشاهی علی الاطلاق الی

Ff. 129, ll. 16; Nasta'liq; size, 9 in. by 4½ in. [FRASER 252.]

1463

Risāla-i-Akhilāk-i-Hunmāyūn (رساله اخلاق همایون).

A treatise on ethics, arranged in tables like those of geography and astronomy, compiled and translated from other works, especially the لمعات اخلاقیه مهابین by Abū 'Alī Ibn Miskawaih, and the السیاسة A. H. 912 = A. D. 1506, 1507, by Ikhtiyār alḥusaini (probably identical with Ikhtiyār bin Ghīyāth-al-din alḥusaini, the author of an Arabic collection of traditions and sentences, styled اساس الانتساب, composed A. H. 897 = A. D. 1492, when he lived as magistrate in Harāt; comp. G. Flügel i. p. 308 sq.). It is divided into three kanzūs, each of which has subdivisions, viz. قواعد, فاعل, etc., all together arranged in form of tables.

قانون اول در تهذیب اخلاق, on fol. 4^a.

قانون دوم در تدبیر اموال, on fol. 16^a.

قانون سیم در تقویم رعایا و معالک داری, on fol. 18^b.

In the preface Sulṭān Ḥusain is highly praised, and Sulṭān Bābar is also mentioned with many flowery epithets.

Beginning: طغری سعاد خروان عالیشان دار الملک سخن طرازی و منشور گرامت شهراران الی

Copied A. H. 1106 = A. D. 1694, 1695.

Ff. 28, 4 and more coll. on each page, with a various number of lines; size, 1½ in. by 7½ in. [FRASER 253.]

1464

Dastūr-alwuzarā (دستور الوزرا).

Rules of conduct for the wazirs, by Shaikh 'Alam, who began the composition of this treatise the 20th of Sha'bān, A. H. 940 = A. D. 1534, March 6, and dedicated it to his Excellency Ibrāhīm Pāshā. It is divided into four books:

باب اول در معاشرت سلاطین با امرا و وزرا و آداب, on fol. 56^b.

باب دوم در معاشرت وزرا با سائر خلق, on fol. 59^b.

باب سوم در صفت کرم و سخاوت و مذمت بخل و لیاقت, on fol. 61^b.

باب چهارم در مؤانست با اخبار و اجتناب از صحبت
اشرار, on fol. 64^a.

Beginning: *سماعنه یا ذا الجود و کرم ویا واهب الآله*
و التعم لك للمد بعدد انفس كل موجود و لك الشکر
على العطايا و الجود الخ.

The author quotes several times a work by Sultān
Sanjar, *کتاب دستور السلطنة*. This tract ends on fol.
68^a; ff. 68^b-69^b contain some short poems by the
same author, *rubā'is*, *kit'as*, and *farls* (این ابیات از آن
(صاحب این رساله است شیخ عالم قدس الله روحه).

Beginning of the first *rubā'i*:

آن مایه دنیا که خوری یا نوشی
معذوری اگر در طلبش میکوشی

Copied A. H. 1022 = A. D. 1613.

Ff. 64^b-69^b, ll. 19; Nasta'liq; size, 8½ in. by 5½ in.
[SALT 41.]

1465

Tuhfat-almulūk (تحفة الملوك).

The same tract as in No. 1241, 45 above, containing
good advice to kings and rulers, compiled from the
moral sayings of the ancients, and divided into forty
short *bābs*, each of which contains four lessons of
advice.

Beginning: الحمد لله رب العالمين . . . اما بعد
بدانکه حکما از کتب قدما اختیار نموده اند الخ

According to a note on fol. 1^a it is written by Mir
'All al-kātib. On fol. 11^a a date is given, viz. 14th of
Ramādān, A. H. 944 = A. D. 1538, February 14, which
can only refer, we think, to the composition of the
treatise, the handwriting being quite modern.

Ff. 11, ll. 8; Nasta'liq; illuminated frontispiece; size, 9½ in.
by 5½ in. [ELLIOTT 385.]

1466

Another copy of the same.

Beginning as in the preceding copy. It is styled
here, *تحفة الزلز*, 'the gift to waizra'. An account of
this little book, written by Sir Gore Ouseley, on fol. 1^a,
states that 'it was copied and presented to him by
Tajamal Hussein Hussein Khan, the son of that incom-
parable scholar Tufazal Hussein Khan, a Cashmirian by
birth, who made such wonderful progress in science
and literature, that he translated the "Principia" of
Newton into the Arabic language for the benefit of his
countrymen. The noble penman was a great proficient
in calligraphy.' The title, *تحفة الزلز*, occurs on fol.
2^b, l. 2.

Ff. 12, consisting of a coherent series of tables, each ll. 6; very
large Nasta'liq; size, 8½ in. by 5½ in. [ELLIOTT 386.]

1467

Kunūz-alrumūz (کنوز الروموز).

A short treatise on moral and religious matters,

entitled *لله على افعال*, and beginning: *کنوز الروموز*
والسلام على محمد وآله واصحابه; این رساله
ایست مشتمل بر ده فصل و خاتمه الخ.

Copied A. H. 944 = A. D. 1537, 1538, by Sultān Mu-
hammad Nūr-allāh.

Ff. 7, ll. 8; excellent Nasta'liq, written in inks of different
hue on paper of various colours; the margins powdered with
gold; illuminated frontispiece; size, 8½ in. by 5 in.

[OUSELEY ADD. 27.]

1468

An anonymous treatise on philosophic, more espe-
cially ethical, topics, based not upon the doctrines of
Greek philosophers, but on the *Qurān*. A title does
not occur anywhere.

Beginning: *بدان جعله الله تعالى وإتانا من المتخلفين*
بإخلاص الله که متمم مکارم اخلاق ملى الله عليه وآله
من نوع انساني را مأمور داشته الخ

Contents: On understanding (معرفت) based on
divine revelation, on fol. 3^a; and (خس طامر) خلقی و (عقل)
(عقل) on fol. 3^b; on intellect (عقل) on fol. 4^b;
on righteousness (عدالت) on fol. 7^b; on the
ways of righteousness (آداب عدالت) on fol. 8^b; on the
understanding of the soul (در معرفت نفس) on fol.
16^b; de cognitione realitatis substantiae
در معرفت روح حیوانی on fol. 17^b; (حقیقت جوهر
و نفس بشری و نسبت نفس بشری بنفس انسانی
در معرفت نفس انسانی و تذکیر نفس بشری
در بیان قوای طبیعی) on fol. 19^a; و تهذیب و تبذیل اخلاق
و جسمانی بدن on fol. 21^a; this last chapter is divided
into seven مخزن:

مخزن 1 در معرفت بدن انسانی on fol. 21^a.

مخزن 2 در ادب و شهرستان بدن انسانی on fol. 24^b.

مخزن 3 در علم و عمل on fol. 30^a.

مخزن 4 در کردار و گفتار آدمیان on fol. 33^b.

مخزن 5 در عمر آدمی و مراتب که او را مدت العمر پیش
آید on fol. 37^a.

مخزن 6 در حسن اخلاق on fol. 48^a.

مخزن 7 در شناخت دنیا on fol. 64^a.

This last part on ff. 21^a-69^a is possibly a separate
treatise.

Dated by Mirzā Muhammad Zamān, beginning of
Jumādā I, A. H. 1039 = A. D. 1629, December 17.

Ff. 1-69, ll. 19; cursive Nasta'liq and Shikasta; size, 9 in. by
4½ in. [OUSELEY 13.]

1469

Akhlaq-i-pādishāhi (اخلاق پادشاهی).

A treatise (مختصر رساله) on royalty, its origin

and duties, the manners and customs of kings, etc., explained by many examples and quotations from *Kurān* and *Sunnah*. The author is not mentioned anywhere; he appears to have been a Shi'ite, see fol. 78^b; the title occurs on the first page and on fol. 78^b, lin. pen. The date of composition is contained in the title (see fol. 78^b, last line but one), اخلاق پادشاهی, that is, A. H. 1055 = A. D. 1645.

Beginning: الحمد لله رب العالمين كما هو اهل الحق
نموده میشود که مرّة اخرى مثال واجب الامتنان از محمّد
رايت سعادت الحق.

It is divided, according to the statement of the preface on fol. 2^a, l. 5, into an introduction, five fahls, and a conclusion. The introduction (مقدمه) ends on fol. 7^b, l. 1; but the division of the five fahls we have not been able to discover in the book itself.

Not dated; modern copy. On the last two pages there are many blanks.

Ff. 79, ll. 15; small Nasta'liq; size, 8½ in. by 7½ in.

[OSBELEY 169.]

1470

Dastūr-nāma-i-Kisrawī (دستورنامه کسروی).

The Institutes of Kierā Anūshirwān, a work on politics and administration, by Muhammad Jalāl-aldin Tabāṭabā'i, who came to India A. H. 1044 = A. D. 1634, 1635, and wrote, besides this work and a series of letters, a history of Shāhjahān's reign from A. H. 1041-1045, under the title of پادشاه نامه, the *Shah-nāma*, or account of the capture of the fort of Kāngrah, and a preface to Kudsī's *diwān*; see Rieu i. p. 258; ii. p. 685^a; and iii. p. 933^a. The above-given title occurs in the preface on fol. 18^a. At the end it is called *توتیعات مطوّل*. It is dedicated to a prince, شاهزاده مراد بخش مریدپور (fol. 5^b), that is, Murād, the son of Shāhjahān, who died A. H. 1072 = A. D. 1662.

The date, when the composition of this book was commenced, is A. H. 1062 = A. D. 1652, expressed by the value of the letters of دستورنامه کسروی; see fol. 18^a, ll. 6 and 7. There is a slightly incorrect note on the first page, according to which the author lived at the time of Jahāngir: مرزا تمانیف مرزا جلالی طباطبای در عهد نور الدین جهانگیر شاه.

The author narrates in the preface, on ff. 1^b-21^a, that the decisions of Anūshirwān on different questions regarding government, given by him in reply to questions of his wazirs and officers, were collected into a book, written in Pahlawī. It was afterwards translated into Arabic, and from this version our author translated it into Persian. On fol. 18^b follows the introduction of the Arabic original, and on fol. 21^a the work itself, consisting of موعوظ (points of dispute, questions addressed to the king) and توتیع کسروی (the decrees of Anūshirwān).

Beginning: الحمد لله الذى ربط سلسلة نظام العالم
بسياسات الحق.

Not dated. The margin has many explanatory notes. The work has been printed in Calcutta, 1824.

Ff. 190; Shikasta on ff. 1^a-17^a and ff. 72^a-189^b; Nasta'liq on ff. 18^a-71^b and fol. 190^a; size, 6½ in. by 3½ in.

[OSBELEY 135.]

1471

Tuḥfa-i-Kuṭubshāhi (تحفة قطبشاهی).

Information for princes, or, as the author himself calls it (fol. 3^a, l. 1), 'a model,' دستور العملیست مر
سلطین نامدار وخواقین کامگار

The author is 'Alī bin Ṭāifūr Albīshāmī (علی بن طیفور البیظامی; see fol. 3^a, l. 6). He has dedicated his work (see fol. 3^b, l. 8) to Sultān 'Abdallāh Kuṭubshāh, who was tributary to the emperor Shāhjahān, and reigned in Haidarābād, A. H. 1035-1083 = A. D. 1626-1672; see Nos. 1294 and 1295 in this Catalogue. It is very much like the *Gulistān*, full of poetical quotations and of anecdotes; to judge from the style, it seems to be a masterpiece of elegant composition.

After the preface (ff. 1^a-5^b) the following parts:

Introduction, on the necessity of kings, در بیان
احتیاج بوجود سلطین نامدار وخواقین کامگار
on fol. 6^a.

Chapter I, on justice, عدالت, on fol. 8^a.

II, on liberality, سخاوت, on fol. 18^a.

III, on politics and consultation with wise men, در تدبیر و مشاورت با ارباب کیاست, on fol. 32^b.

IV, on valour, در شجاعت, on fol. 37^b.

V, on clemency, در حلم و عفو, on fol. 50^b.

VI, on government, در سیاست, on fol. 67^a.

VII, on compassion, در شفقت و مرحمت, on fol. 76^a.

VIII, exhortations, witty sayings, etc., در نصائح, نکات و حکایات متفرقة
الحق, on fol. 81^a.

Conclusion, sayings of kings and sages, در سخنان
سلطین عالمفردار ووصایا حکماء نامدار
on ff. 120^b-127^b.

Beginning: دیباجة دیوان چو نگار سخن آرا - باید که
کندر بر سر آن حمد تو انشا

End: چونکه بدین پایه رساندم کلام به که کنم ختم
سخن والسالم.

No date. The whole copy is very correct, and is collated throughout.

Ff. 127, ll. 17; small, careful Nasta'liq; beautiful frontispiece on fol. 1^b; the first two pages written between gold lines, and each page of the whole copy surrounded by a border, painted in gold, red, blue, and green colours; size, 9½ in. by 4½ in.

[OSBELEY 226.]

1472

Abwāb-al-jinān (آبواب الجنان).

The first two books of a work of ethical and parae-

3 M

مجلس ششم (فصل در کیفیت نماز جمعه)
الع, on fol. 72^a.

مجلس هفتم (in two parts),
الع, on fol. 80^a.

مجلس هشتم در مذمت بسمار خوابیدن و بیان اوقاتی
الع (in two parts), on fol. 97^a.

مجلس نهم در کیفیت نماز شب
الع, on fol. 103^a.

مجلس دهم در آداب نمازهای ستی الع
الع, on fol. 108^b.

مجلس یازدهم در بیان نمازهای موقت
الع, on fol. 117^a.

مجلس دوازدهم در فعل دعا و استغفار و سائر اورد
الع (in four parts), on fol. 120^a.

This part is dated by the same scribe as the first, the 28th of Jumādā-althāni, A.H. 1238 = A.D. 1823, March 12.

Ff. 380, ll. 16: regular and clear Nasta'lik, on paper of various colours; illuminated frontispieces on ff. 1^b and 133^b; size, 9½ in. by 6 in. [ELLIOTT 1.]

1473

Another defective copy of the first book of the Abwā-al-jinān.

Beginning the same as in the preceding copy.

Introduction in three parts, on fol. 8^b. First chapter (فصل), on fol. 17^a; second, on fol. 22^a; third, on fol. 36^b.

Section (مجلس) I, on fol. 36^b.

II, on fol. 50^a.

III, on fol. 63^a.

IV, on fol. 71^a.

V, on fol. 86^a (here headed در پاس نظر داشتن و برداری دین و دل از غیر نگاه حرام نام خود را در صحیفه اهل سعادت نگاشتن).

VI, on fol. 104^a (here headed در مذمت حرام خوردن و تنعم فرمودن و نفس شرم و آبروی ریز از چهره ایمان بردن).

VII, on fol. 114^b (here headed در تسکین شهوت لباس داشتن), agreeing with the sixth section in Elliott 1.

VIII, on fol. 121^b, corresponding to the seventh in Flügel and Elliott 1.

IX, on fol. 156^a, agreeing with the eighth in Flügel and Elliott 1.

X, on fol. 183^b, agreeing with the first فصل of the ninth in Elliott 1.

XI, on fol. 195^b, agreeing with the second فصل of the ninth in Elliott 1.

XII, on fol. 211^a, agreeing with the tenth in Elliott 1.

XIII, on fol. 238^a, agreeing with the eleventh in Flügel, without any subdivisions.

XIV, on fol. 264^a (here wrongly styled چهاردهم), agreeing with the twelfth in Flügel. There appears a فصل دوم in this section, but no third.

This copy, we see, differs considerably from the

preceding one, and is incomplete, as there are missing, at least, two full sections. No date.

Ff. 265, ll. 17: Nasta'lik; the first three pages supplied in Shikasta; size, 8½ in. by 4½ in. [OUSLEY ADD. 79.]

1474

Another still more defective copy of the same first book.

Majlis I-IV and XII-XIV are entirely missing here.

This copy was finished A.H. 1167, the 14th of the second Rabi' = A.D. 1754, February 8. See the following colophon on fol. 174^b:

تمام شد کارم بفعل رب العالمین وخاتم النبیین والطاهر
وطیبین انتظام شد هذا نسخة ابواب الجنان من تصنیف

مرزا محمد رفیع واعظ فی التاریخ چهاردهم شهر ربیع
الثانی سنة احد جلوس عالمگیر ثانی مطابق سنة هجرى
مائة سبع وستون بعد الف بروز يوم الخميس بمقام
رنگپور دار السرور بعمل نواب معدلت ایاب قاسم علی
خان بهادر ودر مودادری نواب ظفر رکاب مهابت جنک
ومالک اهل همت وفکر صاحب ندرت وفکر یکى از
آل شفیع الدارین یعنی میرکمال الدین حسین الع

The same owner has put his seal on the first page, کمال الدین حسین طباطبا.

Ff. 174, ll. 19: Nasta'lik; size, 10½ in. by 6½ in.

[OUSLEY 245.]

1475

Akhlaq-i-Muhammadshāhi).

A treatise on moral government and ethics, composed by Mir Ahmad 'Alikhān, a native of Ajmir (see fol. 1^b, l. 3), at the request of the emperor Muhammadshāh (A.H. 1131-1161 = A.D. 1719-1748), in whose honour it was styled اخلاق محمدشاهی (see fol. 2^a, first line, and fol. 2^b, ll. 11 sq.). The statement of Sir Gore Ouseley (in a note, written on the fly-leaf), that 'it was partly composed and partly compiled from the works of the old philosophers, A.H. 1033', contains an obvious slip of the pen; instead of A.H. 1033 the date must be A.H. 1133 = A.D. 1720, 1721.

Beginning: الحمد لله رب العالمین والصلوة علی نبیه
محمد صلی الله علیه و آله الطیبین وارضاه المبتدین
بعد معروض دارد اعف الع

Contents:

Mukaddimah, on fol. 3^a در بیان کیفیت عقل و رای.

Five chapters (فصل), viz.:

1. در بیان اخلاق سلاطین, on fol. 4^b.
2. در بیان اخلاق و آداب وزرا, on fol. 16^b.
3. در بیان اخلاق و آداب امرا و سرداران, on fol. 21^a.
4. در بیان آداب ندما (or رفا), on fol. 30^b.
5. در حسن معاشرت, on fol. 35^b.

و انجم و عناصر و موالید و ظهور گور انسان و تقدیم
انسل حکمت و طریق تمدن و تعاون و انصاف اسلاف

روضة الحلد, are mentioned as the last two chapters of a work, *روضة الحلد*.
Ff. 124, ll. 17; large and distinct Nasta'lik; illuminated frontispieces on ff. 2^b, 12^a, 97^b, 100^a, 102^a, 104^b, and 106^b; two large vignettes on ff. 1^b and 2^a; pictures on ff. 13^a, 15^b, 17^a, 20^a, 24^b, 26^a, 33^a, 40^a, 43^b, 47^a, 50^a, 54^b, 57^a, 62^b, 66^a, 70^b, 74^a, 85^a, 90^a, 96^b, 107^a, and 120^b; size, 1½ in. by 7½ in. [ELLIOTT 288.]

1477

A treatise on metaphysics, psychology, eschatology, and natural science, by Nāṣir Anḳarī (ناصر انقري), divided into a muḥaddimah, eleven questions (مسئله), and a khātimah:

مسئله ۱ در اصطلاحات, on fol. 2^b.

مسئله ۲ در ذکر عالم, on fol. 4^b.

مسئله ۳ در معرفت نفس ناطقه, on fol. 5^b.

مسئله ۴ در بیان مغایرت بدن مر جوهر نفس را, on fol. 6^a.

مسئله ۵ در مزاج وحد نفس و قوتهای آن, on fol. 7^a.

مسئله ۶ در اثبات واجب الوجود, on fol. 15^b.

مسئله ۷ در صدور موجودات از حضرت حق, on fol. 17^b.

مسئله ۸ (missing in the text).

مسئله ۹ در ریقاء نفس ناطقه بعد از خراب بدن, on fol. 21^a.

مسئله ۱۰ در مراتب نفوس در سعادت و شقاوت بعد از خراب بدن, on fol. 21^b.

مسئله ۱۱ در معجزه و نبوت و کرامات و خواب, on fol. 24^b.

مسئله ۱۲ در احکام افلاک و عناصر اربعه در اندرون آن, on fol. 28^a.

مسئله ۱۳ در خاتمه فی دفع الغم من الموت, on fol. 56^b.

Beginning: الحمد لله . . . اما بعد چون واجب الاست مردم عاقل را معرفت ذات واجب الوجود حق سبحانه و تعالی اله.

No date. Latin annotations in pencil throughout.

A résumé of the whole range of natural, cosmographical, and metaphysical sciences, on creation, on reason and the human soul, on the spheres and stars, the four elements and their offspring, on man's substance, on the progress of civilisation, etc. (see No. 1435 sq. in this Catalogue), in European handwriting, both on the fly-leaves at the end and on the inner side of the binding at the beginning.

Ff. 64, ll. 13; Nasta'lik; size, 8½ in. by 4½ in. [GREAVES 9.]

1478

A compendium of the whole range of natural, cosmographical, and metaphysical sciences, on creation, on reason and the human soul, on the spheres and stars, the four elements and their offspring, on man's substance, on the progress of civilisation, etc. (see No. 1435 sq. in this Catalogue), in European handwriting, both on the fly-leaves at the end and on the inner side of the binding at the beginning.

و انجم و عناصر و موالید و ظهور گور انسان و تقدیم
انسل حکمت و طریق تمدن و تعاون و انصاف اسلاف
(برسمیل اجمال اله).

The compiler is Muḥammad Ṭāhir alḥasanī alḥu-sainī; see fol. 1^b, l. 9 sq.

Beginning: هر نکته که از نو و کهن می گویم -
وزیرد و قانون سخن می گویم اله.

No date.

Ff. 13, ll. 20-21; Shikasta; size, 9½ in. by 5½ in.

[HIDE 17.]

1479

An anonymous collection of Persian proverbs, fine sayings, witty sentences, etc., arranged alphabetically according to the first letter of the initial word of each sentence.

Beginning: آب آمد و شمیم بر خاست اله. See above, No. 1241, 55.

No date.

Ff. 746-751, ll. 19-21; Nasta'lik; size, 15½ in. by 9½ in. [CARR. ON. B. 15.]

ENCYCLOPAEDIAS (Nos. 1480-1495).

1480

Kitāb-i-Nuzhat-nāma-i-'Alā'ī (کتاب نزهة نامه علائی).

Complete copy of a Persian encyclopaedia, entitled Nuzhat-nāma-i-'Alā'ī, composed by Saḥm-al-dīn bin Abī-alkhair (see fol. 2^b); on fol. 133^a he calls himself شهمردان. He relates in the preface, on fol. 2^b, that when spending some time in Gurgān and at Astārābād without any employment, he composed several books, among them one in Arabic, which he called کتاب البدیع. In order, however, to secure for the book a wider circulation, he worked it into a new form, making additions in some places, and cutting away in others, but wrote it in 'Dari Persian'; comp. the following passage on fol. 2^b:

در سبب تألیف این کتاب گریز مولف و جمع کنندۀ این کتاب سهم الدین بن ابی الخیر چنین گوید چون مدتی در گرگان و استارآباد بر عطلت بماندم آن صناعت خویش را آن دبیری و استیغاست روزگار ناموار و ناموافی پیش آمد و گفتار حق پیغامبر صلوات الله علیه من آتاه طایلاً سلطه الله علیه در من کار کرد و اگرچه اولیاء النعم اعتر الله انصارم از درگاه عالی اعلاء الله خداوندی فرزوان می فرمودند و شفقتهای بی پایان می نمودند و بیش خدمت خواندند از آنجانب اسباب موانع مستوی بود توفیق مساعدت نمودم از بهر کشایش و ترجیحۀ الاثام چند

کتاب تصنیف کردم از آنجمله یکی کتاب البدیع است در خواص و طبایع و چند علم دیگر که از کتب بسیار برگزیدم و از بهر آنی بناری بود خواستم تا فائده آن متداول و منتشر گردد و تمام باشد میان خواص و عوام کتابی ساختم بجاری دری و بر آن کتاب اول زیادت و نقصان کردم چنانکه بایست و ترتیب برگردانیدم و از چند نوع دیگر که در آن کتاب نیست از هر یک در اینجا طریی آوردم و در دوازده مقالت نهادم اندر چنانکه نهرست آن بر ترتیب مرسوم افتاد

H. Khalfa mentions the book in different places, vi. 328, 336; iv. 412. The time of the author can be derived from a passage in the book itself. Speaking of lightning and its influence he relates, on fol. 133^a, that once at Kāshān three children were struck by lightning when he was present. He concludes with saying: 'I could not accurately state when this event took place, but I believe it was in A.H. 475 = A.D. 1082, 1083; و تحقیق تاریخ آن بر خاطر نیست اما بحکم 1083; طن فی سنة خمس و سبعین و اربع مائة از هجری بود، است والله اعلم

This confirms the assumption of Dr. W. Pertsch, that he lived in the middle (we should prefer to say 'in the latter half') of the fifth century of the Hijrah. See 'Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha,' p. 30.

The author dedicated his work (see ff. 4^b and 6^b) to 'Aqd-aldin 'Alā-aldaulah Khāṣ-Beg (خاکسار) Garshāsp Hūšām, the son of the king of Tabaristān, 'Alī bin Farāmūz bin 'Alā-aldaulah Muhammad. In honour of this prince the book is called Nuzhat-nāma-i-'Alā'i. See references to this work in Rieu ii. pp. 465 and 466, and G. Flügel ii. p. 517.

Beginning: ایند تعالی از سر حکمت و قوت و قدرت جهان آفرید چنانکه سزید و از ناچیز چیز نو پدید آورد و ما را از همه جانوران برگزید و باقامت شرائع دل بینا و زبان گویا ارزانی داشت و چه را ما بخوبی بنکاشت و بیایستنها فرمود و راه بهشت و دوزخ بنمود و الله

The work is divided into twelve makālas, forming two kisms of equal length. Contents:

قسم نخستین در خواص و منافع و طبایع مردم و حیوانات از سباع و وحوش و نبات و طهور و هورام و خشنتر زمینی و آبی و اشجار و نبات و اجساد و جواهر و احجار on fol. 8^b.

قسم دومین اندر چند نوع خواص و طبایع و فوائد از علوم حسابی و نجومی و دانستن و شناختن ستارگان و چند علم دیگر و چند حکایت و داستان همچنین از اعمال پرگنده که به صنعت دست پیوسته باشد و از چند گونه صنعت علمی و عملی گفته شود on fol. 81^b.

For the contents of the single makālas we refer to the table of contents, on ff. 3^a-4^a, and to W. Pertsch, loc. cit., p. 31 sq.

This copy is dated A.H. 704 = A.D. 1304, 1305, written for one 'Abd-alwāsi' Alāwajī.

The first page is highly ornamented. The somewhat effaced note in the middle seems to say that the MS. belonged to the library of some great man. There are Arabic and Turkish notes on the margin, particularly in the first half of the book.

Ff. 172, ll. 23; Naasht; size, 12½ in. by 8 in.

[Ouselet 362.]

1481

Hada'ik-alanwār fi ḥakā'ik-alasrār حدائق الأنوار في حكايات الأسرار).

Another Persian encyclopaedia of sixty different sciences, compiled by Muhammad bin 'Umar alrizi (died A.H. 606 = A.D. 1209, 1210), and finished the 6th of Dhū-alhijjah, A.H. 574 = A.D. 1179, May 15, according to the last lines of the last page. He dedicated his work to the Khwārizmshāh Abū-almuẓaffar (H. Khalfa calls him 'Alā-aldin) Tukush ibn 'Al Arslan ibn Atāz (who reigned A.H. 568-596, A.D. 1172-1200); see fol. 2^a, ll. 1 and 2, and fol. 2^b, l. 4; comp. H. Khalfa iii. 19, No. 4423.

Beginning: الحمد لله الذي انشأنا بتصرفه وانشأنا (أقرنا copy) بتصرفه وانشأنا (according to the following copy) بتكليفه وكلفنا بالنظر في عجائب تأليفه الخ

The sixty sciences are—1. علم الكلام, on fol. 3^a; 2. علم الجدل, on fol. 6^a; 3. علم اصول الفقه, on fol. 8^a; 4. علم المنطق, on fol. 10^b; 5. علم الخلافيات, on fol. 14^a; 6. علم الوصايا, on fol. 20^a; 7. علم الفرائض, on fol. 22^a; 8. علم دلالات الاعجاز, on fol. 22^a; 9. علم التفسير, on fol. 24^b; 10. علم الاحاديث, on fol. 28^b; 11. علم علل الرجال, on fol. 30^b; 12. علم آسامي, on fol. 35^a; 13. علم التواريخ, on fol. 36^b; 14. علم المعاري, on fol. 46^b; 15. علم التصريف, on fol. 48^b; 16. علم الاشتقاق, on fol. 53^a; 17. علم الامثال, on fol. 55^a; 18. علم الفوائد, on fol. 56^a; 19. علم العروض, on fol. 59^b; 20. علم بديع الشعر, on fol. 62^a; 21. علم المنطق, on fol. 63^a; 22. علم المعاني, on fol. 68^b; 23. علم التعبير, on fol. 71^a; 24. علم الطب, on fol. 75^a; 25. علم الفراسة, on fol. 76^b; 26. علم الميمنة, on fol. 86^a; 27. علم التشريح, on fol. 88^b; 28. علم الحواس, on fol. 91^a; 29. علم الحساب, on fol. 94^b; 30. علم الفلاحة, on fol. 96^b; 31. علم الطلسمات, on fol. 101^a; 32. علم البيطرة, on fol. 101^a; 33. علم قلع الآثار, on fol. 102^a; 34. علم الهندسة, on fol. 104^a; 35. علم البراءة, on fol. 105^b; 36. علم المساحة, on fol. 109^a; 37. علم الانفال, on fol. 109^a; 38. علم الحساب, on fol. 109^a; 39. علم المساحة, on fol. 109^a; 40. علم الانفال, on fol. 109^a.

on fol. 111^b; 41. علم آلات الحرب, on fol. 114^b; 42. علم الحساب الهند, on fol. 116^b; 43. علم الحساب الهوائي, on fol. 118^b; 44. علم الجبر والمقابلة, on fol. 119^b; 45. علم الأرصاد, on fol. 121^b; 46. علم اعداد الوق, on fol. 124^a; 47. علم المناظر, on fol. 126^a; 48. علم الموسيقى, on fol. 128^b; 49. علم الهيئة, on fol. 131^a; 50. علم الرسل, on fol. 134^a; 51. علم الاحكام, on fol. 136^b; 52. علم الغرائم, on fol. 138^b; 53. علم الالهيات, on fol. 143^a; 54. علم مقالات اهل عالم, on fol. 145^a; 55. علم الاخلاق, on fol. 146^b; 56. علم التسياسات, on fol. 149^a; 57. علم تدبير المنزل, on fol. 151^b; 58. علم الآخرة, on fol. 153^b; 59. علم الدعوات, on fol. 156^a; 60. علم آباب الملوك, on fol. 157^b. Injured and worm-eaten throughout.

No date.

Ff. 160, ll. 19; small, but clear Nasta'liq; size, 7½ in. by 4½ in. [FRASER 183.]

1482

Another copy of the same encyclopaedia.

Beginning the same as in Fraser 183. An additional index on the first fly-leaf. The date of composition, which is given in the preceding copy, is not found here. Not dated.

Ff. 112, ll. 21; Nasta'liq; size, 8½ in. by 5½ in. [FRASER 182.]

1483

Nafā'is-alfunūn fi 'arā'is-alfayūn (نفائس الفنون في آرائس العيون).

The delicacies of the sciences, a large encyclopaedian work by Muhammad bin Mahmūd alāmūlī, who died, according to H. Khalfā iv. p. 500, and vi. p. 364, No. 13906, A. H. 753 = A. D. 1352. He dedicated this work to Jamāl-aldunyāh wa-aldin almuwayyad binagrī-allāh Abū Ishāq Mahmūdshāh (who ruled over Fārs and 'Irāq, A. H. 742-754), and completed it between A. H. 736 and 742 = A. D. 1336-1342, according to the chapter on تاریخ, where the last events mentioned by the author are the death of Abū Sa'īdkhān and the accession of Arpākshāh, A. H. 736. A detailed description of this work is given in Rieu ii. p. 435 sq., and G. Flügel i. pp. 38-42, but the subdivision of our copies is in some respects different from that in Rieu, Flügel, and H. Khalfā.

Contents:

The author's preface, on fol. 1^b, beginning: حمد و ثنا و شكر بی منتها حضرت پادشاهی را كه افكار اذكياء التبع, followed by an introduction (مقدمه), in three fā'idah, viz., 1. در ترتيب; 2. در تقسيم علوم; 3. در بيان شرف علم. كتاب.

The encyclopaedia itself comprises two parts or قسم: (modern sciences) قسم اول در علوم اواخر, on fol. 10^b, sub-

divided into four مقاله, and comprising eighty-five sciences (فنون) in thirty-seven sections (فصول). According to H. Khalfā this part was originally the second, but because it contains the sciences of Islām, the author afterwards put it at the top of his work.

(literary sciences) مقاله اولی در ادبیات, in fifteen فنون, on fol. 10^b: 1. علم لغت; 2. علم خط; 3. علم اشتقاق; 4. علم بیان; 5. علم معانی; 6. علم نحو; 7. علم صرف; 8. علم قوافی; 9. علم عروض; 10. علم بدیع; 11. علم اتمال; 12. علم دواوين; 13. علم امثال; 14. علم استغفا; 15. انشا.

(legal sciences) مقاله دوم در شرعیات, in ten فنون, on fol. 119^b: 1. علم کلام, including also تفسیر; 2. علم حدیث; 3. علم اخبار; 4. علم فقه; 5. علم اصول الفقه; 6. علم اسامی; 7. علم دعوات; 8. علم شروط; 9. خلاف.

(Sūfī sciences) مقاله سیم در علوم تصوف و تراویع آن, in five فنون, on fol. 224^b: 1. علم سلوک; 2. علم حقیقت; 3. علم فطرت; 4. علم حروف; 5. علم مراد. The fifth فنون is here wrongly styled مقاله چهارم.

(conversational sciences) مقاله چهارم در علم محاوره, in seven فنون, on fol. 277^a: 1. علم محاوره; 2. علم انساب; 3. علم اقوال اهل عالم; 4. علم سیر; 5. علم الاحیاء; 6. علم المرافقات و الوانعات; 7. علم مهنه. On fol. 370^b must be read مهنه instead of فنون.

(ancient sciences) قسم دوم در علوم اوائل, subdivided into five مقاله, and comprising seventy-five sciences (فنون) in thirty-three sections (فصول), quite agreeing with those in Rieu and Flügel.

(practical philosophy) مقاله اولی در حکمت عملی, in three فنون (or انساب), on fol. 381^a.

(speculative philosophy) مقاله دوم در اصول حکمت نظری, in four فنون, on fol. 417^b.

(mathematics) مقاله سیم در اصول ریاضی, in four فنون, on fol. 462^a.

(branches of physics) مقاله چهارم در فروع طبیعی, in nine فنون, on fol. 502^a.

(branches of mathematics) مقاله پنجم در فروع ریاضی, in thirteen فنون, on fol. 579^b.

This copy was finished the 4th of Ramadān, A. H. 1025 = A. D. 1616, September 15, by 'Abd-alkarīm ibn Hājī 'Abd-alrahīm of Tattah.

Ff. 650, ll. 21; Nasta'liq; ff. 533-596 supplied, as it seems, by another hand; size, 9½ in. by 5½ in. [FRASER 175.]

1484

The same.

Another complete copy of the same encyclopaedia, comprising, like the preceding one, 160 sciences (not 120 or 150, as is written on fol. 3^a, l. 12).

Contents:

Preface, on fol. 1^b.Introduction, in three فائده, on fol. 4^a.

First part (قسم اول), in four makālahs. Makālah I, on fol. 8^b; II, on fol. 97^a; III, on fol. 180^b; IV, on fol. 224^a. The subdivision is in some minor points slightly different from that in Fraser 175.

Second part (قسم دوم), in five makālahs. Makālah I, on fol. 302^b; II, on fol. 331^b (wrongly styled here فن چهارم); III, on fol. 368^a; IV, on fol. 403^b; V, on fol. 481^b.

Dated the 24th of Rajab, A.H. 1079 = A.D. 1668, December 28.

Fl. 549, ll. 25; Nasta'liq, by different hands; illuminated frontispiece, the last page a little injured; occasional glosses on the margin; size, 10½ in. by 6½ in. [ELLIOTT 274.]

1485

The same.

A third copy of the same, older than Elliott 274, but defective in the middle in consequence of a lacuna after fol. 144 (where a great part of the seventh and the whole eighth فن of the second makālah are missing). In the preface of this copy, on fol. 3^a, ll. 3 and 4, only 120 sciences are mentioned, but the number is, in fact, the same as in all the other copies, viz. 160.

Contents:

Preface, on fol. 1^b, beginning here: حمد و ثنا و شكر. بی انھا الخ.

Introduction, on fol. 4^a.

First part: Makālah I, on fol. 8^a; II, on fol. 90^a; III, on fol. 154^a; IV, on fol. 198^b.

Second part: Makālah I, on fol. 275^b; II, on fol. 304^b; III, on fol. 339^a; IV, on fol. 374^b; V, on fol. 459^a.

Copied A.H. 1040 = A.D. 1630, 1631. On the back of the binding it is incorrectly styled 'Nafais ool ooloom.'

Fl. 524, ll. 25; Naekht, mixed with Nasta'liq, written on different paper by different hands; size, 10½ in. by 7 in. [ELLIOTT 275.]

1486

The same.

Another and still more defective copy of the same, containing:

Preface, on fol. 2^b, beginning as in Elliott 275.Introduction, on fol. 4^a.

First part: Makālah I, on fol. 8^b; II, on fol. 86^b; III, on fol. 161^b; IV, on fol. 189^b.

Second part: Makālah I begins here on fol. 287^b and ends on fol. 309^b; II is placed before the first, on ff. 257^b-286^b; III is entirely missing; IV, on fol. 310^b, here in ten فصول (the ninth and tenth being practically one chapter); V, on fol. 357^b.

Dated in the month Safar, A.H. 1066 = A.D. 1655, December, by Ibn Mir 'All Rustam Malik Ashraf.

Fl. 395, ll. 23; clear Nasta'liq; size, 11½ in. by 7½ in. [MARRU 170.]

1487

The same.

This copy contains a large portion of the first part only, viz.:

Makālah I, on ff. 1^a-75^b, defective at the beginning (one leaf is missing). It corresponds to Elliott 274, fol. 2^a, l. 9, to fol. 97^a.

II, on ff. 76^b-150^b, corresponding to Elliott 274, ff. 97^a-180^b, last line.

III begins on fol. 150^b and goes down to the middle of the sixth fag of the fifth or last فن (علم فتوت), where it breaks off on fol. 187^b = Elliott 274, fol. 180^b, last line, to fol. 221^a, l. 17. There is besides one leaf missing between ff. 186 and 187; this lacuna comprises the third and fourth faghs, and corresponds to Elliott 274, fol. 218^b, l. 10, to fol. 220^a, l. 1.

Fl. 187, ll. 25; good old Nasta'liq; worm-eaten throughout; parts of the first and the last two leaves torn away; size, 11½ in. by 8½ in. [BODL. OR. 785.]

1488

Extracts from the same encyclopaedia.

Extracts from the Nafā'is-alfunūn, comprising:

1. The fourth فن of the fifth makālah of the second part on arithmetic (در علم حساب). (در فن چهارم از مقاله پنجم در علم حساب), on fol. 1^b.

2. The fifth فن of the same makālah, on algebra, incomplete at the end (در فن پنجم از مقاله پنجم از قسم دوم), on fol. 10^b.

3. The eighth فن of the first makālah of the first part, on tropical figures (در فن هشتم از مقاله اولی در علم مناظر), on fol. 40^b.

4. The twelfth فن of the same makālah, on similes (در فن دوازدهم از مقاله اولی از قسم اول در علم امتال), on fol. 53^b.

Fl. 1-73, ll. 19; Nasta'liq; size, 10 in. by 6 in.

[FRASER 176.]

1489

A fragment of the same.

Another copy of the first فن of the fourth makālah of the first part of the نفایس الفنون (در علم معارف), beginning: والاولی علی محمد و آله آت بعد این مقاله: چهارم آتی. No date.

Fl. 61, ll. 11; Nasta'liq; illuminated frontispiece, the first two pages adorned with gold; size, 7½ in. by 4½ in. [FRASER 104.]

1490

The same.

The same, or rather a part of the same, first فن (در فن) نکتہ اعتراضات بسیار (علم معارف), beginning abruptly: والاولی علی محمد و آله آت. The initial words of Fraser 104 are found here in the fourth line of the first page.

No date.

Fl. 24, ll. 19; Nasta'liq; size, 10½ in. by 5½ in.

[FRASER 174.]

1491

Another short fragment of the same.

A portion of the eleventh *qān* of the first *maḥālāh* of the first part, beginning: *آن عبارتست از*, agreeing with Elliott 274, fol. 57^a sq.

No date.

Margin-column, ff. 1^b-3^b; the corners injured; Nasta'liq. [ELLIOTT 388.]

1492

Mujmal-alhikmat (مجموع للحكمة).

A philosophical encyclopaedia, being an abridgment of the famous *awāḥid al-safā* and *ḥalāl*, usually styled simply *Ikhudn-alefā*, in Persian translation, made by a man of Khurāsān, and dedicated by him to Sultān Timūr (who reigned A.H. 771-807 = A.D. 1370-1405); see fol. 2^b, l. 9 sq. It is divided into four parts, the first of which, in fourteen abridged *risālas* (each styled *رساله* *رساله* *الک*), comprises the mathematical and logical sciences; the second, on fol. 63^a, the natural sciences (طبیعیات), in sixteen abridged *risālas* (according to G. Flügel i. pp. 42 and 43; in our copy the headings of many chapters are left out); the third, the astronomical, psychological, and similar sciences, on fol. 120^a, as it seems (heading is missing), in ten abridged *risālas*; and the fourth, the science of the different religious sects, only one *risālah*, divided into ten *fusūḥ*, on fol. 164^a; comp. G. Flügel i. p. 42 sq.; H. Khalfa v. p. 406, No. 11468.

Beginning (slightly different from Flügel's): *سپاس و منت وجودی را که واجب الوجود و هر چه جزو است ممکن الوجود است و هر چه ممکن الوجود است کرد*. *ارست الی*.

Not dated.

Ff. 18, ll. 17; Naskh; size, 9½ in. by 5½ in. [FRASER 188 B.]

1493

Zinat-almaǧālīs (زینة المجالس).

A vast encyclopaedia, comprising history, biography, geography, philosophy, ethics, and many other sciences, put in form of anecdotes and stories, compiled by Majid-al-din Muḥammad alhusaini, with the takhalluṣ Majlī, A.H. 1004 = A.D. 1595, 1596, in the reign of Shāh 'Abbās I of Persia. His authorities are the following historical works and collections of tales: 1. Muḥammad 'Aufi's *Jāmi' al-hikāyat* (see above, Nos. 324-331); 2. Ḥamd-allāh Mustawfī's *Nuzhat-alkulūb* (see above, Nos. 406-412); 3. Khwāndamīr's *Ḥalīb-alsiyar* (see above, Nos. 70-82); 4. Mirkhwānd's *Raudat-alsafā* (see above, Nos. 36-69); 5. 'Alī bin 'Isā's *Kashf-al-ghummaḥ* (comp. H. Khalfa v. p. 211, No. 10726); 6. Ta'rikh-i-Abū Ḥanīfah Dīnawari (comp. H. Khalfa ii. p. 105, No. 2117); 7. Ḥasan bin Ḥusain Sabzwārī's *Bahjat-almabālīj*; 8. Kādl Aḥmad Ghaffārī's *Nigāristān* (see above, Nos. 337-340); 9. 'Abū'ib-almakhlūkāt (see above, Nos. 397-403); 10. 'Abū-alhasan's *Faraj ba'd-alehiddat* (comp. Rieu ii. p. 751 sq.); 11. Ta'rikh-

i-Yāfī; 12. Ta'rikh-i-Ḥāfiẓ Abrū (see above, No. 33); and other ta'rikhāt. Comp. Rieu ii. pp. 758 and 759, where a detailed description of this work is given.

Beginning: *نای نامتناهی و حمد نامحصور پرو*. *سزاست که شد هر دو کون ازو معمور الی*.

This work is divided into nine parts (جزء, not ten, as is wrongly stated in several headings), every part consisting of ten chapters (فصل, see fol. 2^a, last line but one, and preceded by an index. We quote the headings of the single chapters according to the indices (the headings in the text are sometimes of a slightly different wording):

First part (اول جزء), on fol. 2^b:

فصل ۱ در معرفت آفریدگار تعالی و تقدس, on fol. 2^b.
فصل ۲ در معجزات انبیا علیهم السلام, on fol. 5^b.
فصل ۳ در کرامات اولیا و مقامات اصغیا, on fol. 11^b.
فصل ۴ در تزیین ملوک عجم و سلاطین ماتقدم, on fol. 25^a.

فصل ۵ در تاریخ خلفا و تأثیر ایشان, on fol. 57^b.
فصل ۶ در ذکر پادشاهانی که معاصر عباسیان بوده اند, on fol. 112^a.

فصل ۷ در سیرت پادشاهان و عدالت ایشان, on fol. 133^b.

فصل ۸ در سیرت و اخلاق ملوک و سلاطین (the heading of this *faṣl* is omitted in the text), on fol. 142^b.

فصل ۹ در لطائف کلمات پادشاهان (this heading is likewise omitted), on fol. 149^b.

فصل ۱۰ در سیاست پادشاهان, on fol. 153^a.

Second part (دوم جزء), on fol. 157^a. The index is here a little in confusion. We have corrected it according to the following copy:

فصل ۱ در توقیعات (توفیقات) ملوک و سلاطین, on fol. 157^a.

فصل ۲ در فوائد تدبیرات ماتب که از ملوک صدور یافته (heading omitted in the text), on fol. 160^a.

فصل ۳ در فرست و کیاست, on fol. 175^a.

فصل ۴ در حیلهای خداوندان دولت و غیرهم, on fol. 187^a.

فصل ۵ در کفایت وزرا و حسن سلوک آن طائف, on fol. 202^b.

فصل ۶ در مواظبت حکما نسبت بملوک و خلفا, on fol. 210^b.

فصل ۷ در جوابهای شافی که خداوندان عقول وافی, on fol. 214^a.

فصل ۸ در لطائف حکایات قصات و علما, on fol. 222^a.

فصل ۹ در نوادر احوال دبیران و کفایت ایشان, on fol. 228^a.

فصل ۱۰ در لطائف سخنان زیرکان و حسن تدبیرات ایشان, on fol. 235^a.

Third part (جزء سیم), on fol. 240^b:

فصل ۱ در بیان معالجات غریبه که از اطباء مسیحا دم
مدرور یافته, on fol. 240^b.

فصل ۲ در ذکر احکام عجیبه که از متجمعان ماهر صادر
گشته (heading omitted in the text), on fol. 245^b.

فصل ۳ در صنعت شعری و بعضی از اشعار ایشان
on fol. 247^a (containing the following seven poets: 1. Abū-
alghānā'im Isma'īl under Mahdī, the 'Abbāsīde Khalīf;
2. Rūdāgī; 3. Farrukhī; 4. Firdausī; 5. Asjadi; 6.
'Unsurī; 7. Dāqīqī).

فصل ۴ در بیان شمه از احوال مفتیان و سبب اختراع
علم, on fol. 251^a.

فصل ۵ در بیان احوال زربکان صاحب فطنت و عاقلان
on fol. 251^b.

فصل ۶ در نوادر احوال معتبران و احکام درست که بر
زبان آن طائفه جاری گشته و مطابق واقع افتاده است
on fol. 259^a.

فصل ۷ در بیان فوائد حیا که رکنی است از ایمان
on fol. 263^b.

فصل ۸ در ذکر حسن تواضع وفائده خوی نیکو
on fol. 265^b.

فصل ۹ در فصیلت علم و مفت عفو و اغماض که شیوه
on fol. 268^b.

فصل ۱۰ در بیان صفت علو همت و فوائدی که بر آن
on fol. 274^a.

Fourth part (جزء چهارم), on fol. 276^b:

فصل ۱ در فوائد ادب که از مکارم اخلاق انسانی و
on fol. 276^b.

فصل ۲ در بیان وجوب شفقت و مرحمت نسبت
on fol. 279^b.

فصل ۳ در ذکر تسلیم و توکل که شیوه حمیده سالکان
on fol. 281^b.

فصل ۴ در باب سخاوت و جوانمردی که بهترین کمالات
on fol. 283^a.

فصل ۵ در فوائد عینیت کردن که باعث فکر جمیل و
on fol. 288^a.

فصل ۶ در بیان فصیلت شجاعت که سبب علو شان
on fol. 292^b.

فصل ۷ در فوائد صبری که پیشه کاملان فصیلت شعار
on fol. 296^a.

فصل ۸ در شکر که باعث ازدیاد نعمت و سبب ذهاب
on fol. 297^b.

فصل ۹ در ذکر فوائد زهد و تقوی و دینداری و ورع و
on fol. 297^b.

فصل ۱۰ در باب حزم و احتیاط و تفکر و تأمل نمودن
on fol. 300^a.

Fifth part (جزء پنجم), on fol. 304^b:

فصل ۱ در فوائد جد و اجتهاد در امور و خسران نغافل
on fol. 304^b.

فصل ۲ در فصیلت خاموشی
on fol. 307^a.

فصل ۳ در وفا و عهد و حسن میثاق که از مکارم
on fol. 309^b.

فصل ۴ در اصلاح ذات البین و احتراز از قطع رحم
on fol. 316^b.

فصل ۵ در فضائل کتمان اسرار که شیوه احرار و ابرار است
on fol. 315^a.

فصل ۶ در فوائد امانت و دیانت که پیشه راستان
on fol. 318^a.

فصل ۷ در بیان مکارم اخلاق و محاسن شیم و فوائدی
on fol. 321^b.

فصل ۸ در فصیلت ثبات عزیمت و استقامت نسبت در
on fol. 327^a.

فصل ۹ در فوائد مشورت و فضیلت استمداد از رای
on fol. 328^b.

فصل ۱۰ در بیان اختلاف طبائع انسان
on fol. 330^a.

Sixth part (جزء ششم), on fol. 332^b:

فصل ۱ در مذمت ارباب حسد
on fol. 332^b.

فصل ۲ در نکویش حرص و آرز که مفتی بهلاک و
on fol. 334^a.

فصل ۳ در مذمت طمع که دال است بر خست طبیعت
on fol. 335^a.

فصل ۴ در ذکر دزدان و عیاران و افعال و اعمال ایشان
on fol. 338^b.

فصل ۵ در لطائف حکایات گدایان مجرم
on fol. 345^b.

فصل ۶ در نکویش کذب و دروغ که چراغست بی فروغ
on fol. 345^b.

فصل ۷ در بیان احوال پادشاهان ظالم و مذمت ظلم
on fol. 349^b.

فصل ۸ در مذمت بغل و امساله و بیان بعضی از احوال
on fol. 350^b.

فصل ۹ در مذمت خلف وعده و نقی عهد و میثاق
on fol. 354^a.

فصل ۱۰ در مذمت چهل و نادانی
on fol. 356^b.

Seventh part (جزء هفتم), on fol. 356^b.
فصل ۱ در مذمت درشت خوئی و نفاظت
فصل ۲ در خساست و دناست و وجوب اجتناب از آن فعل
on fol. 359^b.

فصل ۳ در مذمت اسراف
on fol. 361^a (according to
the following copy: در بیان وجوب احتراز و اجتناب از:
(خیانت در اموال و اسباب غیر).

فصل ۳ در مذمت خیانت و خیاست و وجوب ترک آن
فصل ۴ در نکموش زنا و ناحطای و اجتناب نمودن از آن
(در مذمت اسراف).

فصل ۵ در نکموش زنا و ناحطای و اجتناب نمودن از آن
فصل ۶ در نکموش کفران نعمت

فصل ۷ در نکموش غمز و سعابت

فصل ۸ در نکموش شتاب و تعجیل و فوائد تأتی

فصل ۹ در نکموش شتاب و تعجیل و فوائد تأتی

فصل ۱۰ در بیان احوال مردم بد امل و بد اعتقاد و شتم

فصل ۱۱ در ذکر عفاف پارسای نیکو سیرت و زنان

فصل ۱۲ در ذکر عفاف پارسای نیکو سیرت و زنان

فصل ۱۳ در بیان عوائد خوف و فوائد رجا و امید

فصل ۱۴ در تأثیر دعوات مستجاب

فصل ۱۵ در غرائب تغاوت و فوائدی که بر آن مترتب

فصل ۱۶ در بیان احوال جمعی که بد امل و بد اعتقاد و شتم

فصل ۱۷ در ذکر مردمی که بهنگام سماع ماز گشتار شده

فصل ۱۸ در ذکر طائفة که بد امل و بد اعتقاد و شتم

فصل ۱۹ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۲۰ در ذکر طائفة که بد امل و بد اعتقاد و شتم

فصل ۲۱ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۲۲ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۲۳ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۲۴ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۲۵ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۲۶ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۲۷ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۲۸ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۲۹ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۳۰ در ذکر جماعتی که بد امل و بد اعتقاد و شتم

فصل ۳۱ در بیان بناهای عجیب و طلسمات غریب

فصل ۳۲ در بیان بناهای عجیب و طلسمات غریب

فصل ۳۳ در بیان بناهای عجیب و طلسمات غریب

فصل ۳۴ در بیان بناهای عجیب و طلسمات غریب

فصل ۳۵ در بیان بناهای عجیب و طلسمات غریب

فصل ۳۶ در بیان بناهای عجیب و طلسمات غریب

فصل ۳۷ در بیان بناهای عجیب و طلسمات غریب

فصل ۳۸ در بیان بناهای عجیب و طلسمات غریب

فصل ۳۹ در بیان بناهای عجیب و طلسمات غریب

فصل ۴۰ در بیان بناهای عجیب و طلسمات غریب

فصل ۴۱ در بیان بناهای عجیب و طلسمات غریب

فصل ۴۲ در بیان بناهای عجیب و طلسمات غریب

فصل ۴۳ در بیان بناهای عجیب و طلسمات غریب

فصل ۴۴ در بیان بناهای عجیب و طلسمات غریب

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فصل ۵۲ در بیان بناهای عجیب و طلسمات غریب

فصل ۵۳ در بیان بناهای عجیب و طلسمات غریب

فصل ۵۴ در بیان بناهای عجیب و طلسمات غریب

فصل ۵۵ در بیان بناهای عجیب و طلسمات غریب

فصل ۵۶ در بیان بناهای عجیب و طلسمات غریب

فصل ۵۷ در بیان بناهای عجیب و طلسمات غریب

فصل ۵۸ در بیان بناهای عجیب و طلسمات غریب

فصل ۵۹ در بیان بناهای عجیب و طلسمات غریب

فصل ۶۰ در بیان بناهای عجیب و طلسمات غریب

1494

Another copy of the same.

Another copy of the same work, still more defective.

It breaks off already in the second chapter of the ninth part with the whole title, corresponding to the preceding copy, fol. 456b, l. 12, and the transcriber adds:

چون نسخه که بسواد آن اشتغال داشت از قرار فصولی

که در دیباجه سمت گذارش یافته ظاهر انامی مطالب

باتمام نرسیده باشد و نسخه دیگر نبود که اگر مؤلف

توفیق باتمام رسانیده این نسخه یافته باشد باقی آنرا

بنتخیر می توان آورد بنابر این باتمام ماند.

Between these are wanting chapters 7-9 of the seventh part (between ff. 234 and 235) and the whole list of the authorities in the preface. This copy is dated in the beginning of Jumādā-al-awwal, A. H. 1071 = A. D. 1661, beginning of January.

Contents:

First part, on fol. 2a (chapter I, on fol. 2a; II, on fol. 4b; III, on fol. 9b; IV, on fol. 139b; V, on fol. 146b; VI, on fol. 149a; VII, on fol. 151a; VIII, on fol. 155a; IX, on fol. 159a; X, on fol. 163a).

Second part, on fol. 123a (chapter I, on fol. 123a; II, on fol. 125b; III, on fol. 133b; IV, on fol. 139b; V, on fol. 146b; VI, on fol. 149a; VII, on fol. 151a; VIII, on fol. 155a; IX, on fol. 159a; X, on fol. 163a).

Third part, on fol. 166b (chapter I, on fol. 166b; II, on fol. 168b; without a heading; III, on fol. 169b; IV, on fol. 172b; V, on fol. 173a; VI, on fol. 179b; VII, on fol. 180a).

fol. 180^b; VIII, on fol. 181^b; IX, on fol. 183^b, both without a heading; X, on fol. 185^a).

Fourth part, on fol. 186^a (chapter I, on fol. 186^b; II, on fol. 188^a; III, on fol. 188^b; IV, on fol. 189^a; V, on fol. 192^b; VI, on fol. 194^b; VII, on fol. 197^a; VIII, on fol. 198^b; IX, on fol. 198^b, the last six without a heading; X, on fol. 199^b).

Fifth part, on fol. 201^b (chapter I, on fol. 201^b; II, on fol. 202^a; III, on fol. 203^b; IV, on fol. 205^b; V, on fol. 206^b; VI, on fol. 208^a; VII, on fol. 210^a; VIII, on fol. 213^b; IX, on fol. 214^b; X, on fol. 216^a).

Sixth part, on fol. 217^b (chapter I, on fol. 218^a; II, on fol. 218^b; III, on fol. 219^b; IV, on fol. 221^a; V, on fol. 223^a; VI, on fol. 225^b; VII, on fol. 226^b; VIII, on fol. 227^b; IX, on fol. 228^b; X, on fol. 229^b).

Seventh part, on fol. 229^b (chapter I, on fol. 229^b; II, on fol. 231^a; III, on fol. 231^b; IV, on fol. 232^b; V, on fol. 233^b; VI, on fol. 234^b; VII-IX missing; X, on fol. 235^a).

Eighth part, on fol. 241^a (chapter I, on fol. 241^b; II, on fol. 242^b; III, on fol. 244^a; IV, on fol. 245^b; V, on fol. 246^a; VI, on fol. 248^a; VII, on fol. 249^b; VIII, on fol. 252^a; IX, on fol. 258^b; X, on fol. 261^a).

Ninth part, on fol. 262^b (chapter I, on fol. 262^b; II, on fol. 265^a; all the rest missing).

Ff. 283, ll. 23; Nasta'lik; size, 13 in. by 8 in. [HYDE 45.]

1495

'Ukūl-i-'asharab (عقود عشره).

The ten branches of intelligence, a Persian encyclopaedia, compiled by Muhammad Barāri Ummī ibn Muhammad Jamshīd ibn Jahbārīkhān ibn Majnūdkhān Kākshālī; see fol. 1^b, l. 8, and fol. 2^a, l. 4. Another copy of the same in G. Flügel i. p. 43.

After the preface, in which the author states that he wrote this work A. H. 1084 = A. D. 1673, 1674, in order to give assistance to failing memory, there follows, on fol. 2^a, l. 11, to fol. 4^b, l. 8, a complete index, setting forth the subdivisions of the ten *uqūl* into insights (فهم), penetrations (فراسط), and perceptions (کیاست). Beginning of the preface, on fol. 1^b: *حمدی که لائق درگاه کبریا باشد قدرت الهی*.

Contents:

عقل آوّل The celestial globe (افلاک), on fol. 4^b, in sixteen فهم, فراسط and two کیاست.

عقل دوم The astrolabe (در اصطراب), on fol. 54^a, in six فهم and three فراسط.

عقل سوم Geomancy (در رمل), on fol. 64^b, in nine فهم and five فراسط.

عقل چهارم The terrestrial globe (کره زمین), on fol. 78^b, in thirty-seven فهم and seven فراسط.

Fahm 19-37 contain some curious subjects, viz.: 19. Miracles (معجزات و کرامات), on fol. 155^b, with a فراسط on the art of divination; 20. Talismans (طلسم), on fol. 158^a; 21. Degrees of mystical dignities (ولی

غوث و قطب), on fol. 160^b; 22. The peers of the mystical realm (بزرگان), on fol. 162^b; 23. Literary composition (تصنیف و تألیف), on fol. 169^a; 24. The retentive power of memory and tradition (حافظه و حدیث), on fol. 176^a; 25. Poetry (شعر), on fol. 177^a; 26. Hand-writing (خط), on fol. 181^a; 27. Speech (سخن), with a فراسط on jesting (لطفی), on fol. 182^a; 28. Silence (خاموشی), on fol. 187^a; 29. Natural qualities (اخلاق), on fol. 188^a; 30. Friendship (دوستی), on fol. 192^a; 31. Love (عشق), on fol. 195^a; 32. Women's vices (عیب زنان و نکوهش ایشان), on fol. 197^a; 33. Man in general (انسان), on fol. 199^b; 34. Yāzūj and Mājūj (یاجوج و ماجوج), on fol. 201^a; 35. Plague and pestilence (وبا و طاعون), on fol. 201^b; 36. The dead (مردم), on fol. 202^a; 37. Demons and Satans (جن و شیاطین), on fol. 203^a.

عقل پنجم Medicine (علم طب), on fol. 204^b, in sixteen فهم, twenty-five فراسط and ten کیاست (in Flügel there are only five فراسط).

عقل ششم Mountains (جبال), on fol. 287^a, in two فهم and one فراسط.

عقل هفتم Mineral, vegetable, and animal productions (معدنیات و نبات و حیوانات), on fol. 292^a, in six فهم and six فراسط.

عقل هشتم Seas (بحار), on fol. 308^b, in two فهم.

عقل نهم Original creation, invention, and wonders (وضع و اختراع و عجائبات), on fol. 311^a, in three فهم.

عقل دهم Time and space (زمان و مکان), on fol. 316^b.

The chronostichon, mentioned by Flügel, loc. cit., is found here too; the copy is dated *بهارک مبارک* in the thirty-eighth year of 'Alamgir's reign = A. H. 1106 (A. D. 1695, April 23).

Ff. 318, ll. 19-21; Nasta'lik; the original leaves are put into a margin of more modern paper; all the headings marked in English on the margin; size, 12½ in. by 7½ in. [ELLIOTT 2.]

II. MATHEMATICS: ARITHMETIC, ASTRONOMY, ASTROLOGY, CHRONOLOGY, MAGIC ART, FORTUNE-TELLING, AND INTERPRETATION OF DREAMS.

1496

Kitāb-i-ikhtiyārāt-al'alā'iyyah fī ḥarakāt-alsami-wiyyah (کتاب اختیارات العلایه فی حرکات السمویات).

A work on the superstitious election of certain days or special times for certain and special affairs; comp. about this branch of literature H. Khalifa i. p. 198, No. 267. This treatise was made for the use of the Khwārizmshāh Sultān Abū-almuẓaffar Tukush (who reigned A. H. 568-596 = A. D. 1173-1200) and is divided into two makālas: 1. در کلیات; 2. در جزئیات.

تنبی بی منتها مر حضرت کبریای خدای :
را که ذات او از مناسبت زمان و مکان آید

Copied in Ramadān, A. H. 978 = A. D. 1571, January, February.

FF. 161-196, ll. 18; Nasta'liq; size, 7½ in. by 5½ in.
[FRASER 185.]

1497

Kitāb-i-Jahāndānīsh (کتاب جهان‌دانش).

A work on astronomy by Muḥammad bin Mas'ūd almas'ūdī (fol. 1b, l. 5), translated by the author himself from his Arabic work الکفایة فی علم الهيئة, at the request of his friends, into Persian, and entitled جهان‌دانش (fol. 1b). It is divided into two maḳālas, viz.:

مقالة نخستین در بیان ترکیب افلاک و هیات و اشکال آن و پدید کردن عدد آسمانها و حال حرکت هریک و پیدا کردن قرب و بُعد ایشان با یکدیگر و یاد کردن احوال استراگان و پدید کردن مقدار هریک مسای که میان زمین و ایشانست و مقدماتی که بدان حاجت آید, beginning on fol. 4b, subdivided into twenty-three bābs.

مقالة دوم در بیان هیات زمین و مقدار آنچه معجزست از وی و آنچه نیست و حال طوابع و مطالع و آنچه بدان تعلق دارد و بیان کردن تواریخ و مقادیر زمانها 80b, in fourteen bābs.

The whole work consequently comprises thirty-seven bābs (not thirty-five, as is erroneously stated at the end of the index, on fol. 4b).

Beginning: حمد و ستایش خدای را که آفریدگار جهانست و پدید آورنده زمین و زمانست و هست کننده طوابع و ارکانست آید

According to the last words of the text this work was completed A. H. 672, in the month Šafar = A. D. 1273. August, September, and copied A. H. 958 = A. D. 1551, in the house of Ḥajjī 'Abd-alrahmān bin Jurjānī Kluwājah.

Short extracts from the کتاب جهان‌دانش are noticed in Catal. Codd. Org. Lugd. Batav. iii. p. 159.

Many marginal and interlinear notes and paraphrases in Latin (by Greaves probably); all the fly-leaves and the two inner sides of the binding are filled with a kind of résumé of, and references to, this work.

FF. 113, ll. 17; written for the greater part in Nasta'liq; size, 8½ in. by 5½ in. [GREAVES 11.]

1498

Kashf-al-kīnā 'an asrār-alkāfi' (کشف القناع عن اسرار الکفای).

A mathematical treatise on the functions of the

للمعد على آلات و الشکر علی :
نعماته و الملو علی محمد خاتم انبیائه آید

The author's name seems not to be mentioned anywhere; in the introduction he calls himself simply where; in the introduction he calls himself simply this work, he presented it to the library of the great Shaikh Almu'ayyad bin Husain. On fol. 1a the author is called (but on no authority whatever) Muḥammad Ibrāhīm of Isfahān. According to J. Khālifa v. p. 212, No. 10738, who mentions this treatise, and states that it was afterwards translated into Arabic, the author is the famous Naṣir-al-din Ṭūsī (who died A. H. 672 = A. D. 1274; see above, Nos. 1422, VI, and 1435-1442).

It is divided into the following five maḳālas:

1. در نسبت مؤلف و احکام آن, on fol. 3a.
2. در شکل قطاع سطحی و نسبتهای که در وی واقع شد, on fol. 14a.
3. در مقدمات شکل قطاع کروی و آنچه فائده شکل بی آن تمام نشود, on fol. 43a.
4. در شکل قطاع کروی و نسبتهای که در وی واقع باشد, on fol. 57a.
5. در بیان اصول که در معرفت قوسی دوائر عظام بجای آید, on fol. 84a.

Copied A. H. 1100 = A. D. 1688, 1689.

FF. 1-157, ll. 14; unequal Nasta'liq; size, 7½ in. by 5½ in.
[FRASER 185.]

1499

Risālah dar ma'rifat-i-raml (رساله در معرفت رمل).
A tract on geomancy by the same Naṣir-al-din bin Muḥammad al-Ṭūsī, beginning: حمد و ستایش خداوند واحد را که چندین هزار اشکال مختلفه و تسبیح از نقطه واحد در دائره وجود اظهار آید

Dated the 15th of Dhū-l-hijjah, A. H. 999 = A. D. 1591, October 4.

FF. 41b-47, ll. 13-20; careless Nasta'liq; size, 8½ in. by 4½ in.
[WALKER 55.]

1500

Another copy of the same.

No date.

FF. 75b-77a, ll. 23; Nasta'liq; size, 10½ in. by 5½ in.
[LALOR 313.]

1501

Khulāṣat-alraml (خلاصة الرمل).

Another larger tract on geomancy by Ibn 'Abdallāh Jalāl-al-din Muḥammad Yazdī, no doubt the same who was chief astronomer at the court of Shāh 'Abbās I and wrote a history of Persia from the death of Shāh Tahmāsp, A. H. 984 = A. D. 1576, to the end of the twenty-fifth year of Shāh 'Abbās' reign, A. H. 1020 = A. D. 1611;

comp. Rieu i. p. 184 sq. It is dedicated to Khān Ahmad alhusaini, the prince of Gilān, and begins: حمد يبعث خالقي را که حمزه شفی که منسوب باجماع نور عشق است قدم قدرت فزای او بر تخته ظهور کشید.

It is divided into a mukaddimah (نزل) در بیان نسب نزل (رمل بر اینما), on fol. 157^a, and three bābs, viz.:

1. در منسوبیات بیوت و ترتیب دواتر 1.
2. در حالات و منسوبیات اشکال و نقطه, on fol. 159^a, last line.

3. On fol. 163^b, in three مقصد: a. در روش حکم در رمل سال و اوقات و احوال; e. اعمال مشترک; b. پیغمبران در اغلاط و میزان; and a khātimah (میزان) و عمل و دواتر و مجربات و اختیارات امور مهمه و معجزات و اوقات رمل و شرایط رمال و ادعیه در حین رمل انفاخن, on fol. 173^b.

Illustrated and annotated. Perhaps one or two leaves missing at the end.

Ff. 155-176, ll. 15; small Nasta'liq; size, 6½ in. by 5½ in. [FRANK 168.]

1502

Fragment of an anonymous treatise on geomancy, beginning with a در بیان احکام رمل مقصد دوم در بیان احکام رمل مقصد اول اگر سوال سائل از تن و نفس خود بود الی.

A lacuna after fol. 1; another after fol. 4. Fol. 2 must be placed after fol. 6, and there begins a third large lacuna of sixteen leaves (according to the Arabic paging). On ff. 7-11 the fragment of another treatise is inserted by mistake, apparently on the same subject, but written by another hand, each page ll. 13.

Ff. 1-43, ll. 17; Nasta'liq; size, 8½ in. by 5½ in. [MARSH 25.]

1503

Kitāb-i-bist bāb (کتاب بیست باب). A compendium of the science of the astrolabe (مختصر), or, as it is styled in the colophon, in twenty short chapters; no doubt the famous کتاب بیست باب در معرفت اصطراب by Naṣir-al-din Muhammad al-Tūsī, which is in H. Khalfā ii. p. 83, No. 2027, by a mistake of Flügel, wrongly spelt بیست باب (Tūsī's death is also wrongly fixed there in A.H. 679); comp. besides Rieu ii. p. 453; Catal. des MSS. et Xylographes, pp. 112 and 366; A. F. Mehren, p. 9.

Beginning: الحمد لله رب العالمین انا بعد این مختصر در معرفت اصطراب مشتمل بر بیست باب. باب اول در معرفت القاب آلات و خطوط آن الی.

Copied A. H. 1017 = A. D. 1608, 1609. Ff. 1-21, ll. 17-19; small Nasta'liq; size, 6½ in. by 3½ in. [FRANK 168.]

1504

The same. Beginning without the praise of God: این مختصر بیست در معرفت اصطراب الی. No date.

Ff. 44^a-82^a, ll. 11 (fol. 73^a left blank); Nasta'liq; size, 6½ in. by 4½ in. [SELD. SUPERIUS 89.]

1505

The same. Beginning: این مختصر بیست منقولست از خواجه نصیر طوسی الی. No date.

Ff. 187^a-199^b, ll. 23; Nasta'liq; size, 10½ in. by 5½ in. [LAUD. OR. 313.]

1508

Miftāh-i-bist bāb (مفتاح بیست باب). A commentary on the same work by an anonymous author, made at the request of some friends, and entitled مفتاح بیست باب (key to the twenty chapters); see fol. 2^a, l. 3 sq. and last line. Tūsī's text is marked by م (من), the commentary by ش (شرح), both in red ink. Beginning: حمد بی حد و ثنائی بی عذ حضرت واجب الوجودی را که ذهن انسان و عقل ایشان را قوی داد الی.

This copy, probably the commentator's autograph, was finished the 6th of Muharram, A. H. 856 = A. D. 1452, January 28. H. Khalfā mentions another Persian commentary of Naṣir-al-din Tūsī's work by Niẓām-al-din bin Ḥabīb-allāh Husaini, composed A. H. 873, and Rieu ii. p. 453, a third one, by Niẓām-al-din 'Abd-al-'Alī bin Muhammad al-Barjandi, completed A. H. 890.

Ff. 62, ll. 17; Naakhi; illuminated but rather effaced from piece; size, 6½ in. by 3½ in. [MARSH 686.]

1507

Mukhtaṣar dar ma'rifat-i-astarlāb (مختصر در معرفت اصطراب).

Another short tract on the astrolabe, in a mukaddimah, eleven fāsils, and a khātimah, probably by the same Naṣir-al-din Tūsī, beginning: الحمد لله انا بعد بدانکه این مختصر در معرفت اصطراب الی. Copied about A. H. 868 = A. D. 1463, 1464.

Ff. 80^a-87^b, ll. 15; Naakhi; size, 6½ in. by 3½ in. [MARSH 683.]

1508

A treatise on the astrolabe (در معرفت آلات اصطراب), by Bahā'-al-din 'Amīlī, the well-known Sūfī shaikh and poet (died A. H. 1030 = A. D. 1620, 1621); see above, Nos. 1085-1088, and Rieu ii. p. 451^a, where an Arabic treatise by the same on arithmetic is mentioned, styled خلاصة الحساب. Another astronomical tract in Arabic, by Bahā'-al-din 'Amīlī, تشریح الافلاک, is found in No. 1234 of the India Office Library, fol. 199 sq.

It is divided into seventy short chapters, and begins: الحمد لله رب العالمين والسلام على خاتم الانبياء والمرسلين محمد وآله الطاهرين صلوة دائمة الى يوم الدين. اتا بعد الخ.

Dated the 5th of Rabi' al-thānī, A. H. 1177 = A. D. 1763, October 13.

Ff. 22, ll. 21-27; Nasta'liq; size, 7½ in. by 4½ in. [WALKER 121.]

1509

A tract, in nine fāsls, on the astrolabe, by Khwājah Abū-alfath Ḥaidar bin alḥusain aliklīlī of Ghazna, commonly called Trāklī, beginning: چنین گوید خواجه امام اجل عالم تاج الملک والدين نجم الاسلام اختيار الملوك والسلطين محل الحكما افضل الزمان استاد جهان ابو فتح خواستم که اندر باب معرفت اسطرلاب سخن چند یاد کنم الخ.

Not dated.

Ff. 57-65, ll. 14; small, but clear Nasta'liq; size, 6½ in. by 4½ in. [BODL. OR. 413.]

1510

Tafsir al-thamarah (تفسير التمرة).

A Persian commentary on the Arabic version of Ptolemy's Liber Fructus (εἰσφορά) or ثمر (in the colophon (الثمره الروميه), compiled by the same Nasir-al-din Tusi, and beginning: الحمد لله والصلوة على محمد وآله الطاهرين بحكم و اشارت الخ.

It was made for Bahā-aldin Muhammad bin Shams-aldin Muhammad Juwaini, the ملك الوزراء (or, as H. Khalfa calls him, صاحب ديوان, the president of the council); comp. H. Khalfa ii. p. 496, No. 3848, where the full title of the Arabic version is given, (الثمره في احكام النجوم; see also Rieu iii. p. 1088; Steinschneider, Cat. Codd. Hebraeor. Lugd. Batav., p. 368; Cat. Codd. Or. Lugd. Batav. iii. pp. 145 and 146; and Wenrich, de auct. Graec. p. 231. The Arabic text is written in red ink.

Copied A. H. 868 = A. D. 1463, 1464.

Ff. 1-48, ll. 17; Naasht; fol. 32 supplied by another hand; size, 6½ in. by 3½ in. [MARSH 683.]

1511

Mukhtasar dar ma'rifat-i-takwīm (مختصر در معرفه تقويم).

Compendium on the computation of the almanack, by the same Nasir-al-din Tusi, compiled A. H. 658 = A. D. 1260; see Rieu ii. pp. 452 and 453; G. Flügel ii. p. 490; Cat. Codd. Or. Lugd. Batav. iii. p. 148; H. Khalfa iii. p. 642, etc. It is divided into thirty fāsls and therefore often styled سی فصل کتاب.

الحمد لله این مختصر است در معرفه تقويم مشتمل بر سی فصل فصل اول در حساب چهل برترتيب ايجاد الخ.

No date.

Ff. 14^b-44^b, ll. 11; Nasta'liq; size, 6½ in. by 4½ in. [SMID. SUPERIUS 89.]

1512

Another copy of the same.

Beginning as in the preceding copy. At the end, on ff. 23^b-24^b, another short astronomical tract by the same Nasir-al-din Tusi in mathnawī baits, styled: اختيارات قمری بروج اثني عشر (on the twelve stations of the moon), and beginning:

هرگهی که آید (کاید) بناید خدای لم یزل
چرخ مه در خانه مرتب یعنی در حمل

No date.

Ff. 1-24, ll. 15; small, but clear Nasta'liq; illuminated frontispiece; size, 6½ in. by 4½ in. [BODL. OR. 413.]

1513

Kitāb al-zij al-līkhānī (کتاب الزيج الیلخانی).

The līkhānī astronomical tables, compiled by Nasir-al-din Tusi from the observations he made in the observatory of Marāgha, erected A. H. 657 = A. D. 1259, by Hulāgūkhān (who reigned A. H. 654-663 = A. D. 1256-1265); comp. H. Khalfa iii. p. 591, No. 6940, where a detailed account is given and several commentaries are mentioned; Rieu ii. p. 454 sq.; Cat. Codd. Or. Lugd. Batav. iii. p. 149, etc.; and J. Gravius, Astronomica quaedam ex traditione Shah Cholgii Persae, London, 1652 (a translation of the introductory part of Maḥmūdshāh Khulji's commentary on the Zij-i-līkhānī, see Rieu, loc. cit.). These tables were completed under and dedicated to Hulāgū's successor, Abakākhān (who reigned A. H. 663-680 = A. D. 1265-1282).

الحمد لله بعد از سیاسی و ستایش
باری عز اسماء و درود بر خاتم انبیاء و خلاصه امضای
محمد مصطفی و اهل و یاران او الخ.

It is divided into four makālas, viz.:

1. در معرفت توازن (in a mukaddimah and two bābs), on fol. 2^b.
2. در معرفت روش ستارگان سیاره و مواضع ایشان در آن (in fifteen fāsls), on fol. 19^a.
3. در معرفت اوقات و طالعاه هر وقتی (in fourteen fāsls), on fol. 110^b.
4. در بانی اعمال نجومی (in two bābs), on fol. 154^b.

The original tables end on fol. 167^b, dated Ramadān, A. H. 679 = A. D. 1280, December, to A. D. 1281, January, by Muhammad bin Maḥmūd bin 'Abd-alrahmān; on the rest of the leaves there are added some other tables from another book (من نسخه اخرى), that is according to a

marginal note from the famous tables of Ulughbeg; see further below.

Ff. 172, ll. 19; good Naakhi on old brown paper; only the first eleven leaves, ff. 27, 28, 168, and 169 are supplied later by other hands on white paper in a very bad and awkward handwriting, a mixture of Naakhi and Shikasta; size, 10 in. by 7 in. [HUNT. 143.]

1514

Tuhfat-alsultān fi-asbāb-al'irfān (تحفة السلطان في اسباب العرفان).

A treatise on astronomy (رسالة في علم الهيئة), as it is styled in the heading (the real title occurs on fol. 19^b, l. 2).

Beginning: حمد و ثنا بی حد و منها و شکر و سیاس بی اندازه و قیاس مر حضرت واجب الوجودی ج. It is dedicated to Amirzāda Ibrāhīm Sultān, Shāhrukh's son (who was born A.H. 796=A.D. 1394, and died A.H. 838=A.D. 1435), see fol. 18^b, l. 10, and contains a mukāddimah, two bābs, and a khātimah.

Dated end of Jumādī-alākhar, A.H. 815=A.D. 1412, beginning of October.

Ff. 16^a-36, ll. 13; Naasta'lik; small illuminated heading; size, 6½ in. by 4½ in. [FRASER 171.]

1515

Zij-i-jadid-i-Sultānī (زنج جدید سلطانی).

Ulughbeg's astronomical and chronological tables, that is, the second or revised edition, compiled by Sultān Ulughbeg ibn Shāhrukh ibn Timūr Gurgān (who was, from A.H. 812-852=A.D. 1409-1448, governor of Transoxania, succeeded his father Shāhrukh on the throne of Harāt, A.H. 852, and was put to death by his own son, Mirzā 'Abd-allatif, A.H. 853=A.D. 1449), with the assistance of Salāh-aldin Mūsā, called Kādzāda-i-Rūmī, and Ghiyāth-almillah wa-aldin Jamshid. The latter, however, died in the beginning of the Sultān's work, and in his place 'Alī bin Muhammad al-kūshji (who died A.H. 879=A.D. 1474, 1475, in Constantinople; see H. Khalfā ii. p. 198) was engaged as assistant; comp. H. Khalfā iii. p. 559, No. 6939, and Rieu ii. p. 456 sq. The first or original edition of these tables was made by the above-mentioned Jamshid bin Mas'ūd bin Muhammad al-tālib al-kāshī, called Ghiyāth, and styled زنج الغ بیك زنج خاتانی, or زنج خاتانی, a copy of which is found in the India Office Library, No. 430 (in six makālas, dated A.H. 816=A.D. 1413, 1414). This second edition, revised and amplified on the observations made in the observatory of Samarkand, between A.H. 823 and 841=A.D. 1420-1438, by the Sultān himself, is properly styled زنج جدید سلطانی, 'the new tables of the Sultān,' although it bears in one MS. of the India Office Library, No. 431, again the title of زنج خاتانی, and in Nos. 878 and 893 of the same collection, that of زنج الغ بیك. It begins: تبارک الذي جعل في السماء برجاً وجعل فيها سراجاً وقمرًا منيراً وجعل الذي جعل الليل والنهار, and is divided into four makālas, with headings almost identical with those in the Zij-i-Ikhānī, viz.:

مقالة اول در معرفت نوازيح, in a mukāddimah and seven bābs, on fol. 2^b.

مقالة دوم در معرفت اوقات و آنچه تعلق بدان دارد, on fol. 15^b, in twenty-two bābs.

The respective tables on ff. 27^a-102^a.

مقالة سيم در معرفت روش ستارگان و مواضع ايشان در طول و عرض و نوازيح آن, on fol. 102^b, in thirteen bābs.

Tables on ff. 115^a-181^b.

مقالة چهارم در باتي اعمال نجومی, on fol. 182^a, in two bābs.

Tables on ff. 185^b-188^b and 190^a-203^a.

This work was edited by Sédillot, Paris, 1847; French translation by the same, Paris, 1853; older editions of detached portions of the Zij-i-jadid-i-Sultānī are the 'Epochae celeberrimae ex traditione Ulug Beigi,' by John Greaves (Gravius), London, 1650, and the 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Th. Hyde, Oxford, 1665.

Not dated; ninth to tenth century of the Hijrah; occasionally marginal and interlinear annotations in Persian and Latin.

Ff. 203, ll. 21; Naakhi; size, 10 in. by 7 in. [GREAVES 5.]

1516

The same tables.

Another copy of the same edition of Ulughbeg's tables, not dated, but also from the ninth or the tenth century.

Makālah I, on fol. 2^b; II, on fol. 15^a; tables, on ff. 24^b-99^b; III, on fol. 100^a; tables, on ff. 109^b-178^b; IV, on fol. 178^b; tables, on ff. 181^b-184^b and 185^b-188^a.

Ff. 1-188, ll. 21; splendid Naakhi; size, 9½ in. by 6½ in. [MANN 396.]

1517

The same.

Makālah I, on fol. 2^b; II, on fol. 14^b; tables, on ff. 24^b-75^a; III, on fol. 75^b; tables, on ff. 85^b-155^a; IV, on fol. 155^b; tables, on ff. 158^b-161^b and 162^b-165^b. Two additional tables on the fly-leaf. No date; tenth to eleventh century of the Hijrah. Two entries of former owners, viz. Rahmī Efendi and Shaikh Muṭtafā-alhalabī (the latter from A.H. 1043=A.D. 1633, 1634), on fol. 1^a.

Ff. 165, ll. 21; Naakhi; ff. 4, 5, 8, 9, 16, 18, 23, 75, 78, 80-82, 156, 157, and 160-164 supplied later by another hand; size, 9½ in. by 6½ in. [POCOCK 226.]

1518

The same.

Makālah I, on fol. 2^a; II, on fol. 11^a; tables, on ff. 19^a-95^a; III, on fol. 96^a; tables, on ff. 102^b-171^b; IV, on fol. 172^a; tables, on ff. 174^a-177^a and 178^a-180^b. Additional tables, on ff. 182^b-188^a. No date.

Ff. 188, ll. 22; Naasta'lik; size, 9½ in. by 7 in. [BODL. OR. 518.]

1519

Sullam-al-samā' (سلم السما).

The heavenly ladder, a commentary on the 'Zij-i-jadid-i-Sultāni', compiled by Maulānā 'Alī Khāshī, the same who assisted Sultān Ulughbeg in his work (according to a note on fol. 190^a, where the title also occurs). H. Khalfa iii. p. 610, No. 7224, quotes a work of the same title, but ascribes it to Ghiyāth-al-din Jamahid, whose death he erroneously fixes in A. H. 919 (!), and says it is divided into seven makālas and a khātimah; there is also a short notice of it in H. Khalfa iii. p. 560. At any rate, H. Khalfa's statement and description do not agree with the real fact, as exhibited in our copy. This commentary contains the same four makālas as the original, beginning without any preface at once with the *first* makālah, on fol. 190^b; *second*, on fol. 214^b; *third*, on fol. 288^a; *fourth*, on fol. 366^a. Copied A. H. 893 = A. D. 1488, by 'Imād bin Hājī Muḥammad al-kummi.

Ff. 190-374^a, ll. 23; Naakht; size, 9½ in. by 6½ in.
[MABSE 396.]

1520

Sharḥ-i-zij-i-jadid-i-Sultāni (شرح زیج جدید سلطانی).

Another commentary on the same tables, by Nizām-al-din 'Abd-al-'Alī bin Muḥammad bin Husain Barjandi (the same who is mentioned in No. 1506 as commentator of the *zīj* biest bab), see fol. 2^a, ll. 2 and 3, compiled A. H. 929 = A. D. 1523, as a note at the bottom of the last page states; see also Rieu ii. pp. 457 and 458, and the *Mélanges Asiatiques* v. p. 252. It is likewise divided into four makālas. Makālah I, on fol. 2^b; II, on fol. 45^a; III, on fol. 124^a; IV, on fol. 222^b.

Beginning: اجناس حمد و سپاس معرّات تو قم تنهای و انواع شکر بیقیاس میرا از تحمیل تنهای مقسّر از مزد اللّٰه.

Dated the 3rd of Rajab, A. H. 1136 = A. D. 1724, March 28, by Shaikh Muḥammad Hayāt bin Shaikh Ahmad Hājī of Gujarrāt.

Ff. 243, ll. 23; Nasta'liq; size, 10½ in. by 5½ in.
[FRANKS 178.]

1521

Tashil-al-zij (تسهيل الزيج).

Astronomical tables or calculations about the movements and rotation of the moon, compiled on the basis of Ulughbeg's tables by 'Imād bin Jamāl al-bukhārī and dedicated to Sultān Abū Sa'īd Gurgān, who ascended the throne after the death of Ulughbeg's unnatural son 'Abd-allāh, A. H. 854 = A. D. 1450, and died A. H. 873 = A. D. 1469.

Beginning: الحمد لله . . . اما بعد چنین گوید: انصف عباد الله تعالى و اوجهم اليه المتوكل على الملك الباري العليّ.

The text fills only four pages, all the rest are tables. No date; ninth century.

Ff. 375^a-435, ll. 21; Naakht; size, 9½ in. by 6½ in.
[MABSE 396.]

1522

Zij-i-jāmi' (زيج جامع).

Comprehensive tables of astronomy (according to the title given in the colophon), that is, a compendium of astronomical and chronological science, extracted as *زيج انتخابی* from the renowned tables of Maḥmūd al-Khujji, the same who wrote a commentary on the *زيج البغاني*, see above under No. 1513. This work was commenced A. H. 852 = A. D. 1448, in Cairo, and after a long interruption continued in A. H. 865 = A. D. 1460, 1461. A large portion of the author's 'brouillon' was destroyed in A. H. 866 = A. D. 1461, 1462. It is incomplete at the beginning, a portion of the introduction being missing. It opens abruptly thus: معلوم چه موضوع آن اشرف محسوسات اللّٰه.

It is divided into a *muḥaddimah*, two *bābs*, and a *khātimah*:

مقدمه در چیزها که لابد است از معرفت آن در اعمال نجومی, in thirty-six fās, on fol. 3^a.

باب اول در معرفت تواریخ و استخراج تفاوت کواکب در طول و عرض و تواریخ آن, in twenty-two fās, on fol. 65^b.

The *second* *bāb* and the *khātimah* have been lost in the sacking of Badr, where the author resided, as he states on fol. 1^a, and are consequently missing here.

Copied A. H. 878 = A. D. 1473, 1474.

Ff. 104, ll. 21; Naakht; ff. 86-93 turned upside down; fol. 73^a left blank; size, 9½ in. by 6½ in.
[GREAVES 6.]

1523

Another set of astronomico-chronological tables, dated in the preface the 19th of Rabi' al-thāni, A. H. 1063 (twenty-sixth year of Shāhjahān's reign) = A. 1964 Rūmī era, A. 1022 Yasdajird's era, 575 Mālālī era (A. D. 1653, March 19).

Beginning: والبس و السعادت و اقبال در سال الف مرخنده مال اللّٰه.

Ff. 13; European handwriting; at the top of the first table marginal remarks written in Dutch; size, 11½ in. by 7 in.
[HUNT 272.]

1524

Sharḥ-i-Mulakkhiḥ (شرح ملخ).

A Persian paraphrase and explanation of Maḥmūd bin Muḥammad bin 'Umar al-jahmīni (المجمني) Khwārizmī's Arabic treatise on simple astronomy, styled *ملخ* ملخ, compiled by Husain bin al-Husain al-khwārizmī, who is probably identical with Husain bin al-Hasan Khwārizmī, the translator of the Arabic *الزيج*, or history of Muḥammad and the first Khalīf, see Rieu i. p. 144 sq., and commentator of the

mathnawī, see Rieu ii. p. 588, and Nos. 666 and 667 in this Catalogue (the correct date of his death, according to Rieu iii. p. 1081^a, is A. H. 839 = A. D. 1435, 1436). It was dedicated to Sulṭān Ulughbeg. On the Arabic original comp. H. Khalifa vi. p. 113, No. 12886; J. Aumer, Arabic MSS., p. 377; and Loth, Arabic Cat. of the India Office, p. 219, where another, but Arabic, commentary is noticed, by Qāḍizāda Rūml, who assisted Ulughbeg in the زنج جدید سلطانی, see above, No. 1515, and dedicated his commentary, A. H. 815 = A. D. 1412, 1413, likewise to that sovereign.

Beginning: حمد و سیاسی و ثنای بی حد و قیاس
حضرت حکیم و قدیر و علیم و خبیر را که مدبر سميع
طبیقات است الخ.

This paraphrase contains, like the original:

A mukaddimah on the division of the different bodies
(در بیان اقسام اجسام بر وجه اجمال)

Two makālas, viz.: 1. در بیان هیات افلاک و آسمان
در بیان هیات افلاک, in five bābs, on fol. 24^b; 2. در بیان
در بیان, in three bābs, on fol. 56^a.
No date.

Ff. 17-71^b, and fol. 16, ll. 23; Nasta'liq; size, 10½ in. by 5½ in.
[LAUD OR. 513.]

1525

Mukhtaṣar dar 'ilm-i-hisāb (مختصر در علم حساب).

A treatise on arithmetic, by Maḥmūd bin Muḥammad bin Kīwām-alkādī, commonly called Maḥmūd alharawī, the same who is called in H. Khalifa iv. p. 340, No. 8665, Maḥmūd bin Muḥammad bin Kīwām alwāsīfānī and quoted as author of a Persian tract on astronomy, and dedicated to Ghiyāth-al-din Sayyidī Aḥmad Harawī. He also translated the Arabic manual of geometry, اشکال التامیس, under the title of نوادئ
نوادئ, into Persian, see Rieu ii. p. 449.

Beginning: بعد از حمد و ستایش حضرت پروردگار بر:
خلاصه نتایج هفت و چهار و بر اهل بیت و باران آسمان
It is divided into one mukaddimah and two makālas,
viz.:

مقدمه در آنچه پیش از شروع در مقاصد بذکر آن
احتیاج است, on fol. 113^b.

مقاله اول در عمل صحاح و آنچه بدان تعلق دارد,
in seven bābs, on fol. 114^a.

مقاله دوم در عمل کسور,
Copied in the month Muḥarram, A. H. 862 = A. D.
1457, November, December.

Ff. 113^a-133^b, ll. 15; small Naskhi; size, 6½ in. by 3½ in.
[MASEN 683.]

1526

Risālat-alkirānāt (رساله الفرائد).

A treatise on the conjunction of planets, according to the teaching of the famous Arabic astronomer and

astrologer, Abū Ma'shar Ja'far bin Muḥammad bin 'Umar of Balḫ (who died A. H. 272 = A. D. 885, 886).

Beginning: الحمد لله... چنین گوید ملک الملک ابو
معشر البلی رحمة الله علیه که تأثرات (تأثیرات) کوکب
بیان بخورات الله علیه که تأثرات (تأثیرات) کوکب
Copied about A. H. 868 =
A. D. 1463, 1464.

Ff. 88^a-100^b, ll. 15; Naskhi; size, 6½ in. by 3½ in.
[MASEN 683.]

1527

Other short extracts from Abū Ma'shar in Persian.

A tract, styled کواکب ساعات النهار و اللیل, together with the
يوم الاحد, beginning with يوم الاحد, together with the
احتسابات که ابو معشر سلطان ساخته است
(Abū Ma'shar's calculations). At the end a Persian tract
بیان بخورات الله علیه که تأثرات (تأثیرات) کوکب
from the works of the same Abū Ma'shar.

No date.

Ff. 25-28, ll. 15; small, but clear Nasta'liq; size, 6½ in. by
4½ in. [BODL. OR. 413.]

1528

Risālah dar 'ilm-i-hisāb (رساله در علم حساب).

Another treatise on arithmetic and geometry, by 'Alī
Kāshjī, Ulughbeg's assistant and author of the
سالم الحساب, the commentary on the زنج جدید سلطانی, see
above, Nos. 1515 and 1519 (died A. H. 879 = A. D. 1474,
1475).

Beginning: الحمد لله... اما بعد این کتاب
مشتبست بر دو (دو) مقاله الخ.

The three (not two) makālas of this treatise are:

Maklah I, on Indian arithmetic and author of the
در حساب اهل هند, in a mukaddimah and two bābs, viz.:

Mukaddimah (آن) و مراتب (آن), on fol. 27^b.

Bāb I (در حساب صحاح), in eight fāṣls, on fol. 28^a.

Bāb II (در حساب کسور), in a mukaddimah and
twelve fāṣls, on fol. 39^a.

Maklah II, on astronomical calculations (در حساب
در حساب), in a mukaddimah and six bābs, viz.:

Mukaddimah (در بیان اصطلاحات شتیمنان), arranged
alphabetically, on fol. 44^a.

Bāb I (در ضرب شبکه و وضع ارقام شبکه), on fol. 45^a.

Bāb II (در قسمت), on fol. 46^a.

Bāb III (در جنس), on fol. 48^a (fol. 48^b is left blank,
but the text is uninterrupted).

Bāb IV (در معرفت جنس هریک از حاصل ضرب و خارج
قسمت و جذری یعنی دانستن آنکه حاصل ضرب یا خارج
(قسمت یا جذر از کدام مرتبه است از مراتب مرفوعات
on fol. 50^b).

Bāb V (در میزان), on fol. 52^a.

Bāb VI (در اعمال حسابی که در برج باشد) on fol. 52^b.

Makālah III, on geometrical measurement (در مساحت), on fol. 54^b, in a *muḥaddimah* and three *bābs*, viz.:

Muḥaddimah (در بیان اصطلاحات), on fol. 54^b.

Bāb I (در مساحت خطوط وسطی مستوی), on fol. 57^a.

Bāb II (در مساحت سطوح غیر مستوی), on fol. 58^b.

Bāb III (در مساحت اجسام), on fol. 58^b, last line.

Copied the 1st of Dhū-alka'dah, A. H. 932 = A. D. 1526, August 9, by Muḥammad bin Ḥabīb-allāh alḥasanī alḥusainī almunajjim.

Ff. 27^a-59^a, ll. 19; *Nasta'liq*; size, 8 in. by 5½ in. [WALKER 14.]

1529

Another copy of 'Alī Kūshjī's arithmetical treatise. Occasional additions on the margin. *Makālah I*, on fol. 65^b; II, on fol. 85^a; III, on fol. 97^b.

Beginning: الحمد لله... اما بعد این رساله ایست در حساب الخ.

Copied A. H. 995 = A. D. 1587, by Shams-al-din 'Alī ibn Sayyid Mīr Ḥasan alḥusainī.

Ff. 63-103, ll. 15; *Nasta'liq*; size, 6½ in. by 3½ in. [FRANK 168.]

1530

The same.

Makālah I, on fol. 1^b; II, on fol. 29^a; III, on fol. 47^a.

Dated the 1st of Rabi'-al-awwal, A. H. 1031 = A. D. 1622, January 14, by 'Abd-al'Alī alḥusainī altādwanī (التادوانی).

Ff. 1-26, ll. 15; written by different hands, for the greater part in very careless *Nasta'liq*, often like *Shikasta*; size, 8½ in. by 4½ in. [MARRS 56.]

1531

The same.

Makālah I, on fol. 122^b; II, on fol. 136^b; III, on fol. 145^b.

Copied in the month Dhū-alka'dah, A. H. 1085 = A. D. 1675, January, February, by Nūr Muḥammad.

Ff. 122-149, ll. 23; *Nasta'liq*; size, 9½ in. by 5½ in. [FRANK 180.]

1532

The same.

Makālah I, on fol. 1^b; II, on fol. 16^b; III, on fol. 26^a.

No date. All the headings left blank, but partly supplied afterwards by the same hand which has written remarks and references on the margin in Latin.

Ff. 1-31, ll. 21; very small, but distinct *Nasta'liq*; small illuminated frontispiece; size, 6½ in. by 3½ in. [GREAVES 21 (olim 22).]

1533

The same.

A detailed index on ff. 115^b and 116^a. *Makālah I*,

on fol. 116^b; II, on fol. 127^b; III, on fol. 135^a, first line. No date.

Ff. 115^b-138^a, ll. 23; *Nasta'liq*; size, 10½ in. by 5½ in. [LAUD OR. 518.]

1534

Risālah dar 'ilm-i-hai'at (رساله در علم هیئت).

The famous astronomical treatise by the same 'Alī Kūshjī.

Beginning: الحمد لله... این کتاب مشتملست بریک مقدمه و دو مقاله الخ.

Muḥaddimah, on preliminary points of geometry, etc. (در بیان آنچه پیش از شروع درین علم دانستنی است) in two *kis̄ma*, on fol. 32^b.

Makālah I, on the heavenly bodies (در بیان احوال) in six *bābs*, on fol. 34^b.

Makālah II, on the globe and its division into climates (در بیان احوال زمین و قسمت او باتالیم) in eleven *bābs*, on fol. 50^a.

Kh̄dtimah, on the distances of the planets (در معرفت) (ابعاد اجرام) on fol. 64^b.

Comp. H. Khalfa iii. p. 458; Rieu ii. p. 458; Kraft, die orientalischen Handschriften der K. K. Akademie zu Wien, No. 346, p. 139; J. Aumer, p. 137, No. 346; Cat. des MSS. et Xylographes, p. 303; A. F. Mehren, p. 9. A Persian commentary on this treatise by Muḥammad al-Lārī al-Ansārī (died A. H. 979 = A. D. 1571, 1572) is described by G. Flügel, ii. p. 489. All the headings left blank, but partly supplied afterwards by the same hand which has written remarks and references on the margin in Latin. No date.

Ff. 32^b-65^a, ll. 21; very small, but distinct *Nasta'liq*; small illuminated frontispiece; size, 6½ in. by 3½ in. [GREAVES 21 (olim 22).]

1535

Another copy of 'Alī Kūshjī's astronomical treatise.

Muḥaddimah, on fol. 23^b; *Makālah I*, on fol. 25^b; II and *Kh̄dtimah* are not marked. Copied A. H. 1012 = A. D. 1603, 1604, by 'Abd-alwaḥid Gilānī.

Ff. 23-64, ll. 15-16; small *Nasta'liq*; size, 6½ in. by 5½ in. [FRANK 168.]

1536

The same.

Muḥaddimah, on fol. 139^b; *Makālah I*, on fol. 140^b; II, on fol. 152^b; *Kh̄dtimah*, on fol. 162^b. No date.

Ff. 139-163^b, ll. 23; *Nasta'liq*; size, 10½ in. by 5½ in. [LAUD OR. 513.]

1537

The same.

Muḥaddimah, on fol. 1^b; *Makālah I*, on fol. 3^a; II, on fol. 18^b; *Kh̄dtimah* (styled here the twelfth *bāb* of *Makālah II*), on fol. 31^a. As title of the treatise appears in the colophon: رساله هیئت در علم ربانی.

Copied by 'Alā-aldin کبیر in Aḥmadābād. No date.

Ff. 1-32^a, ll. 16; *Nasta'liq*; size, 9 in. by 6 in. [BODL. OR. 101.]

1538

A slightly defective copy of the same.

This copy, although older than the preceding ones, has no khātimah. Mukaddimah, on fol. 1^b; Maḳālah I, on fol. 5^a; II, on fol. 34^a.

Copied by Yārī the scribe in the month Dhū-al-hijjah, A. H. 957 = A. D. 1550, December, to 1551, January.

Ff. 1-59, ll. 12; clear Naṣṭ'īk; illuminated frontispiece; size, 7½ in. by 5½ in. [Mans 230.]

1539

Mukhtaṣar dar ma'rifa-i-takwīm (مختصر در معرفت تقویم).

A treatise on the construction of almanacks, by Niẓām-al-dīn 'Abd-al-'Alī bin Muḥammad al-Barjandī (the author of commentaries on Naṣir-al-dīn Tūsī's بیست و یک باب, and on Ulughbeg's tables; see above, Nos. 1506 and 1520), compiled A. H. 883 in Jumādā-alawwal = A. D. 1478, August; comp. J. Aumer, p. 138, No. 5; and Rieu ii. p. 453. It begins on fol. 60^b: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَتَوْفِيقِهِ يَا كَرِيمُ، اَمَّا بَعْدُ اِیْنَ

مختصریست در معرفت تقویم تا مَستَمل در بیست باب. The first of the twenty bābs, into which the treatise is divided, is headed: در معرفت حساب جمل.

Copied by Yārī in A. H. 954 = A. D. 1547.

Ff. 60-89, ll. 12; clear Naṣṭ'īk; illuminated frontispiece; size, 7½ in. by 5½ in. [Mans 230.]

1540

The same.

Beginning the same as in the preceding copy. No date.

Ff. 174^b-186^a, ll. 23; Naṣṭ'īk; size, 10½ in. by 5½ in. [Laud Or. 313.]

1541

Risāla-i-Hai'at (رساله هیئت).

Another astronomical tract by the same, beginning:

شکرو سپاس و حمد بقیاس مرصعی را که نقاش قدرت آفرین. It is divided into a mukaddimah and four maḳālas:

1. در معرفت مبدا سالها و تواریخ, on fol. 202^a.
2. در معرفت هیات افلاک و کوکب بطریق اجمال, on fol. 204^a.
3. Here wrongly styled again دومین مقاله (از) اقسام زمین و اقسام (از) اقالیم, on fol. 210^b.
4. Here styled در تعداد بلاد و ولایات و جبال و انهار و مقاله سیم, on fol. 229^b.

No date.

Ff. 101^b-237^b, ll. 23; Naṣṭ'īk; size, 10½ in. by 5½ in. [Laud Or. 313.]

1542

Various astronomical treatises.

1. مختصر در معرفت تقویم خالی از انخاب, on ff. 1^b-13^b, in a mukaddimah and two bābs. Beginning: الحمد لله العلی الولی و صلوة علی النبی الاتی اما بعد. ابن آلی.

2. Portion of an astronomical treatise on ff. 82^a-84^a, comprising a thirty-first bāb (باب سی و یکم در معرفت تقویم قمر و زحل و مشتری آلی), a thirty-second bāb (باب سی و دوم در معرفت عرض قمر و زحل و مشتری آلی), and a thirty-ninth bāb (باب سی و نهم در معرفت کارنیز و مساحت زمین آلی).

3. معارف التقویم, on ff. 85^b-101^a, an essay on almanacks, by 'Alī bin Husayn 'Alī Amīrān al-Husayn alisfahānī (see fol. 86^a, ll. 2 and 5), divided into a mukaddimah and nine bābs.

Beginning: هر طبق ادوار افلاک بی عد و شمار. مدای را که بجهت هدایت مسند نشینان آلی.

The scribe (at least of the greater portion of these treatises) was Kāsim bin Ilyās bin 'Abdallāh, and he finished his task the 15th of Shawwāl, A. H. 937 = A. D. 1531, June 1.

Ff. 1-13^b and 82^a-101, ll. 11; Naṣṭ'īk, by different hands; size, 6½ in. by 4½ in. [Seld. Suppl. 69.]

1543

Mujmal-al-usūl (مجموع الاصول).

A compendium of the elements of astronomy, imperfect at the beginning. It opens abruptly thus: انتر. شمع ستارگان بدوری و نزدیکشان بآفتاب آلی.

According to H. Khāfā v. p. 405, No. 11465, the author's name is Abū-alḥasan Kūshyār bin Labbās aljilī, but according to another copy of the same in No. 1514 of the India Office Library, fol. 13^a sq. (which is styled رساله در علم حکمت ابوالحسن کوشیار بن لایقان الجبلی).

The four maḳālas, into which the treatise is divided, are:

1. An introductory chapter, in twenty-two bābs, on fol. 1^a.
2. اندر حکم کردن بر کارهای عالم, in twelve bābs, on fol. 13^a.
3. در حکم موالید و تحویل سال, in twenty-one bābs, on fol. 27^a.
4. در عمل اختیارات, in three bābs, on fol. 44^a, last line.

No date.

Ff. 48, ll. 16; small Naṣṭ'īk; size, 6½ in. by 4½ in. [Bodl. Or. 392.]

1544

Astronomical tracts and tables.

1. An astronomical treatise, especially dealing with the twelve zodiacal signs and similar matters, on ff. 1^a-27^b, beginning: حمدی علی الافلاک و ثنائی باستحقاق. The author does not reveal his name, he only mentions the three great masters, Khwājāh Zahir-al-daulah wa-al-dīn 'Alī.

Khawjah Nastr-ahakk wa aldaulah wa-aldin Muza'ffar, and Khawjah Sharaf-aldaulah wa-aldin 'Abd-alsalām. Incomplete at the end.

2. Tables for the apogee and perigee of the moon in the years 600-700 of the Yazdajird era (about A. D. 1231-1331), on ff. 28^b-36^a.

Fol. 34^b left blank. No date.

Ff. 36; size, 10½ in. by 7½ in. [SELD. ARCH. A. 12.]

1545

Astronomical tracts.

1. رسالة در علم و معرفت شان، on fol. 78^a, centre and margin, beginning: بدانکه حکما گفته اند که شناختن شانه گوسفند با علم نجوم برابر است اکنون چند کلمه الی.

2. رسالة فی الهيئة، on ff. 78^b-80^a, centre and margin, in thirty-four short chapters, beginning at once with the باب اول در صفت کواکب و دوائر رسوم و علامت آن الی.

3. رسالة فی الحاتم فی معرفة هیئة العالم، on ff. 81^b-115^a, by Muḥammad Jājarī, beginning: حمد بی حد و سپاس بی قیاس مرحضرت ذو الجلالی را که وجوب در بیان (یعنی از الفاظ که در علم هیئت مستعمل است در شناخت هیئت آسمان (1) و آنچه از لوازم آنست در شناخت هیئت زمین و آنچه بدان تعلق (2) دارد، on fol. 99^a, also in twelve fasls.

4. رسالة ربعی، on ff. 164^b-173^b, a tract on the astronomical quadrant, in twenty-one bābs (not twenty-two, as the preface states, the last or twenty-first bāb being subdivided into two fasls), beginning: حمد بی حد و علیی را که ربع مسکون مشرف گردانیده بعلم علما و حکمت حکما الی.

No date.

Ff. 78^a-114 and 164^a-173^b, ll. 23; Nasta'liq; size, 10½ in. by 5½ in. [LAVD OR. 313.]

1546

Astronomical fragments and tables.

1. A short astronomical piece, on fol. 33^b, beginning: مواضع الکواکب الثابتة الی.

2. رسالة عرض بلد، tables for the different latitudes, on ff. 34^b-44^a.

3. Fragment of a treatise on the astrolabe, on ff. 46^a-124^a, beginning with a second kism on the fabrication of the astrolabe, and بیان تطبیحش, with many illustrations; some blanks left for them are not filled in. Incomplete at the end.

4. Fragment of a حساب تنجیم، رسالة در حساب تنجیم، on ff. 125^a-

140, beginning with the و در حساب برج و فائقی آن هم یازده فصل است الی.

No date.

Ff. 33-140, ll. 16; Nasta'liq; size, 9 in. by 6 in. [BODL. OR. 101.]

1547

Another collection of similar fragments.

1. Fragment of an astronomical tract on the different stations of the moon in the zodiac (البروجات), on ff. 7^b-12^a. On fol. 6^a a third bāb appears: در بیان دانستن: آنکه هر روزی ماه در کدام برج است; a fourth bāb on fol. 5^b: در بیان آنکه ماه در هر برجی که باشد چه در بیان دانستن آنکه: اول هر ماهی چه روز است.

2. Fragment of a tract on alchemy, on fol. 8, treating of زرینج، arsenic, etc.

3. Fragment of a treatise on arithmetical divinations, fortune-telling, etc., according to Ja'far Šādik's (died A. H. 148 = A. D. 765) teaching, on ff. 9-24, in several fasls: فصل اول از قول امام ناطق جعفر صادق علیه السلام: چون خواهی که بدین نوع عمل مشغول کنی بسط کن اسم طالب و اسم مطلوب را الی.

4. Fragment of a tract on geomancy (در علم رمل), on ff. 26-39.

Ff. 1-39, much varying in number of lines and in handwriting; the first eight leaves turned upside down; interleaved throughout; size, 8½ in. by 5 in. [MANUS 51.]

1548

Dar 'ilm-i-nujūm (در علم نجوم).

A tract on astrology by Ishāk Munajjim bin Yūsuf Tabīb. It is divided into a mukaddimah, three bābs, and a khātimah, viz.:

مقدمه در بیان حساب جمل، on fol. 49^a.

باب اول در علاماتی که تعلق بحروف جمل دارد، on fol. 50^a.

باب دوم در علاماتی که تعلق بحروف آخر اسمی، کواکب و غیره دارد، on fol. 51^b.

باب سوم در آنچه مدار تعیین ساعات خبر و شر و احکام برین بود، on fol. 55^a.

خاتمه در اختیارات ساعات، on fol. 57^a.

حمد و سپاس بیحد خدایا سزد که صفاتی: مصاعف افلاک را بخاتم نقضید الی.

Ff. 48^a-58^a, ll. 13-20; careless Nasta'liq; size, 8½ in. by 4½ in. [WALKER 65.]

1549

Madkhal-i-manẓūm (مدخل منظوم).

A mathnawī on astronomical and astrological matters, the planets and the stars, beginning:

مرد دانا سخن انا نکند - تا بنام حق ابتدا نکند

The title appears on fol. 47^b, ll. 1 and 10. No author's name. Other copies of the same mathnawī in the British Museum, see Rieu ii. pp. 801, 811, and 871.

No date.

Ff. 47-65, 2 coll., each ll. 11; Naṣṭ'īk; size, 7½ in. by 5 in. [HYDE 19.]

1550

A short tract on the halo round the moon (ماهِ خرمين, *Arabic* ماه) and the rainbow (کمان رستم, *Arabic* قوس ترم), by Muḥammad bin Maṣṣūr, beginning: بعد از تيمین و تبرک بنام مبدعی که بعضی چود ذرات کائنات آتیه.

Ff. 126^a-128^a, about 30-34 oblique lines in the page, in Naṣṭ'īk; size, 6½ in. by 3½ in. [FRASER 168.]

1551

Tables, in four columns, on the science of the horoscope (tractatus de horoscopis, as is written above).

Ff. 55-71; size, 7½ in. by 4½ in. [MARSH 26.]

1552

Astronomical tables without any text, styled on fol. 72^a: كتاب النجمة السدسائة, that is, 'Tabula sexagenaria.

Ff. 72-83; size, 8½ in. by 6 in. [MARSH 25.]

1553

Lawā'ih-alkamar (الروائح القمر).

The luminous appearances of the moon, a work on astrology, especially on the science of the months for the beginning of a work, and the good and bad omens connected with them (comp. H. Khalfa i. p. 198, No. 267, on the term علم الاختيارات), composed by the famous Husain bin 'Alī albaihaḳī alkāshifī (the author of the Raḡdat-alelnahādā, the Anwār-i-Shahīl, the Lubb-alelnahād, the Ṣahīfa-i-Shāhī, the Makḥzan-alinshā, the Akḥlāk-i-Muḥaimī, etc.; see above, Nos. 134, 431 sq., 661, 1357 sq., and 1460 sq., died A. H. 910=A. D. 1504) as a supplement to six former astrological treatises on the same subject, viz.: ميامین المشتري, مواهب زحل, الزمزم, لواعج الشمس, الزمزم, or مناهج, as in Walker 65, and as a note on the margin of this copy also suggests for the badly-written word in the text), and مناهج عطارد. Ilāhī in his tadhkirah (comp. A. Sprenger, Catal., p. 74) quotes an astrological work by the same Kāshifī on the seven planets, in seven books, dedicated to Mir 'Alīshīr, and entitled سبعة کاشفیه, which is, no doubt, identical with these seven treatises. According to Ouseley 236, fol. 4^b (see the following copy), this work was dedicated to the wazīr Āṣaf Jamjāh Majd-al-dīn Muḥammad Kāfāb. At the end of this

copy a European hand has given to this book the title اتر اختیار (or perhaps اتر اختیار).

Beginning: الحمد لله الذي بید حکمته ازته اختیار و بقیمه قدرته اعتدال الافتتاح و صلوة علی آتیه.

The book is divided into an introduction, two maḳālāh, and a conclusion.

مقدمه در تعریف اختیار و موضوع و مبادی آن آتیه, in three faṣls, on fol. 3^a.

مقاله اولی در بیان شرائط کلیه اختیارات و آتیه, in three faṣls, on fol. 5^a.

مقاله ثانیه در اختیارات جزئیة آتیه, on fol. 16^a.

خاتمه در بیان اختیارات متفرقه, in twenty faṣls, on fol. 106^b.

The whole work comprises only 104 leaves in this copy, for ff. 107^b and 118^a-120^a are left blank, and the whole portion of ff. 24^a-42^b belongs to quite another work, written by another hand, and inserted by mere mistake or thoughtlessness into the leaves of this MS. The proper continuation of fol. 23 is fol. 43, as both catchword and contents undoubtedly prove. This inserted fragment deals likewise with the علم الاختیارات, and comprises one maḳālāh in seven faṣls.

The first faṣl of this maḳālāh (مقاله اولی در بیان اختیارات) begins on fol. 41^a, and is headed: در منسوبیات بروج دوازدهگانه آتیه.

The second faṣl (در منسوبیات بروج سبعة سیاره آتیه) begins on fol. 24^a.

The third faṣl (در منسوبیات مراکز طالع اعنی بیوت) begins on fol. 25^a.

The fourth faṣl (در بیان درجات بروج از سعد و نحس) begins on fol. 25^b.

The fifth faṣl (در خطوط کواکب از حدود وجود آتیه) begins on fol. 26^b.

The sixth faṣl (در قوی و ضعف کواکب آتیه) begins on fol. 30^a.

The seventh faṣl (در معرفت نظر و تناظر و رد و قبول) begins on fol. 34^b.

The right order of the inserted leaves is consequently 41, 42, 24-40.

In the khatimah of Kāshifī's work several faṣls are missing; for instance, the end of faṣl I, the whole of faṣls II-IV, the beginning of faṣl V, the end of faṣl VII, the whole of faṣls VIII-X, the end of faṣl XI, and a few others besides.

No date. Very incorrect writing; the whole margin is covered with corrections of words wrongly spelt, added by a European hand (probably by Mar-h himself).

Ff. 126, ll. 21; Naṣṭ'īk; size, 9½ in. by 5½ in. [MARSH 126.]

1554

The same. Mukaddimah, on fol. 6^a; maḳālāh I, on fol. 8^b; II, on fol. 30^a; khatimah, on fol. 142^b. This copy is, like the preceding one, not at all carefully executed, nor is

it complete, as there are many blanks and tables not filled in.

No date. According to a seal on the first page it once belonged to the library of Muḥammad Shāh.

Ft. 173, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.
[USABELEY 226.]

1555

The same.

Mukaddimah, on fol. 4^b; maḳālah I, on fol. 7^b; II, on fol. 25^b; khātimah, on fol. 120^a.

No date.

Ft. 160, ll. 15; Nasta'liq; the whole copy greatly damaged by worms; small illuminated frontispiece; size, 9½ in. by 4½ in.
[WALKER 66.]

1558

Sirāj-alistikhraj (سراج الاستخراج).

A tract on astronomy, compiled A. H. 1006 (= A. D. 1597, 1598; the consonants with diacritical points in the title form the chronogram, comp. fol. 81^b, l. 11), by Farid, the astronomer of Dihli, that is, Mullā Farīd-aldīn Mas'ūd bin Ḥāfiẓ Ibrāhīm, the court-astronomer of the emperor Shāhjahān and author of the *زيج* شاهیانی, or the astronomical tables of Shāhjahān, who died A. H. 1039 = A. D. 1629; see Rien II, p. 459 sq. and iii, p. 1088^a.

Beginning: محمد مبدعی را سزد که مهندس قدرت کلمه اش در ارقام درجات مخلوقات الهی.

It contains a mukaddimah, nine bābs, and a khātimah. Another copy of the same tract is found in No. 476 of the India Office Library, fol. 118^b sq.

No date.

Ft. 80-118, ll. 15; Nasta'liq; size, 9½ in. by 6½ in.
[FRANK 180.]

1557

Majma'-alfadā'il (مجمع الفضائل).

A work on astronomy and astrology, compiled from many older sources, A. H. 1046 = A. D. 1636, 1637, by Muḥammad Fāḍil, son of Maḥmūd 'Abd-alshakūr, and dedicated to the emperor Shāhjahān; see fol. 2^b, ll. 4 and 9, and fol. 3^a, ll. 1 and 2. A detailed index on ff. 3^a-3^b. The work is divided into three bābs with 159 faṣls altogether (not 156, as is stated on fol. 3^a, l. 3), 116 in the first, 36 in the second, and 7 in the third bāb.

Beginning: محمد بجمد مر خدا و نئی بی عذ آن شفا بخش دانا را که علت مر صاحب معالجه بی واسطه الهی.

Many tables throughout. The last leaves slightly injured.

Dated the 21st of Shā'ban, in the year 36 (probably the 36th year of 'Ālamgīr's reign = A. H. 1104, A. D. 1693, April 27).

Ft. 214, ll. 11; clear and distinct Nasta'liq; size, 9½ in. by 6½ in.
[FRANK 167.]

1558

Ghāyat-almurād (غایة المراد).

A detailed work on arithmetical and astronomical calculations, composed by Šūfī Kamāl altustarī (see fol. 1^b, l. 10), and entitled: *غایة المراد فی وفق الأعداد*.

Beginning: هیهاس و ستایش بر وفق اعداد نا منتهای مقرون بتسبیح و تهلیل و تجمیع الهی.

It is divided into forty chapters, the first of which is headed: *در بحث علم حساب و اثبات آن و پیدا شدن*, on fol. 4^b. The heading of the second, on fol. 13^b, runs thus: *در دو در دو در دو در دو*; that of the third, on fol. 14^b, thus: *در خواصی وفق*; and so on.

Dated the 9th of Jumādā-th-thānī, A. H. 1075 = A. D. 1664, December 28, by Shaikh Muḥammad Khishti (خشتی).

Ft. 141, ll. 23; Nasta'liq; the first five leaves supplied by a more modern hand; many tables; slight injuries here and there; size, 12½ in. by 8½ in.
[WALKER 116.]

1559

Naurūz-nāma (نوروز نامه).

A work of chronological and astrological contents, composed by Muḥammad Bākīr Sabzwārī (fol. 2^b, l. 2) at the command of Shāh Sulaimān Alḥusainī Almasawī (fol. 2^a, l. 12), who reigned over Persia from A. H. 1077 to 1106 = A. D. 1666-1694. The title is added on the first page by a later hand; the author himself calls his work (fol. 2^b, l. 2, in the preface) *ایام روزهای مبارک و مسعود و متعوس از ایام و شهر اسلامیه و فرس قدیم و روزیمه و ترکیته و آنچه درین ابواب از رساله در تحقیق ایام*. A treatise about the days, the blessed, lucky, and unlucky days (in particular, the months of the Muslims, Old-Persians, Greeks, and Turks, and what we learn about these subjects from the noble traditions.)

It is divided into a mukaddimah, three bābs, and a khātimah.

Mukaddimah, on fol. 4^b: *در بیان روز و شب و ماه و سال و اختلاف تواریخ اسم علی سبیل الاجمال*.

Bāb I, on fol. 10^b: *در بیان تاریخ هجری و شهر قمری و ایام معین که در شهر عربیه بحسب خوبی و بدی امتیاز دارند و ذکر بعضی از آنچه در باب ایام هسته وارد شده*.

Bāb II, on fol. 21^a: *در تفصیل احکام و اختیار روزهای ماه جهت کارها و سعادت و نحوسات آن بحسب بعضی احادیث*.

Bāb III, on fol. 41^b: *در ایام فرس و شرح نیل و بد آن علی سبیل الاجمال و ذکر ایام رومی و ترکیته و شرح آن علی سبیل الاجمال*.

Khātimah, on fol. 91^a: *در بعضی اوضاع فلکیه که از بعضی احادیث مفهوم میشود و ذکر بعضی امور که دفع آفات نحوسات ایام و ساعات و غیر آن میکنند*.

The first bāb is subdivided into four, the second into two, and the third into six faṣls. The chief authorities, on which the traditions of this book rest, are *حفرت* (i.e. Imām Ja'far Šādiq, see above in No. 1547, 3) for the astrological, and *Albirūnī* (Abū Raiḥān Muḥammad, who died A.H. 440=A.D. 1048) for the chronological part; of the latter he quotes *آثار باتیه* and *قانون* and *قانون* and *آثار باتیه* etc. see fol. 41^b, etc. *مستعدی* noted.

Ff. 96, ll. 15; Nasta'liq; size, 10 in. by 5½ in.

[OUBLET 244.]

1560

Kashf-alasrār (کشف الاسرار).

Another work by the same Muḥammad Bākīr (see fol. 2^a, l. 11) on astrology and the science of talismans, entitled: *کشف الاسرار فی علم النجوم والطلسمات*, and beginning: *آغاز دیباجة هر کتاب و عنوان فهرست هر خطاب الیه*.

It is divided into a muḥaddimah and five makālas, the headings of which we quote from the index on ff. 3^a-4^b:

مقدمه مشتمل بر سه فصل فصل اول در فضیلت علم فصل دوم در فضائل علم تفسیر و طلسم فصل سیم در شرایط اشتغال درین علم, on fol. 4^b.

مقاله اولی در تقریر ادله قواعد کلیه علم طلسم و نجوم (without a heading), in six faṣls, on fol. 9^a.

مقاله ثانیه در ذکر مسائل نجوم که درین علم ضروریست, in eighteen faṣls, on fol. 23^b.

مقاله ثالثه در طلسمات, in four faṣls (not marked in the text).

مقاله رابعه در علم دعوت اصول کواکب و اصول علمیه, in five bābs, on fol. 111^a.

مقاله خامسه در افعال جزئیة حبّ و دفع سحر و ماندن, in five bābs, on fol. 144^b.

This last makālah is incomplete, and breaks off on fol. 160^b; the rest of the leaves of this MS. (ff. 161-207), written by another hand, seems not at all to belong to Muḥammad Bākīr's work; it contains single treatises on the *تفسیر*, or the art of subduing the Jins and the star-spirits, mostly on the authority of Muḥammad Sirāj-al-din Sakkākī (with his full name Abū Ya'qūb Yūsuf bin Abi Bakr, commonly known as Sirāj-al-din Khwārizmī, who was born A.H. 555=A.D. 1160, and died A.H. 626=A.D. 1229; see Beale, *Oriental Biography*, Dictionary, p. 232, and the complete collection of his treatises in the following copy, Walker 91), and on arithmetical subtilties, in which Umar Khayyām (see above, Nos. 524 and 525) is very often quoted. Then follows an incomplete *آیات* written by Muḥammad bin Shaikh Muḥammad alharawī, entitled *تحفة العزائب*, and beginning, on fol. 198^a: *حمد و تسبیح و ثنا*.

و نثار بارگاه ملک احد تبارک و تعالی و تفسیر که کلام مجید و فرقان حمید الیه.

Four bābs occur in this fragment, viz:

باب اول در کشف قلوب, on fol. 199^a.

باب دوم در جاد و مناصب عالیّه و تفسیر قلوب, on fol. 199^b.

باب سیم در کشایش کارها, on fol. 200^b.

باب چهارم در دفع امراض, on fol. 201^b.

It breaks off on fol. 201^b; the last leaves from fol. 202 to fol. 207 contain the fragment of another treatise on necromancy (*رساله نیرنج*), defective both at the beginning and end.

Ff. 207, ll. 19; Nasta'liq; size, 9 in. by 5½ in.

[OUBLET ADD. 14.]

1561

Majmū'a-i-Nuskhā-i-Sakkākī dar 'ilm-i-da'wat (مجموعه نسخه سکاکی در علم دعوت).

A collection of various wonderful treatises on astrology, exorcism, etc., by Imām Muḥammad Sirāj-al-millāh wa aldin al-sakkākī (see the preceding copy), especially on the science of *تفسیر*, or the art of compelling sub-lunar and super-lunar spirits to do anything the conjurer wants.

First treatise, on fol. 1^b, beginning: *چون چل و غلا خواست که چن را بیافریند تا اول خلقی در عالم چن باشد الیه*.

Second treatise, on fol. 36^b, beginning: *این کتاب نکلشده حکیم است از گفتار هرمس حکیم که آن ادریس بنی است صلوات الله علیه بجهت حاکم کواکب الیه*.

Third treatise, on fol. 52^b, beginning: *قال الشیخ الامام الاجل السید الزاهد التعزیر لعلامة فخر الاثثة تاج الاثمة اخبطا لخطبا افضل الفعلا فريد العصر ابو الفضل محمد بن احمد الطیبری رحمة الله علیه الیه*.

Fourth treatise, on fol. 102^a, beginning: *شکرو سپاس و ستایش مر خدایار عزّ و جلّ که آفریدگار طبائع و ابرکانت الیه*.

Fifth treatise, on fol. 135^b, beginning: *لحمد لله ذاتی الملکین و رزق الخافقین الذی ابداع بقدرته الکاملة الکونین الیه*.

Sixth treatise, on fol. 182^b, beginning: *بناکه حق سبحان و تعالی اول فرشته آفرید و آنکه چن و آنکه آدمی آفرید الیه*.

¹ Probably *Tankutshāh* Tanquishāh the Great, a mythical astrologer; see A. von Gutschmid, *Das genealogische Buch des Tankutshāh*, in *Zeitschrift der D. M. G.*, xv, p. 799, and Rieu II, p. 486.

No date. A seal with the date A. H. 1200 = A. D. 1786 at the end.

Ff. 211, ll. 19-20; unequal Nasta'lik, written by different hands, as it seems; many tables and small pictures; illuminated frontispiece at the beginning of each treatise, except the second; size, 10½ in. by 6½ in. [WALKER 91.]

1562

Kunh-almurād fi waḥḥ-ala'dād (كنه المراد في وافي الاعداد).

A work on the mystical sense and magical influence of numerals distributed in cabalistic squares, composed, according to H. Khalfa v. p. 260, No. 10952, by Ya'qūb bin Muḥammad bin 'Alī Tāūsī (طائوسي), and divided into three *arāḥ*, a *muḥaddimah*, and a *khātimah*.

لوح اول در بيان وضع اعداد در مرتعات فرد
لوح دوم در بيان طرق وضع اعداد در مرتعات زوج
on fol. 35^b.

لوح سيم در بيان وضع اعداد در مرتعات زوج الفرد
on fol. 53^a.

خاتمه در بيان وضع حروف و كلمات

Beginning: حمدی بر وافی اعداد نامتناهی مقرون: بتسبیح افراد و ازواج مکنونات از ما تا بهای اله
agreeing with the beginning, quoted in H. Khalfa. But there the title runs as follows: کنه المراد و خلاصه فی: وافی الاعداد. Another work of similar contents is described in Rieu ii. p. 487.

Not dated.

Ff. 84, ll. 25; Nasta'lik; size, 9½ in. by 6½ in.

[SELD. SUPPLEMENT 58.]

1563

Diya' al-uyūn (نصیاء العیون).

A treatise on magic art and talismans, especially on the powerful influence of certain sentences of the Kur'an as inscriptions in circles, and the mystic peculiarities of Muḥammad's seal of prophetic mission (مهر نبوت) of Muḥammad's seal of prophetic mission Nizām al-din Muḥammad Ḥādī alḥusāmī alṣafawī, called Shāh Mirzā (see fol. 1^b, ll. 2 and 3), with the epithet Mirzā Mahdikhān Ṣafawī, beginning: بعد از حمد بجمعه و صلوة
بیعت چنین گوید احقر بندهگان اله

The title occurs on fol. 2^a, l. 8. The book is divided into a preface (فاتحه) and two chapters (منظر).

منظر اول در تفسیرات بعضی از سور و آیات قرآن مجید
و فرقان حمید و اشکال مکرمه و نقوش معظمه اله
on fol. 6^a.

منظر دوم در نقش معظی که در تمام ایام هفته باید دید و مرتعات ذو الکتاب که در هر روزی از ایام هفته مرتع مخصوص آنروز را منظر نظر ساخته از دروغ اسمای
حسانیش دید را روشن گراند اله
on fol. 32^a.

According to its last words the treatise was composed at Haidarābād, A. H. 1114 = A. D. 1702, 1703.

Another copy of the same in the India Office Library, No. 2161.

Copied by Muḥammad Ḥusain bin Muḥammad Amla of Mashhad.

Ff. 34, ll. 15; Nasta'lik; many small tables; size, 7½ in. by 4½ in. [FRASER 170.]

1564

Three treatises on fortune-telling, the science of making amulets or charms, and other cabalistic matters, by different authors, viz.:

First risālah, consisting for the greater part of mathnawī-baits, anonymous, on ff. 1^b-10^b. Beginning: در اول کلام حمد کردگار آوردم ماله ملک علم واحد
صمد سلام ملک او سرمد دوام حکم او محکم و مدام او را
حمد مرکزگار عالم را - که دمد راح روح آدم را

Second risālah, a compendium of the science of jafr (مختصر در جفر), i. e. of fortune-telling from the entrails of a lamb, or in general, of making amulets and charms, likewise anonymous, on ff. 12^b-24^b. Beginning: رساله
دیگر در جفر بعد این مختصر است در علم جفر و تکسیر
بر چند فصل در علم معانیات و مقابلات عداوت اله

Third risālah, also on جفر, styled *الارواح*, by Ibn Muḥammad Maḥmūd, with the takhalluṣ 'Iyānī (عیانی), on ff. 25^b-40. Beginning: الحمد لله رب العالمین
والعاقبة للمتقين والصلوات والسلام علی سید المرسلین
و خاتم النبیین اله

No date.

Ff. 1-40, ll. 13-20; partly Nasta'lik, partly Shikasta, written by different hands; size, 8½ in. by 4½ in. [WALKER 55.]

1565

1. Ff. 1-6. Another short introductory tract on the science of جفر, containing a جفر وضع جفر
بسم الله... این مقدمه در: مرتعوی
بیان اله

2. Ff. 7-70. A third, much larger, but incomplete tract on the same subject. Perhaps this is a continuation of the preceding introductory. It is defective both at the beginning and end.

No date.

Ff. 1-70, ll. 19; Naasli for the greater part; size, 9½ in. by 5½ in. [WALKER 81.]

1566

Two fā'nāmas.

Two treatises on divination, viz.:

1. Ff. 31^a-36^b. A fā'nāma in form of twenty-nine short ghazals and *kit'as* with from two to four baits, every one dealing with one letter of the alphabet, beginning with a short preface in prose: بدانکه...
و تفاه الله تعالی که این رساله فالتامه از کلام مجید
3^a

و. فرمان حمید شیخ المشایخ اکرم الیم
begins:

الف آمد بغالت ای دل ارزو - نیکوتر گردش احوال هرروز

2. Ff. 37^a-43^b. A fālnāma, in prose, beginning: چنین
آوردند سعد و نفس باریتعالی فرموده است اما در قرعه
انجید حساب چهار الیم.

No date.

Ff. 31-43, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.
[BODL. OR. 695.]

1567

Another fālnāma.

Another fālnāma (or کتاب فالنامه, as it is styled),
ascribed to Aristotle, and pretended to have been written
by him for his pupil Alexander the Great; see the initial
words: این کتابیست که حکیم ارسطاطاليس جهت

سکندر ذو القرنين جمع کرده است که میان هر دو کس
که محل خصومت باشد الیم. It contains nine bābs.

No date.

Ff. 5, ll. 7; excellent, large and distinct Nasta'liq; margin of
various colours, powdered with gold; illuminated frontispiece;
size, 8½ in. by 5½ in. [CRESETT ADD. 28.]

1568

Fragment of a fālnāma.

The first portion of an anonymous treatise on divination,
beginning: در بیان حساب انجید، خواهد که بداند
بیمار کدام روز بیمار شده سلطان و سلاطین را حساب
کند و مفت کان طرح کند الیم. It breaks off on
fol. 101^b.

Ff. 95-101, ll. 14; careless Nasta'liq; size, 9 in. by 5 in.
[BODL. OR. 500.]

1569

Fragments, partly incoherent, without beginning or
end, of treatises on astrology, the choice of lucky or un-
lucky days, the interpretation of dreams, and similar
topics.

No date. Bought with the Schlagintweit Tibetan
Collection in March, 1885.

Ff. 74, ll. 12-19; Nasta'liq, by different hands; size, 7 in. by
4½ in. [Ms. F. 8. c. 8.]

1570

A work on the interpretation of dreams in fifty-nine
bābs, apparently the same which is found in A. F.
Mehren's Catal., p. 45, No. 113 (styled there خواب
تعبیر, comp. Fleischer, Catal. Dresd., p. 5, No. 30, and
p. 13, No. 93), but the preface here has a slightly
different wording, viz.: اما... الحمد لله رب العالمين...
بعد این کتابیست جمع کرده برگزیده شیخ الامام
الفاضل الزاهد ابراهيم بن عبد الله الكرمانی محمد بن
سیرین رحمه الله علیه ترجمه از کتاب موثر دانیاال

بیمبر علیه السلام و از مهتر یوسف علیه السلام و از
کتاب جعفر صادق رضی الله عنه الیم.

According to these introductory words the author's
or compiler's name would seem to run thus: Ibrāhīm
bin 'Abdallāh al-kirmānī Muḥammad bin Sīrīn; but
a comparison of this statement with the account given
in Mehren (where the author is called Sīrāj-al-dīn
Muḥammad bin Sīrīn) and in Fleischer (where Ibrāhīm
of Kirmān and Ibn Sīrīn are two distinct names), as
well as with the list of authorities in the following
MS. of the 'Ta'birnāma-i-Sulṭānī' (Nos. 5 and 7), and
with some of the concluding words of our own copy, کتاب

ابراهيم بن عبد الله کرمانی و محمد بن سیرین
clearly that either Ibrāhīm bin 'Abdallāh and Mu-
hammad bin Sīrīn were joint authors, or that Ibn
Sīrīn alone compiled the work; the first name having
by mistake been added by the transcriber. In the
latter case we have got, perhaps, in this copy the
Jawāmi' (quoted in the following MS. under
No. 5). This second conjecture seems confirmed by the
last words of our copy: متن کتاب تصنیف ابن سیرین
و حواشی عربی مجمع این تعبیر قادر تصنیف امام
ابو سعید دینوری برای امیر المؤمنین عباس القادر
بنی هاشم و حواشی ابو بکر جابری است.

The Arabic glosses, mentioned here as taken from
the glosses of Abū Sa'īd Dīnawarī (or according
to the following copy under No. 2, Abū Sa'īd
Naṣr bin Ya'qūb al-dīnawarī) and from Abū Bakr
Jāfarī, are not found in this copy; they were
no doubt contained in the original MS., from which
ours is derived, but left out by the transcriber.
Another copy of the same work in the India Office
Library, No. 1360.

Dated the 12th of Rabī' al-ākhar (a Friday), A. H. 999
= A. D. 1591, February 8.

Ff. 113, ll. 14; Nasta'liq; size 8½ in. by 5½ in.
[Mansh 468.]

1571

Ta'birnāma-i-Sulṭānī (تعبیرنامه سلطانی).

The royal book of the interpretation of dreams,
compiled by the Kādī Isma'īl bin Nizām al-mulk, A. H.
763 = A. D. 1361, 1362, for the Muzaffarīde Sulṭān Abū-
al-fawāris Shāh Shujā' (who reigned A. H. 760-786 =
A. D. 1359-1384); see the preface, on fol. 1^b, and H.
Khālfa ii. p. 311, No. 3067, on the basis of the
following works:

1. کتاب التخییر فی علم التعمیر, by Imām al-muḥak-
kīn Fakhr al-muḥakkin wa-al-dīn al-rāzī (i.e. Fakhr al-dīn
Muḥammad bin 'Umar al-rāzī), who died A. H. 606 =
A. D. 1209, 1210; comp. H. Khālfa ii. p. 248, No.
2726, and Bland's paper on the Science of Ta'bir in the
Journal of the Royal Asiatic Soc., vol. xvi. pp. 125
and 157.

2. کتاب تعبیر قادری, composed by Ḥakīm Abū

Sa'd Naṣr bin Ya'kūb aldinawarī, A. H. 397 = A. D. 1006, 1007, for the Khalīf Al-Kādir billāh (who reigned A. H. 381-422 = A. D. 991-1031); see the preceding copy. This author had before him the sayings of 7500 interpreters of dreams, and selected for his work those of 600. It is divided into fifteen chapters; comp. H. Khalifa ii. p. 312, No. 3068, and Bland, p. 156.

3. کامل التعبير, composed by Shaikh Abū-alfadl Husain bin Ibrāhīm bin Muhammad of Tiflis for the Pādishāh of Rūm, 'Izz-al-din Kiliġ Arslan bin Mas'ūd, A. H. 569-588 = A. D. 1173-1192; see Bland, pp. 124 and 155. A copy of this work is preserved in the India Office Library, No. 1003.

4. امول دانيال حکيم.

5. جوامع ابن سيرين.

6. تقسيم امام جعفر.

7. سنن کرمانی.

8. ارشاد مغربی.

9. تعبير ابن اشعث.

10. کنز الریبا مأثور; comp. on the last seven, Bland, pp. 153 and 154; Fleischer, Catal. Dresd., No. 30; H. Khalifa ii. p. 311, and v. p. 254, etc.

This work is a sort of dictionary, arranged alphabetically, and preceded by an explanatory introduction (مقدمه), which is subdivided into two chapters (فصل), viz.:

فصل اول در حقائق اصول و دقائق فروع خواب
بر قاعدۀ کتاب التعبير, on fol. 6^a.

فصل دوم در آداب ناظم تا اکثر خوابهای او راست آید, on fol. 8^b. Each fasl contains ten nuktas.

This introduction closes with an interpretation of those dreams, in which God Himself or the angels, prophets, and other distinguished personages, for instance, Eve, Cain, Mary, etc., appear. The dictionary itself begins on fol. 24^a with the word آبادانی. Most of the words explained in it are marked on the margin; besides there are many additions. Two leaves are missing after fol. 125.

Beginning: الحمد لله الذي خلق الخواص الانام بالاحلام
و ملأه على الخ.

Another copy of the same in the India Office Library, No. 2037.

Not dated. This MS. came into Sir Gore Ouseley's library the 4th of Jumādā-althāni, A. H. 1219 = A. D. 1804, September 10.

Ff. 321, ll. 17; Naṣa'lik; a few pages in the middle of the MS. supplied by a more modern hand; illuminated frontispiece, a little effaced; the first leaves very much injured; size, 8½ in. by 6 in. [ELLIOTT 344.]

1572

A Persian almanack, composed in India, as we gather from a passage on fol. 57^a: طالع تحویل سال. عالم مع تسوية البيوت ومواضع سبعة سياره وعقدتين

تمر ونعمی از سهام مشهور بحساب زنج جدید
محمد شاهی تحریر یافت. It is for A. H. 1195 = A. D. 1780, 1781. To the names of the months is added الهی (فروردین ماه الهی). The Zlj-i-jadid-i-Muhammadshāhī, mentioned in the above passage, were completed by Rājah Jai-Singh Sawā'ī, A. H. 1140-1141 = A. D. 1728; see Rieu ii. pp. 460 and 461. The Ilāhī era is probably that of Muhammadshāh, beginning A. H. 1131; another, styled Ilāhī-Shāhshāhī, began A. H. 1037; see Rieu ii. pp. 460 and 462.

Ff. 55-70; Naṣa'lik; size, 9 in. by 7 in. [OUSELEY 160.]

1573

Another almanack arranged in the same way as the preceding, for A. H. 1210 = A. D. 1795, 1796. Here the months are called جلالی (جلالی). The Jalālī era is probably that of the emperor Akbar, which commenced A. H. 963.

Ff. 15; Shikasta; size, 9 in. by 6½ in. [OUSELEY 159.]

1574

Another almanack, without date.

Beginning: مر پادشاهان کامگار و ملوک نامدار و
سلاطین عالمیندار دلیست (1) دلیست بر عظمت و قوت
پادشاهان و گذرانیدن اوقات شریف بعیش و عشرت الخ

Ff. 22; Naṣa'lik; size, 6½ in. by 4½ in. [BODL. OR. 440.]

III. MEDICINE.

1575

Nūr-al'uyūn (نور العیون).

A good and old, but defective copy of Abū Rūh Muhammad bin Maṣṣūr bin Abī 'Abdallāh bin Maṣṣūr alyamānī, known as Zarrin dast or gold-hand's famous work on the human eye and its diseases, entitled نور العیون (see this title on fol. 2^a, l. 1), and composed A. H. 480 = A. D. 1087, 1088, under the Saljūq Sultan Abū-alfath Malikshāh bin Muhammad (A. H. 465-485 = A. D. 1072-1092); see fol. 1^b, ll. 16 and 17. The first and one or two of the last leaves are missing; besides, fol. 20 is left blank. The copy begins abruptly in the midst of the preface: الحق ان علم داند که الخ.

The work is divided into the following ten makālas:

1. در علم تشريح و ترکیب و حد و هیات و مزاج خالص
و مزاج عام و شمار طبقات و رطوبات و غصوها الخ
on fol. 3^a.

2. در بیماریها و عارضها که بیوفتند در چشم و
چشم و غیر آن از اجزاء چشم که آنرا بتوان دید؟ چشم الخ
on fol. 24^a.

3. در بیماریها که آنرا بحشم نتوان دید *al-ḥ*, on fol. 45^a.
4. در علاج بیماریها که آنرا علاج توان کرد و علاج پذیر *al-ḥ*, on fol. 74^a.
5. در بیماریها که در چشم افتد که آنرا علاج نباشد *al-ḥ*, on fol. 100^b.
6. در آنچه باید کرد در اول هر عتی که اول او بدید، آید که آنرا علاج توان کرد تا آن عتت نباشد *al-ḥ*, on fol. 104^b.
7. در صفت دستکاریها که در چشم باید کرد که هر یکی چگونه باید کرد و چون کرده باشد علاج هر یکی چون کند تا صلاح باز آید *al-ḥ*, on fol. 119^a.
8. در آنچه علاج نتوان کرد نه بداری و نه به دستکاری *al-ḥ*, on fol. 129^a.
9. در داروهای مفرد که در علاج چشم بکار دارند و قوت و گرمی و سردی و نری و خشکی *al-ḥ*, on fol. 131^b.
10. در داروهای مرکب که در علاج بیماری چشم بکار *al-ḥ*, on fol. 141^a.

Towards the end of this makālah the MS. breaks off. We have transcribed the headings of the single chapters from the index on ff. 2^a and 2^b; they slightly differ sometimes from those in the text itself.

FF. 161, ll. 25; Nasta'liq; size, 9 in. by 6½ in. [SALE 72.]

1578

Dhakhira-i-Khwārizmshāh (ذخیره خوارزمشاهی).

The treasure of the Khwārizmshāh, the first large and complete thesaurus of the whole medical science in Persian, composed by Isma'il (or, according to the following copies, Laud 155, and Elliott 180, Zain-al-din Abū Ibrāhīm Isma'il) bin al-Ḥasan bin Muḥammad bin Ahmad (according to Laud 155, bin Ahmad bin Muḥammad) alḥusaini aljurjāni (see fol. 2^a, ll. 12-13), who entered the service of the Khwārizmshāh (or rather governor of Khwārizm under the Saljūqs) Arslan Yamin-al-mulk bi-alaṣalātīn Abū-alfath Muḥammad bin Yamin-al-nukh Mu'īn (in Laud 155, Khwārizmshāh Abū-alfath Muḥammad bin Yamin-al-din Mu'īn), A. H. 504 = A. D. 1110, 1111, and dedicated this work to his patron; see more details about this ruler in the description of the British Museum copy of this work, Rieu ii. pp. 466 and 467. He died, according to H. Khalifa iii. 330, No. 5794, A. H. 531 = A. D. 1136, 1137; in other places H. Khalifa gives A. H. 535 = A. D. 1140, 1141 as date of his death. The other statements of H. Khalifa about the author's and his sovereign's names are wrong; equally wrong is his assertion that the work is divided into twelve books. It contains only ten. A Turkish translation of it was made by Abū-alfath Muḥammad bin Idris aldaftari, who died A. H. 982 =

A. D. 1574, 1575. The headings of the ten *kitābs* (or *ḥ*) are as follows (we quote them from Laud 155, compared with Elliott 180, since there is inserted between the preface and the first *kitāb* a short index of all ten not found in this copy; all the following *kitābs* are preceded here by a detailed index of all their subdivisions):

1. Definition of medicine and structure of the human body (در شناختن حد طَبّ و منفعت آن و شناختن) کومر تن مردم هر چیزی و چگونگی آن و شناختن مائتها و خلطها و مزاجها و احوال عادتها و تشریح اندامها و یاد گفتار. مقاله 6، on fol. 2^b, in six قوتها اندامها.
2. Health and disease of the human body (اندر شناختن حالهات تن مردم از تندرستی و بیماری و انواع واعراض و اسباب آن و شناختن نبض و نفس و شناختن احوال مرجه از تن مردم بیرون آید عرق و گفتار 9، on fol. 76^a, in nine نفت و بول).
3. Sanitary precautions and general maxims for the preservation of health (اندر نگاه داشتن تندرستی و) تدبیر آن و تدبیر هوا و مسکن و شناختن احوال آنها و تدبیر طعام و شراب و خواب و بیداری و تدبیر حرکت و سکون و شناختن احوال کسوتها و عطرها و اسیرغها و بکار داشتن روغنها و تدبیر آن و تدبیر فی کردن و داری سهل خوردن و تدبیر نمود و حجامت و دیوچه و حقنه و شیاف و تدبیر امراض نفسانی چون شادی و اندوه و اندیشه و غیر آن و تدبیر پروردن اطفال و گفتار 14، on fol. 144^b, in fourteen مقاله.
4. Diagnosis of diseases, etc. (اندر استغراج مرض) یعنی شناختن هر بیماری که کدام بیماری است و شناختن نصیب و شناختن حال بیماری که آن چگونه باشد یا گفتار 4، on fol. 298^a, in four (خواهد بود).
5. Fevers and their cure (اندر یاد کردن تب و احوال) گفتار 33، on fol. 332^b, in six علامات و علاج آن.
6. Diseases of the limbs and their cure (اندر علاج) (بیماریهای اندامها از سر تا پایی) گفتار 40، on fol. 405^b, in twenty-one.
7. Tumours, ulcers, wounds, etc., and their cure (اندر علاج آماسها و ریشها و تدبیر آن و شکافتن و داغ کردن و علاج اندامی که تبا شود و تدبیر شکستگی و گفتار 78، on fol. 788^a, in seven آردگی و زخم و ضرب و ماندن آن).
8. Preservation of the external parts of the body (اندر تدبیر پاکیزگی و آراستگی ظاهر تن از سر تا پای) گفتار 39، on fol. 339^a, in three.

1579

Miftāḥ-alkhazā'in (مفتاح الخزائن).

The key of the treasures, that is, the first and original redaction of the *Materia Medica*, by 'Alī bin al-Ḥusain alansārī, commonly called Ḥājī Zai'n-al-aṭṭār (see fol. 2^b, margin, and fol. 3^a, l. 5), completed the 14th of Dhū-alka'dah, A. H. 767 = A. D. 1366, July 23 (comp. the colophon), and divided into three makālas (or risālas); the first, on fol. 4^a, on simple medicaments (در ادویه مفردة); the second, on fol. 154^b, on the exchanging and improving of the same simple medicaments (در ابدال و اصلاح آن); the third, on fol. 178^a, on compound medicaments (در مرکبات). The first two risālas are in alphabetical order; the third contains in this original redaction only twelve bābs, concluding with the different kinds of *merm*.

Beginning: *حمد و نثای که رائج عطر آن میالس*
خلوت عالم ملکوت را معطر گرداند الخ

This copy is Zai'n-al-aṭṭār's autograph (مناظره مصنف). as a note, written by another hand, states at the end of the copy. It is dated from the middle of the month Šafar, A. H. 769 = A. D. 1367, October. From this original work the author himself made, three years after its completion, an extract, styled *اختیارات بدیعی* (comp. the following copies), in which he left out entirely the second *risālah*, and divided the whole work into two *makālas* only, the latter of which was increased from twelve to sixteen bābs in that way, that two bābs were formed out of the second and three entirely new ones inserted, one after the fifth and two after the ninth.

The author was born, according to Rieu ii. p. 469, A. H. 730 = A. D. 1329, 1330, and died A. H. 806 = A. D. 1403, 1404.

Ff. 221, ll. 15; Naṣṭ'īk; illuminated frontispiece; size, 7½ in. by 4½ in. [MABSS 491.]

1580

Another copy of the same.

Beginning as in the preceding copy. Makālah I, on fol. 90^b; II, on fol. 136^a; III, on fol. 145^b. No date.

Ff. 89-184, ll. 21; Naṣṭ'īk; size, 13½ in. by 7½ in. [MABSS 454.]

1581

Ikhtiyārāt-i-badī'i (اختیارات بدیعی).

The first and original edition of the shorter extract from the Miftāḥ-alkhazā'in, made by the author himself, A. H. 770 = A. D. 1368, 1369, and entitled: *اختیارات بدیعی*; comp. H. Khalfā i. p. 197, No. 266; Rieu ii. p. 469; A. F. Mehren, p. 13; Cat. Codd. Or. Lugd. Batav. iii. pp. 277-278 and note, etc.

Beginning: *امداد حمد بیعت و اعداد سیاس بیقیاس*
مبدعی را که آثار ابداع بر هر روزی الخ

First makālah, on fol. 2^a; second makālah, on fol. 287^a, in sixteen bābs (styled here with reference to the larger work *رساله*, the third *risālah*, comp. the pre-

ceding copies; but at the end the proper title occurs: *نصبت المغالاة الثاني*).

Not dated.

Ff. 332, ll. 17; Naṣṭ'īk; illuminated frontispiece; size, 9½ in. by 5 in. [HYDE 14.]

1582

The same.

This edition of the *اختیارات بدیعی* is already a little enlarged, and begins thus: *حمد بیعت و سیاس بیقیاس*
مبدعی را که آثار کمال ابداع او بر هر روزی الخ

First makālah, in alphabetical order, on ff. 1-196^b (with the exception of ff. 184-191); second makālah, on ff. 196^b-199, 184-191, and 200-204, in sixteen bābs.

Dated the 7th of Rabi'-althānī, A. H. 1118 = A. D. 1706, July 19.

Ff. 204, ll. 25; Naṣṭ'īk; size, 11½ in. by 8 in. [FRASER 198.]

1583

The second makālah of the same work in a more modern and enlarged redaction.

An index on ff. 1^b and 2^a. Beginning: *الحمد لله رب العالمین ... اما بعد بدانکه این مقاله دوم است از کتاب اختیارات بدیعی الخ*

This edition is enlarged by a mukaddimah in three fāṣṣas, and the number of bābs is increased from sixteen to thirty. The first bāb begins on fol. 4^b. In the midst of the sixteenth bāb (on fol. 52^a, l. 16), just at the end of those words with which Fraser 198 closes, a colophon is found, stating that the copyist Muḥammad bin 'Alī alḥusainī alastarābādī had done with the transcription of this portion the 19th of Ramaḍān, A. H. 919 = A. D. 1513, November 18. This is a distinct proof that the original author came only as far as this part in writing his work, and that the rest, found in this copy, was afterwards supplied by somebody else. It explains at the same time the difference in the text of this and the preceding copies. The continuator probably revised the whole second makālah, and made additions to the original work. The text continues after the colophon without any interruption. The last two leaves are very much damaged.

Ff. 96, ll. 25; written by two different hands in Naṣṭ'īk (first hand on ff. 1-59, second on ff. 60-96); size, 11 in. by 6½ in. [FRASER 210.]

1584

The same second makālah.

Another still more enlarged redaction of the same second makālah of the *اختیارات*, three times as large as Fraser 210, edited by Ḥājī Jalāl bin Amin alṭabīb almurshidī alḥāzārūnī (see fol. 1^b), and beginning like the original edition: *الحمد لله رب العالمین ... اما بعد*
بدانکه این مغالاة دوم از کتاب اختیارات بدیعی که ذکر کرده در مرکبات ... بدانکه مؤلف کتاب اختیارات بدیعی الخ

This redaction comprises thirty-three bābs, partly

mere amplifications of the original bābs, partly new and genuine additions, founded chiefly on the famous *ذخيرة خوارزمشاهى* (see above, Nos. 1576-1578).

This copy is apparently the redactor's autograph, finished the 18th of Muḥarram, A. H. 1071, at Lāhūr (A. D. 1660, September 23).

Ff. 333, ll. 20; Nasta'liq; size, 9½ in. by 6 in. [FRASER 202.]

1585

Shifā' al-khālī (شفاء الخالي).

A work on all branches of medical science, composed by Shihāb 'Abd-alkarīm Kīwān Nāgūrī, A. H. 794 = A. D. 1392, and dedicated to Sultān Zafarkhān.

It begins: سز حد و لنا اورا (که) بمشئى خاك: بخشيد جان (او) گزيند دين اسلام و دهد تشريف خوش

ایمان, and is divided into fourteen bābs, viz.

1. diseases of the head, on fol. 6^a; 2. diseases of the eye, on fol. 22^b; 3. diseases of ear, nose, mouth, tongue, teeth, throat, etc., on fol. 35^b; 4. diseases of breast, bosom (peripneumony), heart, and stomach, on fol. 51^a; 5. diseases of liver, milt, and the intestines, on fol. 72^b; 6. diseases of the bladder, yard, and testicles, on fol. 84^a; 7. diseases of the womb, on fol. 98^a; 8. diseases in the joints, upper part of the foot, and the loins, on fol. 114^b; 9. diseases of the skin, on fol. 120^b; 10. different kinds of fever, on fol. 141^a; 11. de coitu, on fol. 149^b; 12. antidotes against vegetable and animal poisons, on fol. 164^b; 13. on the diagnosis (عَلْت) شفاختن, on fol. 171^b; 14. on miscellaneous matters, for instance, air, movement, rest, sleep, water, etc. It ends on fol. 195^b. The remaining portion of fol. 195^b and fol. 196 are filled with fa'idās about different things, liquefied mercury, etc. At the end a فرمگ Collated.

No date.

Ff. 196, ll. 25; Nasta'liq; size, 11 in. by 6½ in.

[FRASER 204.]

1586

Risālah dar tashrīḥ-i-badan-i-insān wa kaifiyyat-i-audā'-i-ān (رساله در تشریح بدن انسان و کیفیت اوضاع آن).

A treatise on the anatomy of the human body, by Manūr bin Muḥammad bin Aḥmad bin Yūsuf bin Fakih Ilyās, who flourished towards the end of the eighth and in the first half of the ninth century of the Hīrah, dedicated to Amīrāda Pir Muḥyī (read Muḥammad) Bahādurkhān, who is identical either with Timūr's grandson, Mirzā Pir Muḥammad, who was murdered A. H. 809 = A. D. 1407, or with Mirzā Pir Muḥammad bin 'Umar Shaikh, who was likewise a grandson of Timūr, and reigned over Fārs from A. H. 796 to A. H. 812 = A. D. 1394-1409; comp. Rien ii. pp. 467 and 468, where another copy of this treatise is described. A third copy of the same, with full-sized anatomical illustrations, is No. 1379 of the India Office Library. The names both of author and patron appear here on fol. 630^b, l. 18, and fol. 631^a, l. 6.

It is divided into a mukaddimah, five makālas (on bones, nerves, muscles, veins, and arteries respectively), and a khātimah.

المقدمة در تعريف اعضا و تسميات او, on fol. 631^a.

المقالة الاولى فى العظام, on fol. 633^b.

المقالة الثانية فى العصب, on fol. 638^b.

المقالة الثالثة فى العضلات, on fol. 642^a.

المقالة الرابعة فى الوريد, on fol. 643^b.

المقالة الخامسة فى الشرايين, on fol. 647^a.

الخاتمة فى ذكر الاعضاء المركبة, on fol. 648^b.

No date. A note on the first fly-leaf says: 'This MS. did not originally belong to Archbishop Laud's collection.' The treatise has been lithographed at Delhi, A. H. 1264, under the title of تشریح منصورى.

Ff. 630-654, ll. 25; Nasta'liq; size, 15½ in. by 9½ in.

[LAUD OR. 155.]

1587

Kifāyat-i-Mujāhādāt-almanṣūrī (کفايت مجاهدات المنصورى).

A larger work on the whole medical science, by the same Manūr bin Muḥammad bin Aḥmad bin Yūsuf bin Fakih Ilyās (see fol. 1^a, ll. 9 and 10), divided into two fā. The first fā, on fol. 5^a, contains theoretical and practical medicine (طب نظرى و عملى) in two qsm, the first of which (در طب نظرى), on fol. 5^b, is subdivided into a mukaddimah and four makālas; the second (در طب عملى), on fol. 46^b, into five makālas. The second fā contains the materia medica, or the science of simple and compound medicaments, aliments, and drinks (در ادويه و اغذية و اشربة), on fol. 204^b, in two qsm, the first (ادويه مفردة و اغذية), on fol. 204^b, the second (ادويه مركبة و كيفيت تركيب), on fol. 214^a.

The first leaf is missing; the copy begins at the end of the praise of God and Muḥammad abruptly thus: مصطفى عليه من الملوآت افضلها ومن التحيات اكملها و برآل و اصحاب و اتباع او اما بعد بر نظر اصحاب بصيرت و بمر ارباب سيرت پوشيده نمائد الى

This work, usually styled Kifāya-i-Mujāhidiyyah (کفايت مجاهدييه), and sometimes also منصورى (see this title on fol. 1^a in a copy of the India Office Library, No. 2230, on the fly-leaf of another one in the same collection, No. 2368, and in the lithographed edition, Lucknow, A. H. 1290), was dedicated to Sultān Zain-ul-'Abidin of Kashmir (A. H. 826-877 = A. D. 1423-1472), not to 'Alā-aldin Muḥammad Khilji, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 states; see Rien ii. p. 470.

This copy, not dated, is severely damaged and greatly worm-eaten in many places.

Ff. 1-255, ll. 14; Nasta'liq; size, 8½ in. by 5½ in.

[FRASER 192.]

1588

Risālah fī waja'-i-mafāsil (رسالة في وجع مفاصل).

A medical treatise on rheumatics or pains in the joints, and their treatment (در وجع مفاصل و تدبير آن), by Ghiyāth-al-din Muḥammad al-taibī, or with his full name Muḥammad 'Alā'-al-din bin Iḥībat-allāh Salzwāri, called Ghiyāth-al-taibī, who also wrote a treatise on therapeutics (رساله در معالجات امراض بدن), dated A. H. 871 = A. D. 1466; see Rieu ii. pp. 477 and 478. The present treatise begins: الحمد لله الذي لم يخلق داء إلاّ وخلق له شفاء، والصلاة على شفيح العالمين آتاه وخلق له شفاء، والصلاة على شفيح العالمين آتاه. No date.

Ff. 41^a-46^a, ll. 25; Nasta'liq; size, 11 in. by 6½ in. [FRASER 205.]

1589

Manāhil-al-nazar (مناهل النظر).

Materia Medica, compiled at the request of Sulṭān Mahmūdshāh bin Muḥammadshāh bin Aḥmadshāh (i. e. Mahmūdshāh I of Gujarāt, who reigned A. H. 863-917 = A. D. 1459-1511) by Muḥammad bin 'Abdallāh al-lārī, A. H. 893 = A. D. 1488. It contains according to the preface a mukaddimah, two makālas, and a khatimah; but in this copy there are only found the mukaddimah, dealing with simple medicines مفردة in general, and the first makālah, which comprises a very large dictionary of the same medicines in alphabetical order (according to the first letter).

المقدمة مشتمل برسه فصل قمل اولی در بیان شناختن ادویه مفردة، on fol. 2^b.

فصل دوم در بیان افعال ادویه،

فصل سوم در بیان اشتیاق که چند (جائداد) که عارض ادویه مفردة، on fol. 7^a.

المقالة الأولى في مفردات الادوية، این مقاله مشتمل است بر ادویه مفردة، بترتیب حروف تہجی

This copy was finished the 10th of Shawwāl, A. H. 1016 (1608), in the madrasa of Shāh Wajih-al-din (= A. D. 1608, January 28).

Ff. 143, ll. 23; Nasta'liq; the first two pages damaged; size, 9½ in. by 5½ in. [WALKER 76.]

1590

Jawāhir-allughat (جواهر اللغة).

An Arabic dictionary of medical terms, explained partly in Arabic, partly in Persian, by Muḥammad bin Yūsuf al-taibī al-harawī, who is no doubt the father of the more famous physician Yūsuf bin Muḥammad of Harāt, with the takhalluṣ Yūsufī, the author of the immediately following furūgh al-furūgh, and contemporary of Sulṭāns Bābar and Humāyūn. As to his object the author says in the preface, on fol. 1^a: تأليف ما يجمع فيه عن يد الإنسان كل جزء من الادوية والاغذية المفردة والمركبة ودرجاتها وبعض فوائد المجربة ومن الامراض اسما وحدا ومن اللغات المستعملة. He drew from the following sources:

القانون و شروحه و الشفاء و المنهاج و الجامع و التقويم و مجموع اللغة و البنابيع و الماوي الكبير و الموجز و شروحه و نزعة الارباع و القاموس و الدستور و المغرب و المهذب و التاج و الديوان و الصالح و الصالح. He has also inserted the names of some scholars with short biographies.

The work is dedicated to a nobleman, Jalāl-al-din Malik Dīnār, see fol. 1^a: وجعلتها وسيلة الى تجميع عظمة اعدل سلاطين العالم مولی ملوك الترك و العجم رابع مراسم العدل و الاحسان ناصر عباد الله حافظ بلاد الله على الله الارض مالك ازمة البسط و القبض نور حدة اللال و نور حذيفة محاسن اللال سما المجد و البود الكريم خلاصة اولاد آدم بن سيد الاخبار و سند الابرار جلال الدولة و السلطنة و الخلافة و الدين ملك دینار لا زال وجوده. That this Malik Dīnār could not in any way be identical with the famous prince of the Ghuzz tribe, who put an end to the dynasty of the Saljūqs of Kirmān, and reigned from A. H. 582-591 = A. D. 1186-1195, is clear both from the character of the epithets added to his name, and from the sources enumerated above; the author of the Kāmūs, for instance, Firdzābādī, died A. H. 817 = A. D. 1414, see below, No. 1674.

The dictionary is arranged alphabetically, according to the first and second letters.

بمبدأ لعلام اعطى ذوى الانعام تحقيقى فائقى اللغات العربية و شكر الوقاب ابدى اليه.

A second hand has written on the first page the title بحر الزواهر. The same title is given to our dictionary in Loth, Arabic MSS. of the India Office Library, p. 283. It has been edited in Calcutta, 1830; see Zenker i. 158.

No date.

Ff. 261, ll. 16; Nasta'liq; size, 8½ in. by 5 in. [OSBELY 174.]

1591

Jāmi' al-furūgh (جامع الفروغ).

Prescriptions and remedies for all diseases of the human body from the head downwards, by Yūsuf bin Muḥammad bin Yūsuf al-taibī, with the takhalluṣ Yūsufī, composed A. H. 917 = A. D. 1511, 1512; see fol. 1^b, last line, fol. 2^a, ll. 1 and 10, and fol. 73^a, l. 2. According to the preface this little work is a mere supplement and amplification of another larger work by the same author, entitled علاج الاراضى (see fol. 2^a, l. 2).

The author flourished under Bābar (A. H. 899-937 = A. D. 1494-1530) and Humāyūn (A. H. 937-963 = A. D. 1530-1556); see Rieu ii. p. 475. Another copy of the same work in the India Office Library, No. 1375, gives A. H. 910 (نهمد وده) as date of composition instead of 917.

Beginning: حمد نامحدود حکیمی را که بقانون حکمت و کامل الصناعة آتاه.

No date. Probably the compiler's autograph.

Ff. 73, ll. 15; Nasta'liq; size, 7½ in. by 3½ in. [FRASER 210.]

1592

Ma'din-al-shifā - i - Sikandarshāhī (معین الشفاء - سیکندرشاهی).

A standard work on medicine, compiled from Indian sources by Bhūwah bin Khawāṣṣkhān (بهره بن خواص), A. H. 918=A. D. 1512, 1513, and dedicated by the author to his patron Abū-almuẓaffar Sikandar-shāh bin Bahlūlshāh Lādi (who reigned A. H. 894-923=A. D. 1489-1517); see fol. 111, l. 14, fol. 120, l. 9, and fol. 130, ll. 5 and 6. It is divided into a mukaddimah (در تعریف علم طب و بشری و مبادی طب), on fol. 130, and three bābs.

1. در مقدمات علاج, introduction to therapeutics (called in Sanskrit *asthāna* (استهان), in thirty-two fāsila, on fol. 170.

2. در کیفیت خلقت انسان و تشریح اعضاء آن, anatomy of the human body (called in Sanskrit *saṁskṛta* (سازگار), in nine fāsila, on fol. 169.

3. در بیان علامات امراض و علاجهای آن, diagnosis and cure of diseases (called in Sanskrit *rogi* (رودان), in eighty-seven fāsila, on fol. 220b.

Beginning, on fol. 100: حمد مرخصانی را که بحکمت و باطن و قدرت کامله صاحب بستر عدم و فنا از داروخانه ایجاد و احیا مآده حیات جاودانی الهی.

A complete index arranged, (1) according to the different diseases of which the book treats (1167 altogether), and (2) according to the bābs and fāsila, on ff. 14-90. Other copies of the same in Rieu ii. pp. 471 and 472; A. F. Mehren, p. 10, No. XXI; and the India Office Library, No. 871. Comp. also Dr. Haas in *Zeitschrift der D. M. G.* xxx. pp. 630-642.

The original part is dated by Mir Muhammad ibn Shaikh Farid Cishitl the 14th of Shabān, A. H. 1010=A. D. 1602, February 7. A lacuna of two leaves after fol. 224.

No. 196, ff. 1-400; No. 197, ff. 401-836, ll. 17; large Nasta'lik, many parts later supplied by different hands (viz. ff. 90-161, 415-496, 729, 731-738, 741-744, 770-785); size of No. 196, 11½ in. by 7½ in.; of No. 197, 11 in. by 7 in. [FRASER 196, 197.]

1593

Dastūr-al'ilāj (دستور العلاج).

Another large and detailed work on medicine, composed by Sultān 'Alī Tabīb Khurāsānī alharawī (see fol. 10, ll. 14 and 15, and fol. 90b, ll. 13 and 14); comp. Rieu ii. p. 473, and Cat. Codd. Or. Lugd. Batav. iii. p. 277, where it is erroneously stated that the work was dedicated to Abū Sa'īd Bahādurkhān Ikhnānī (who reigned A. H. 716-736=A. D. 1316-1335). It consists of a mukaddimah and two makālas.

The mukaddimah (در بیان حدّ طب و احوال تندرستی و بیماری), in sixteen bābs, begins on fol. 20, and is dedicated to Abū-alghāṣī Sultān Abū Sa'īd Bahādurkhān (see fol. 20, first line), that is, the Uzbekkhān Abū Sa'īd, who succeeded his father Abū-

almanṣūr Kūckūnjikhān (see further below), A. H. 936=A. D. 1529, 1530. Beginning of the preface to this first part of the work, on fol. 10: جواهر حمد و ثنا خدایا: عز و جل که حکیم حاذق است و ستایش شکر بی قیاس رحیمی را که الهی.

There is no special date of composition given for this mukaddimah, but it appears from the preface that the mukaddimah was added later as a sort of supplement, and that the original work contained only the two makālas (see fol. 910).

First makālah (در امراض مختصّه بعصر معین), on local diseases, in twenty-five bābs, begins on fol. 910. Beginning of the preface to this makālah (that is, the original beginning of the whole work), on fol. 890: سبب و ستایش حضرت علمی را که نفع بی سقم الذي انزل الله انزل الدواء الهی.

The author commenced its composition after forty years of medical experience, A. H. 933 (A. D. 1526, 1527), when he was in the service of Abū-almanṣūr Kūckūnjikhān (who reigned at Samarkand A. H. 916-936=A. D. 1510-1529, 1530), at the request of Abū-almuẓaffar Mahmūdshāh Sultān (see fol. 90b, ll. 11 and 12), who sent for him in a serious illness, and was cured of it by his skilful and clever treatment.

Second makālah (در امراض غیر معین بعصر), on general diseases, in eight bābs, begins on fol. 285b.

No date. But the colophon (محرمه و مؤلفه فقیر حقیر) proves that we have got in this copy the author's autograph. A detailed index, comprising twenty-one pages, is found on the fly-leaves.

Fl. 355, ll. 16-19; Naskhi; size, 10 in. by 7 in.

[FRASER 189.]

1594

Tibb-i-Shifā'ī (طبی شفا).

A pharmacopoeia or description of drugs, arranged alphabetically according to the first letter, by Muẓaffar bin Muḥammad alhusainī alshifā'ī (المشفا), who was a native of Kāshān, and died, according to Taqī Kāshī (see A. Sprenger, Cat. Oudh, p. 22, No. 236), A. H. 963=A. D. 1556. It was compiled and translated from older sources.

Beginning: الحمد لله للحکیم العظیم والمؤلف علی من اوتی اللکمة والکتاب الهی اما بعد پوشیده نماد که فقیر فقیر مظهر بن محمد المصنّی الشفا'ی در مدتی مدید ترکیب چند که در معالجات امراض از آن الهی.

Sir W. Ouseley states that it was translated into Latin by Father Angelo (recte Ange de St. Joseph), under the title 'Pharmacopoeia Persica' (Paris, 1681); comp. Rieu ii. p. 474; J. Aumer, p. 135; and A. F. Mehren, p. 15. The above title, which does not appear in our copy, is taken from another in the India Office Library, No. 1208. In No. 1949 of the same collection the book is styled *طبی شفا'ی*.

Copied by Darwish Muhammad the son of Dūst Muhammad Hamadānī; the date is imperfect, 'the

6 Muḥarram, not mentioning the year. The MS. is collated throughout, and the margin is covered with numerous additions by different hands.

Ff. 104, ll. 23; Naakht; size, 9½ in. by 5½ in. [Ouseley 266.]

1595

Treatises by 'Imād-aldin Maḥmūd.

I. Ff. 1-60: A treatise on poisons and antidotes, by Ḥakīm 'Imād-aldin Maḥmūd bin Mas'ūd bin Maḥmūd Ṭālib of Shirāz, who flourished, according to Rieu ii. p. 474^a, at the close of the reign of Shāh Ṭahmāsp (who died A. H. 984=A. D. 1576), and under his immediate successors. It is divided into a mukaddimah (در تعریف دوا و غنا و سمّ و ترباتی), on fol. 1^b, and two bābs, viz. 1. علامات سموم از مأكولات و مشروبات, on fol. 2^a; 2. در علاج ادویه سمّیه, on fol. 4^b.

II. Ff. 61-67: A shorter tract on some compound medicines (در بیان بعضی ترکیب), probably by the same author. It begins with حَبّ النقا.

No date.

Ff. 1-67, ll. 17; careless Nasta'liq; size, 9 in. by 5 in. [FRASER 211.]

1596

Risāla-i-mujarrabāt (رساله مجربات).

Another treatise by the same 'Imād-aldin Maḥmūd, entitled experienced or tested cures, containing medical advices and prescriptions for many diseases, headed: رساله مجربات سلطان الکبیر حکیم عماد الدین محمود رحمه الله العالی.

No date.

Ff. 1-30, ll. 11; careless Naakht; size, 6½ in. by 4½ in. [FRASER 211.]

1597

Risāla-i-bikh-i-ḥīnī (رساله بیخ چینی).

A treatise on China-root, by the same 'Imād-aldin Maḥmūd, beginning: الحمد لله... اما بعد این رساله... ایست مختصر و مفاله ایست معتبر الی.

No date. Other copies of the same in Rien ii. p. 844^b; A. F. Mehren, p. 44^b; Fleischer, Cat. Lips. p. 513; India Office Library, No. 957, etc.

Ff. 68-80, ll. 17; Nasta'liq; size, 9 in. by 5 in. [FRASER 211.]

1598

Risāla-i-ḥub-i-ḥīnī (رساله حب چینی).

Another treatise on China-root (بیخ چینی), coffee (قهوه), and tea (چای خطای or simply چینی), compiled by Kāḍi bin Kāshif-aldin Muḥammad Yazdi for Shāh 'Abbās I (who reigned A. H. 996-1038=A. D. 1588-1629).

It begins الحمد لله... چون بنویسم خاطر افتاب... and is divided into three bābs, viz. 1. China-root, its natural

and physical uses, and the method of preparing it for a diet-drink, in fourteen fāsils, on fol. 2^a; 2. coffee, on fol. 38^b; 3. tea, on fol. 41^a.

The author died A. H. 1075=A. D. 1664, 1665; see Rieu ii. p. 844^a.

Dated the 22nd of Ṣafar in the fourth year (of whose reign is not stated).

Ff. 42, ll. 12; Nasta'liq; size, 6½ in. by 4 in. [FRASER 191.]

1599

An incomplete copy of the same.

Another, but defective copy of the same treatise, containing only the first twelve fāsils of the first bāb (with the exception of the last six or seven lines of the twelfth fasil) and the end of the third bāb, in consequence of a large lacuna after fol. 96, which corresponds to ff. 31^b, l. 1-41^a, l. 7 in the preceding copy, and comprises the end of the twelfth fasil, the thirteenth and fourteenth fāsils of the first bāb, the whole second bāb and the beginning of the third bāb.

No date.

Ff. 81-97, ll. 17; careless Nasta'liq; size, 9 in. by 5 in. [FRASER 211.]

1600

Ṭibb-i-Farīdī (طب فریدی).

A work on medicine, by 'Abdallāh Ṭabīb (the physician), so he calls himself in the preface (on fol. 1^b). At the end, where the last two leaves are added by a more recent hand, he is called 'Abdallāh Yazdī. In the preface (fol. 2^a) the book is entitled فرید, at the end طب فریدی. As it is dedicated to Abū-almuḥsin Muḥammad Kull Kutubshāh (the fourth ruler of Gokundah, A. H. 988-1020=A. D. 1580-1612), the author must have lived in the second half of the tenth and the beginning of the eleventh century of the Hijrah.

Beginning: الحمد لله رب العالمین والعائنة للمتقين... والجنة للمؤمنین والنار للمکذبین.

It is divided into a Mukaddimah, and Khawāṣṣ, and 2^a.

Abwāb (local and general diseases), the chief part on fol. 15^a; در بیان امراض مختصه وعامة از سر تا قدم, 15^a.

Khātimah, in three bābs. Bāb I, بایب النواذر, on fol. 188^b; II, بایب الخواص, on fol. 211^a; III, بایب الزیادة, on fol. 212^b.

The work is very rich in quotations of sages and physicians, whose names are distinguished by red ink, for instance, ماسویه, محمد طیب طبری, ابرقار, زکریای زاری, حکیم بطریق هند, ادلاطون, جالینوس, موسی بن ابن زهر, ذیبقراطیس, محمد یعقوب کنینی, ثابت بن قز, ابن رضوان, میمون, etc.

This copy is carefully made and collated. It is not dated, but may be about two centuries old.

Ff. 215, ll. 14; Nasta'liq; size, 7½ in. by 4½ in. [Ouseley 74.]

1601

Dastūr-alatibbā (دستور الاطبا).

A work on simple and compound medicaments, together with a general introduction into anatomy, physiology, and practical medicine, entitled دستور الاطبا (see fol. 62b, l. 2, and fol. 149^a, last line) or اختيارات (see fol. 2^a, margin), and composed by Muḥammad Kāsim Hindūshāh, commonly styled Firishta, the well-known author of the famous history of India گلشن ابراهيمي (see above, No. 217), who died after A. H. 1033 = A. D. 1624; see Rieu i. p. 225b, and iii. p. 1055^a, where the Dastūr-alatibbā and the Ikhtiyārāt-i-Kāsimi appear by mistake as two separate works. H. Khalifa iii. p. 225, No. 5059, only quotes the title دستور الاطبا without any further notice; see also A. F. Mehren, p. 11^a. Other copies of the same work are found in the India Office Library, Nos. 1025, 2063, 2364, etc.

Beginning: حمد مر خدای را که بر حکم رما :
ارسنک ال ارحمة للعالمین زيات شریک محمد صلی الله علیه و سلم مرتفع ساخته الی

It is divided into a mukaddimah, three maqālas, and a khātimah.

مقالة در ذکر ارکان بدن و اخلاص او
(arranged) مقالة آل در خواص ادویه و اغذية مفردة
(alphabetically), on fol. 16^b, last line.

مقالة دوم در مرکبات مشهوره
on fol. 62^b.

مقالة سوم در معالجات علل بطریقی اجمال
in one hundred and sixty faṣls, on fol. 103^b.

حاشیه در شرح انواع مکرر و قسمت معالک ربع مکرر
on fol. 149^a, last line.

No date. Many leaves severely injured.

Ff. 150; written in Nasta'lik by two entirely different hands; the first on ff. 1-102, ll. 19; the second on ff. 103-150, ll. 25; size, 11 in. by 6 in. [FRASER 203.]

1602

Mizān-i-Kuṭubshāhi (میزان قطبشاهی).

A shorter treatise on the Materia Medica, compiled by Taqī-aldin Muḥammad bin Ṣadr-aldin 'Alī, and dedicated to Sulṭān Muḥammad Kuṭubshāh (the fifth ruler of Gulkundah, A. H. 1020-1035 = A. D. 1612-1626); see Rieu i. p. 186^b.

Beginning: رتب دیباجه هر ساله بتایش مانع
حکیمی راست که تلوب ارباب عقل را بشناخت الی
There is no alphabetical arrangement in this work. The chief part of it ends on fol. 157^a, but on ff. 161^b-163^b there is added a short appendix, entitled سخنهاي منفردة که خارج کتاب است
hand.

Dated the 27th of Jamādī-alawwal, A. H. 1152 = A. D. 1739, September 1, by 'Abd-alraḥīm.

Ff. 163, ll. 15; clear and distinct Nasta'lik; size, 8½ in. by 4½ in. [FRASER 190.]

1603

Alfāz-i-adwiyah (الفاز ادویه).

A description of drugs, by Nūr-aldin Muḥammad 'Abdallāh bin Ḥakīm 'Ain-alminik Shīrāzi (see fol. 4^a, ll. 9 and 10), dedicated to the emperor Shāhjahān (Abū-almuẓaffar Shihāb-aldin Muḥammad Fādhshāh Shāhjahān). The title الفاز ادویه is the ta'rīkh for the composition of this work, viz. A. H. 1038 = A. D. 1628, 1629; see fol. 4^a, ll. 14.

Beginning: هو الله الاحد الله المجد که پایه حقیقت
بجوش از داترو دریافت و احاطه شناخت برتر است الی

It is divided into a مقدمه, in four فائده, on fol. 5^a; a نتیجه (description of the drugs in alphabetical order, according to the first and second letters of each word), on fol. 9^b; and a حاشیه (در بیان ادویه سده), on fol. 139^a.

This copy is probably the author's autograph, or made at least shortly after the completion of the work, for its date is A. H. 1040 = A. D. 1630, 1631; see this chronogram:

از لغت گزین کئی مشکل - سال ختم رقم کرد دل
= 1430 gives 1040.

It was lithographed in Dihli and Madras, A. H. 1265; see Zenker ii. 76. Other copies in the India Office Library, Nos. 812, 1928, and 2366. Nūr-aldin Muḥammad edited besides the letters of Shaikh Faizī and Abū-alfaḍl's familiar correspondence, as well as letters of his own; see Rieu ii. pp. 792, 838^b, and 843^a.

Ff. 162, ll. 17; excellent Nasta'lik; illuminated frontispiece; size, 8½ in. by 5½ in. [FRASER 195.]

1604

Another copy of the same.

A modern copy of the same, with the rather incorrect title (الفاز ادویه (instead of the correct الفاز الادویه, on fol. 10^b, l. 6.

Mukaddimah, on fol. 11^b; natijah, on fol. 27^b; khātimah, on fol. 475^a.

Beginning the same as in Fraser 195.

This copy was made for Sir Robert Chambers, Chief-Justice of Bengal (died 1803). It is a splendid specimen of eastern penmanship, and the illuminations on the first pages are executed with great taste and care.

Ff. 522, ll. 8; Nasta'lik; size, 10½ in. by 7½ in. [COURCELY 295.]

1605

Tuhfat-almu'minin (تحفة المؤمنین).

A work on the Materia Medica, by Muḥammad Mu'min Ḥusaini, the son of Amir Muḥammad Zamān Tanakābuni (تنکابنی) Dailami, and dedicated to Shāh Sulaimān Ṣafawi, king of Persia (A. H. 1077-1105 = A. D. 1666-1694), to whose court both father and son were attached. Comp. on the authorities, on which the book is based, the full statement given in Rieu ii. p. 477; other copies are noticed in A. F. Mehren, p. 13; J. Aumer, p. 134; and Cat. Codd. Or. Lugd. Batav. iii. p. 280. The India Office possesses also

several more or less complete copies, viz. Nos. 337, 636, 1416, 1524, 2226, 2246, 2696, etc.

The work is divided into two parts, the first comprising the five *Tashkhiṣāt* (تشخیصات), the second the *Dastūrāt* (دستورات), in three *qism*, of which, however, the third and last is not found in any copy known as yet, and has probably never been written.

First part:

تشخیص اول در بیان سبب اختلاف اقوال اطباء در مامیة و خواص و قدر شریعت ادویه و شرا اخذ آن different opinions of physicians on the nature, peculiarities, and quantity of doses, on fol. 2b.

تشخیص ثانی در ذکر صفات ادویه مفردة و اغذیة مفردة و مرکبة, quality of simple medicaments and simple and compound aliments, on fol. 3b.

تشخیص ثالث در بیان مامیة و کیفیة و خواص ادویه natural and peculiarities of simple medicaments, of simple and compound aliments, in alphabetical arrangement, on fol. 6b.

تشخیص رابع در مداوای سموم, treatment of poisons, on fol. 240b.

تشخیص پنجم در اوزان, weights, on fol. 246a.

قسم اول در بیان اعمال که مطلق متعلق است بادویه, application of simple medicaments, subdivided into five *ṭarīq*, on fol. 247b.

قسم ثانی در بیان اعمالی که متعلق است بادویه مرکبة, application of compound medicaments, subdivided into twenty-four *ṭarīq*, on fol. 271a.

سجنانک اللهم یا قدوس یا طیب النفس: Beginning: اتم لنا انوار معرفتک و اذقنا حلاوة مغفرتک الخ.

Printed Dihlī A. H. 1266, Isfahān A. H. 1274.

Dated the 6th of Rabi'-althani, A. H. 1194 = A. D. 1780, April 11.

On the Arabic translation, see H. Khalfā ii. p. 546.

Ff. 345, ll. 23; Nasta'liq; size, 12½ in. by 9 in.

[Ouseley 378.]

1806

An incomplete copy of the same.

This copy contains the five *Tashkhiṣāt* and the second *qism* of the *Dastūrāt*; the first *qism* is missing. The dedication to Shāh Sulaimān is found here on fol. 3a.

Tashkhiṣ I, Ouseley 351, fol. 3b; II, Ouseley 351, fol. 6b; III, Ouseley 351, fol. 10b; the whole of Ouseley 349 and Ouseley 350, ff. 1-93a; IV, Ouseley 350, fol. 93a; V, Ouseley 350, fol. 104a.

Kism II of the *Dastūrāt*, Ouseley 352.

Beginning as in the preceding copy.

The whole MS. is written by one hand; the first part (i. e. the five *Tashkhiṣāt*) is dated the 11th of Jumādā-althani, A. H. 1197 = A. D. 1783, May 14; the second part (i. e. the second *qism* of the *Dastūrāt* in Ouseley 352) the 19th of Muharram, A. H. 1199 = A. D. 1784, December 2. It was copied at the command of Justice

Sir Robert Chambers (who died 1803); see the words of the colophon: *تسبب الفرمودة صاحب الاشان جتس*: سر رابررت چمبرز صاحب ادم اقباله.

No. 351, ff. 175; No. 349, ff. 192; No. 350, ff. 207; No. 352, ff. 141, ll. 19; Nasta'liq; size, 14 in. by 8½ in. [Ouseley 351, 349, 350, 352.]

1807

Another still more incomplete copy of the same.

This copy contains only the first three *Tashkhiṣāt*. I on fol. 3a, II on fol. 5a, III on fol. 9b. It was finished in 'Azimābād the 22nd of Muharram, A. H. 1194 (twenty-first year of Shāh 'Ālam's reign) = A. D. 1780, January 29.

Ff. 323, ll. 22; Nasta'liq; size, 12 in. by 7½ in.

[Cafs. Op. A. 6.]

1808

Fragments of the same.

This MS. contains fragments of the first part (the *Tashkhiṣāt*) and of the second part (the *دستورات*) of the *Tuhfat-almu'minin*.

Fol. 1 begins in the middle of the nineteenth *bāb* of the second *qism* of the *Dastūrāt*: *طرفین است تانکار* (comp. بقدر رسع ومهره اطباء اتقانی نموده اند که آلم Ouseley 352, fol. 121a); fol. 3b the twentieth *bāb*; fol. 7a the twenty-first *bāb*; fol. 8b the twenty-second *bāb*; fol. 12b the twenty-third *bāb*; fol. 14b the twenty-fourth *bāb*. On fol. 19a sq. the fourth *tashkhiṣ*, in five *ṭarīq*:

فصل 1 در تدبیر منع تأثیر سموم واحتراز از آن, on fol. 19a.

فصل 2 در تدابیر مشترکه سموم, on fol. 20a.

فصل 3 در تدبیر سموم مشروبة, on fol. 21b.

فصل 4 در تدبیر سموم ملذوغة, on fol. 23b.

فصل 5 در تدابیر بیان آنچه حشرات از گرزند, on fol. 28b.

On fol. 29a the fifth *tashkhiṣ*, in three *ṭarīq*:

فصل 1 در اوزان صغار, on fol. 29a.

فصل 2 در اوزان كبار, on fol. 30b.

فصل 3 در تحویل بعضی اوزان یعنی, on fol. 31b.

On fol. 32a the first *qism* of the *Dastūrāt*, divided into five *ṭarīq*:

طریق 1 در تدبیر ادویه مفردة مخصوصه, on fol. 32a.

طریق 2 در بیان دستور استعمال بعضی از ادویه مثل چوب چینی وغشید (?) و مانند آن, on fol. 39a.

طریق 3 در گرفتن عرقها و آبها وما يتعلق بها, on fol. 44a.

طریق 4 در بیان ساختن کل حکمت و شجر و سایر ادویه مفردة مصنوعة و آنچه بان تعلق دارد, on fol. 47b.

طریق 5 در اعمال غریبه و اصول کلیة صناعات, on fol. 51b.

Ff. 67, ll. 19; Nasta'liq; writing and paper the same as that of Ouseley 349-352 (No. 1606); size, 15 in. by 9½ in. [Ouseley 355.]

1609

Jawāhir-almakāl (جواهر المال).

A compendium of medicine, composed by 'All bin Shaikh Muḥammad bin 'Abd-alrahmān. The preface is written in prose, the body of the work in metre (رمل); beginning of the former: ولور حمد وثنا حضرت خالو; beginning of the metrical part: را جل و علا که کرش الخ.

درد سر گر باشد از پیش سر
فصد کن کز خون بود ای تاج سر

It is divided into two maqālāt:

مقاله اول در بیان معالجات امراض از سر تا قدم ظاهر و باطن.

مقاله ثانیه در بیان ماکولات و مشروبات و اختیار و احتراز.

On fol. 337^b follow ملحقات, 'appendices,' an alphabetical list of drugs; to the foreign words the Persian equivalents are added, being written under them, on ff. 338^a-367^a. Then follow recipes:

فصل در بیان مسوحات مُلْدَد.

فصل در دوائی که مانع حمل است.

فصل در دوائی که حمل مهتاب کند.

H. Khalfā, vi. p. 585, mentions one 'All bin Shaikh Muḥammad (died A. H. 1112 = A. D. 1700, 1701), the author of a Turkish poem; whether he is identical with the author of the Jawāhir-almakāl we cannot ascertain. In the preface (fol. 294^a, l. 2) he mentions one محمود شیرازی.

Not dated; it may be as old as 200 years. Acquired by Sir W. Ouseley at Shirāz, A. D. 1811.

Ff. 293-360, ll. 17; Nasta'liq; size, 6½ in. by 5 in.

[Ouseley 125.]

1610

Tuḥfa-i-Shāhī (تحفة شاهی).

A medical tract on instantaneous cures, being a Persian translation of Muḥammad bin Zakariyyā Rāzi's (died A. H. 311 = A. D. 922) Arabic treatise *al-sa'at*, or with its full title: دستور الطب فی سر الصناعة و هنر الصناعة, by Shaikh Husain Jābirī alansāri, made for the benefit of Sulṭān Muḥammad A'zamshāh (who died A. H. 1119 = A. D. 1707), and entitled *تحفة شاهی*, in twenty-four fāsilā.

Beginning: حمد بقیاس مانع حکیمی را رواست که: تلوب اصحاب عقول را بهدایت شناخت حکمت علی و عملی الخ.

A more modern Persian version of the same treatise is noticed in Rieu ii. p. 815^a.

Not dated.

Ff. 11, ll. 12; Nasta'liq; illuminated frontispiece; size, 4½ in. by 3 in.

[FRASER 194.]

1611

Another incomplete tract of the same kind.

Fragment of another medical tract on instantaneous cures, beginning with the *second* faṣl and going down to the *ninth*.

فصل دوم در منافع بر شعثا' معنی ابن لطف بر الساعه است و لطف بر شعثا' ثرائی (sic!) است و لطف ایشان سین را بشین تبدیل میکنند و تا را بنا شواهد این در کتاب حمزه امفغانی الخ.

Ff. 98-105, ll. 17; careless Nasta'liq; size, 9 in. by 5 in. [FRASER 211½.]

1612

Mizān-i-tibb (میزان طب).

A handbook of medicine, by Mir Muḥammad Akbar, commonly called Muḥammad Arzānī, son of Mir Hāji Muḥammad Muḥim, written with the special view of facilitating the study of medicine to beginners. The author, who is renowned by a large number of medical works, among others the *Tibb-al-Akbar* (completed A. H. 1112 = A. D. 1700, 1701), the *Mujarrabāt-i-Akbari*, and the *Karābādīn-i-Kādirī* (composed in A. H. 1130 = A. D. 1718), himself calls this work a *muḥtaṣar*.

Beginning: الحمد لله رب العالمین . . . اما بعد العبد الجانی محمد ارزانی المستی بجمعه اکبر میگوید که چون افعال الخ.

It is divided into three maqālās, viz.:

مقاله اول در علامت کیفیات چهارگانه یعنی حرارت و برودت و رطوبت و یبوست.

مقاله دوم در بیان ادویه مفردة و مرکبة.

مقاله سیوم در بیان امراض و علاج آن.

Compare Rieu ii. p. 479. Lithographed Calcutta 1836, Cawnpore 1874, and Lucknow (no date).

This copy was finished A. H. 1184, the 16th of Rajab = A. D. 1770, November 5, by Sayyid 'All, son of Mir Haidar 'All.

Ff. 121, ll. 17; Nasta'liq; size, 8½ in. by 5½ in.

[Ouseley 41.]

1613

Kānūn-i-Iskandari (قانون اسکندری).

A medical work on diseases, giving a description of them, and of the means and methods of curing them. It is imperfect at the beginning, opening abruptly thus:

امراض المداع یعنی درد سر درد سر چه چیز است و از کدام علامات را یافته میشود در ظاهر جلد است یا در اجزاء لحم الخ; but although there is no author's name or title mentioned anywhere, a comparison with No. 1801 of the India Office Library proves the correctness of the above title, assigned to this MS. by Sir William Ouseley in his hand-list. The *Kānūn-i-Iskandari* was composed by Hakim Sikandar bin Hakim Imāmī, the Greek, of Constantinople, who had gone to India and become physician to the Nawwāb Muḥammad 'Alīkhān

of Arcot (i. e. Arkāt (ارکات), A. H. 1160 (the thirtieth year of Muhammadshāh's reign)=A. D. 1747. There seems to be no systematical division made by the author, except the one common to most Persian medical books, beginning with the diseases of the head and ending with those of the feet.

No date.

Ff. 176, ll. 25; Nasta'liq; size, 14 in. by 8½ in.

[OUSELEY 347.]

1614

Mukhtaṣar dar 'ilm-al-ṭibb (مختصر در علم الطب).

A compendium of medicine, compiled from the works of physicians of India, Rūm, and Arabia, in four makālas:

1. Ends on fol. 5^b. در علم نظری طب.
2. In fifty-nine bāls, on fol. 26^b. در علم عملی طب.
3. در ذکر ادویه مفردة, in alphabetical arrangement, on fol. 57^a.

4. در ذکر ادویه مرکبة, in twenty-two bāls, on fol. 70^b. It ends on fol. 92^b. Attached to it is, on ff. 93^a-99^b, the fragment of another طَبّ, beginning exactly in the same manner as the first, but with another subdivision. There occur in it the following three bāls:

1. باب مفت خلق و خلقت.
 2. باب مفت دماغ.
 3. باب در بیان شناختن آب تاخشن و قاروره آب.
- on fol. 97^b. The last page damaged.

Beginning of the first treatise: مختصر الی رب العالمین... بدانکه این مختصریست در علم طبّ و جمع کرده اند الی

A full index of the first treatise on ff. 1^a-5^b. In the hand-list of Sale's MSS. it is ascribed to Shihāb-al-din of Damascus, but on what authority we do not know, since no author's name occurs in the text.

Ff. 99, ll. 13; Nasta'liq; size, 6½ in. by 5 in. [SALE 71.]

1615

Treatises on medical science.

1. A treatise on the different kinds of fever and their cures, incomplete at the beginning. It seems to be translated from Sanskrit, as many words appear on the margin in Devanāgarī characters (fol. 1^a). The abrupt beginning (in the middle of the first of the four faṣls which form this tract) runs thus: و عطسه و استفراغ و بوقت حاجت نگاه دارد الی

2. Another incomplete treatise on the same subject, beginning, on fol. 53^a, with some mathnawī-baits, the first of which runs thus:

حکیمان وائی که در پرده اند
چنین در کتابی خود آورند

3. A compendium of the Materia Medica in alphabetical arrangement, with Arabic, Persian, and Indian nomenclature, on fol. 63^b. It begins, without a preface,

باب الف ابریشم بجاری ابریشم و بهندی ابریشم.

No date.

Ff. 142, ll. 12; Nasta'liq; size, 6½ in. by 4½ in. [MARRS 19.]

1616

Two medical treatises.

1. Ff. 175^a-186^b, ll. 9; careless Nasta'liq, mixed with Shikasta. A short tract, giving medical advice and an explanation of various diseases, by Ḥakīm 'Alī Akbar, beginning: مرگه شخصی را عارض شود سستی اعضا و کاملی الی

2. Ff. 193^a-203^a, ll. 15; Nasta'liq. Another medical tract (رساله طبابت), written for Tipū Sultān (who succeeded his father Ḥaidar 'Alīkhān as ruler of Mysore, A. H. 1197=A. D. 1782, and was killed in the defence of his capital against the British troops, A. H. 1213=A. D. 1799), and containing lists and tables of the different sorts of victuals, fruits, beverages, drugs, etc., with a short specification of their respective advantages and disadvantages, and of antidotes against bad consequences following their consumption.

Beginning: للهدیه برای دانشمندان اربو الایمار مخفی نیست که حضرت ربّ العزیز جلت عظمتہ انسانرا در احسن تقریرم خلقت فرمود الی

The tables are divided into four columns; the first on the right-hand side is headed اسم, the second منفعات, the third دفع, the fourth مفترت.

Not dated.

Ff. 175^a-203; size, 8½ in. by 4½ in. [BODL. OR. 451.]

1617

An anatomical and physiological treatise, chiefly containing an explanatory description of the seven species of روح, اعضا, اخلاص, مزاج, ارکان, امور طبیعی و قوت. The seventh is missing, as this copy breaks off suddenly on fol. 34. Ff. 35-37 deal with other matters, especially with the science of the pulse (نبض), and therefore on the fly-leaf the Hindustānī title (نسخه نازی (that is, نبض شناسی, examination of the pulse) is given to the whole treatise.

Beginning: امور طبیعی یعنی آن چیزها که اصل آفرینش آدمی و ماده وجود اوست الی

Ff. 37, ll. 13-18; partly Nasta'liq, partly Shikasta, by different hands; size, 8½ in. by 5 in. [WALKER 37.]

1618

Miscellanies, relating to medical science.

1. A list of Arabic, Persian, and Hindi names of diseases, with interlinear Persian paraphrase, on fol. 1^b, in fourteen short chapters.

2. An alphabetical list of Arabic, Greek, Persian, and Hindi names of drugs and medicines, on fol. 7^a.

3. An incomplete alphabetical list of plants and herbs (a sort of synopsis herbarum), also comprising Persian, Hindi, Greek, and Arabic names, on fol. 24^b. It breaks off in the letter *س*.

Ff. 31, ll. 7 (on ff. 1-23), ll. 15 (on ff. 24-31); Nasta'liq; size, 6½ in. by 4½ in. [FRASER 193.]

1619

Mukhtaṣar (مختصر).

A small collection of prescriptions against all sorts of diseases, headache, toothache, melancholy, etc. The chief ingredient is a *ماء شریف*. The heading does not seem to be complete: شرح خواص عرق که گیرد.

Beginning: اگر کسی درد سر داشته باشد ازین ماء المبارک

الغ. و شیخ این ماء شریف بسیار است در آنجا مختصر: شد والله اعلم.

Ff. 1-3, ll. 22; Nasta'liq; size, 6½ in. by 4½ in. [OUSELEY 125.]

1620

Superstitious prognosis of diseases (باب دانستن) beginning on fol. 95^b: (بیماری روز و شب از حضرت رسالت پناه منقولست از امیر المؤمنین علی رضی الله عنه: که هر روز (هر روز) را در حساب آوردن و از ستاره استخراج الغ. No date.

Ff. 95-98, ll. 16; Nasta'liq; size, 8½ in. by 4½ in. [LAUD ON. 205.]

1621

Risāla-i-ḥifẓ-al-ḥayāt (رساله حفظ الحیات).

A small treatise containing rules and advices for the preservation of health. The preface contains the following apocryphal story: When 'the Khalif' ascended the throne, he wished to have translated the books of ancient sages on medicine, astronomy, etc. He called the learned together, and asked who among them would be the most competent to do the work. Husain bin Ishāk being pointed out to him, he was charged with the task. After having finished, Husain composed at the Khalif's request this mukhtaṣar regarding the best means of preserving health, with the view to render superfluous the help of a physician. This story is apparently made up from reminiscences of the Khalif Ma'mūn; Husain bin Ishāk is probably a mistake for Hunain bin Ishāk, the famous translator of Syriac and Greek literature at the time of Ma'mūn and Mutawakkil. The name of the real author of this book does not occur. For Hunain bin Ishāk, see Wenrich, De auctoribus Graecorum versionibus, etc., p. 16.

الحمد لله رب العالمین الغ اما چنین گویند: Beginning: که چون خلیفه بسلطنت نشست خواست که الغ

It is divided into *ابواب*, which generally begin with a quotation of Galenus, Hippocrates, Aristotle, Muḥammad Zakariyyā, etc.

At the end it is called کتاب اختیارات لغویہ، whilst the above-given title occurs on the first page. Not dated.

Ff. 76-86, ll. 15; Nasta'liq; size, 7 in. by 3½ in. [OUSELEY 120.]

1622

Treatises on sexual intercourse.

(a) 'Isḥrat-almulūk (عشرة الملوك).

Ff. 33^a-43^b. A treatise on sexual intercourse, translated from the old Sanskrit or Hindi work Kōkā Śāstra (usually styled in Persian Kōk Shāstar, which is ascribed to the Ḥakīm Kōkā or Kōkāpandit (کوکاپندت), as he is called in No. 1626; comp. on the class of works called Kōk Shāstar, Garcin de Tassy, Histoire de la Littérature hindoue etc., 2nd edit., i. p. 187, and Aufrecht, Sanskrit Catal. of the Bodl. Libr., p. 404. The translator was Diyā Nakhshabī (see fol. 35^b), the well-known author of the Tūṭināma, who died A. H. 751 = A. D. 1350; see above, Nos. 444-448; comp. also Rieu ii. pp. 680 and 740, last line; W. Pertsch, Zeitschrift der D. M. G. xxi. p. 511; A. F. Mehren, p. 15, No. XXXVII. 1; and A. Sprenger, Catal., p. 80, ll. 12 and 13. In all the last-named works it is styled لذة النساء, see the last part of the title given to it here: هذه رسالة عشرة الملوك من تعانیف کوکای حکیم در دانش لذت النساء.

It contains ten chapters (باب), the contents of which are enumerated on fol. 36^a.

The Hindi original is noted by C. Stewart, p. 181.

(b) Ff. 43^b-46^a. The last two chapters of a medical work, the *الجواب الساسی فی الاشریة*, on fol. 43^b; باب فی: *الکسنوات*, on fol. 45^b.

Beginning: شربت عناب سرد و تر بود جهت سرده و غلبه خون بغایت نافع بود.

(c) Nuzhat-almulūk (نزهة الملوك).

Ff. 46^a-57^a. A treatise on sexual intercourse, with medical advices regarding this subject. The title occurs only in the colophon. It is divided into seventeen chapters (باب), the contents of which are enumerated at the beginning.

باب 1 در مقدمات کتاب و دلائل امرجه مختلفه، on fol. 46^b. باب 2 در غذاهای مفرد که این کار را شایده و نافع باشد، on fol. 50^b.

باب 3 در داروها که شایسته مجامعت بود، on fol. 50^b. باب 4 در غذاهای که از برای مجامعت نیک بود، on fol. 50^b.

باب 5 در اشرجه که موافق طبع اهل این شغل بود، on fol. 51^b.

باب 6 در گوارشها و معجزنها که قوت و حرکت دهد، on fol. 52^a.

باب 7 در آنچه قییب را محکم کند و قوت دهد، on fol. 53^a.

باب 8 در آنچه در دهان گیرند برای مجامعت مفید باشد، on fol. 54^b.

باب ۹ در بند زجر جامه کردنها که نیک باشد on fol. 54^b.

باب ۱۰ در آنچه در قصب و آلات مانند on fol. 54^b.

باب ۱۱ در چیزها که لذت جماع زیاده کند on fol. 55^a.

باب ۱۲ در شانها که مجامعت را قوت دهد on fol. 55^b.

باب ۱۳ در اشکال مجامعت محمود و مذموم on fol. 56^a.

باب ۱۴ در چیزها که ذکر را بزرگ و سطر گرداند on fol. 56^b.

باب ۱۵ در چیزها که زانرا حامله گرداند بزودی on fol. 56^b.

باب ۱۶ در چیزها که منع آبستنی کند on fol. 56^b.

باب ۱۷ در چیزها که فرج زانرا تنگ کند on fol. 56^b.

Dated Rabl' II, A. H. 1019 = A. D. 1610, June, July. Fol. 57^b is filled up with some verses of Šā'ib (see above, Nos. 1131-1137).

Ff. 33-57, ll. 20-25; Nasta'liq; size, 7½ in. by 3¼ in. [OSBURN 120.]

1623

Other treatises on sexual intercourse and similar matters in prose and verse.

1. رجوع الشيخ الى صباه في تقوية الباه, the returning of the old man to the vigour of youth, etc., a tract, originally written in Arabic by Ahmad bin Yusuf al-Sharif, and translated into Persian by Muhammad Sa'id altabib bin Muhammad Šādik of Isfahan. It consists of two parts (جزو), each subdivided according to the index into thirty bābs, but the second part contains in this copy only twenty-four.

الجزء الأول در اموری که متعلق است به احوال مردان on fol. 1^b.

الجزء الثاني در آنچه مختص است به زنان on fol. 48^a.

Beginning of the first part: الحمد لله الذي خلق الانسان من ماء مهين ثم جعل نطفه في قرار مكين.

Beginning of the second part: الحمد لله حق حمده و الصلوة والسلام على اشرف المخلوقين سيدنا محمد وآله.

Another copy of this treatise in Rieu ii. p. 471, which breaks off already in the twenty-second bāb of the second جزو. A Turkish translation of the same (compiled A. H. 940 = A. D. 1533, 1534) is mentioned by H. Khalifa iii. p. 349.

Copied A. H. 1141 = A. D. 1728, 1729. 2. The first page of the same tract is in Rieu ii. p. 471, which follows under No. 4, on fol. 86^b.

3. A later Persian translation in mathnawī-baits of the same Kōk Shāstar, which Diyā Nakshabī paraphrased in his المزهرة عشرة الآله (see the preceding MS.), beginning, on fol. 90^b (in four columns):

کنم ابتدای بنام خدا - که بیداست از قدرش در سرا
The translator was Muhammad Kullī, with the takhlis Jāmī (which appears several times at the end of chapters), who wrote it A. H. 1036 = A. D. 1626, 1627, and dedicated it to 'Abdallāh Kūṭshāh, who reigned over Gulkundah

from A. H. 1035 to 1083 = A. D. 1626-1672; see Rieu ii. p. 680.

4. A tract in prose on the same subject (در باده), by Haider 'Alī bin Shaikh Jamāl-aldin, beginning, on fol. 97^b: عالم عالم حمد و ثنا پادشاهی را سزد که: پیوسته تغییر و تبدیل و زوال الخ.

5. قصه یوسف حجام و منصور, on ff. 141^b and 142^a.

6. گلشن خیالات, by Mir Tāhir Naṣrābādī (probably identical with the author of the well-known tadkīrah, see above, No. 373), beginning, on fol. 172^a:

بنام گلشن: آری خیالات الخ.

7. Another short risālah, on ff. 174^b and 175^a. Ff. 46^b, 47, 86^a, 87^a-90^a, 96^b, 97^a, 101^a-141^a, 141^b, 171^b, and 174^a are left entirely blank.

Ff. 175, ll. 19-25; written for the greatest part in Shikasta, the rest in Nasta'liq; size, 11½ in. by 7 in. [FRASER 206.]

1624

Another copy of the first and fourth treatises of the preceding MS.

1. رساله در باده, by Haider 'Alī. Beginning on fol. 1^b.

2. Selections from the رجوع الشيخ الى صباه by Muhammad Sa'id altabib, styled here 'the pleasure of women' (on fol. 17^a). The first part begins here on fol. 17^b, and contains bābs 7, 24, 25, 28, 29, and 30; the second part begins on fol. 48^b, and contains bābs 1, 2, 11-21, 23, and 24. With the twenty-fourth bāb of the second part this copy closes just as the preceding one.

Ff. 127, ll. 13; Nasta'liq; illuminated frontispiece on ff. 1^a, 17^a, and 48^b; size, 5½ in. by 3½ in. [FRASER 209.]

1625

Another copy of the Kōk Shāstar.

The same poetical version of the Kōk Shāstar by Muhammad Kullī Jāmī as in Fraser 206, No. 3. Beginning the same as there.

Not dated.

Ff. 1-18, 2 coll., each ll. 13; Nasta'liq; illuminated frontispiece; size, 6 in. by 3½ in. [FRASER 263.]

1626

Another Persian translation of the same.

This treatise, styled رساله در عورت, and translated from the original work of Kokāpandit, according to the preface, seems to be simply another version of the Kōk Shāstar. Like Diyā Nakshabī's translation it contains ten bābs, and begins: دنیا که اسعدک الله تعالی فی: الدارين ابن کتاب اول هندی بود به تصنیف کوکاپندیت نام مردی بود الخ.

Not dated.

Ff. 50, ll. 11; large Nasta'liq; size, 6½ in. by 4½ in. [FRASER 266.]

1627

Kānūnā dar 'ilm-i-ṭibb (قانونیه در علم طب).

A treatise on sexual intercourse, beginning without any introduction: فصل ساختن مرد عورت را، بیماراد نگلهای آله.

It is divided into several fāṣḡa, and dated the 29th of Ramaḡān, A. H. 1090 = A. D. 1679, November 3.

Ff. 23, ll. 13; careless Nasta'liq; size, 7½ in. by 4½ in. [WALKER 69.]

1628

Four detailed works on sexual intercourse.

1. Ff. 1-288, ll. 14-15. Khulāṣat-al-'aish-i-'ālamshāhi (خلاصة العیش العالمی)، a comprehensive work on all that is connected with sexual intercourse, dedicated to the emperor Shāh 'Ālam, in the fifth year of whose reign (that is, A. H. 1177-1178 = A. D. 1764) this work was composed; see fol. 3b, ll. 13 and 14, and fol. 5a, last line. It is divided into two maṭḡabs, each of which contains twenty bābs (see the complete index on ff. 5b-8b).

مطلب اول مبنی بر احوال و صفات آرایش مردان و حسن معاشرت و مباشرت ایشان با زنان و بیان مقویات و بامعیه از ادویه و اغذیه و غیر آن

مطلب ثانی مسطره موعوده که متعلق بوده از برای زنان و منوط و مریوطه بر بیست باب مرقومه

The last two bābs are missing. No author's name.

Beginning: حمد و بیقیاس و ستایش با سپاس آفریدگاری را سزد که آله.

Copied A. D. 1825.

2. Ff. 289-337, ll. 13. Fawā'id-i-bāhiyyah (فوائد)، another instructive work on the same subject, composed by Hasan bin 'Alī alṭabīb, the author of a risālah ستره سروریه، and dedicated to Abū-alghāzi 'Abd-alkarīm Bahādurkhān. It is divided into twenty-four bābs, the first of which is headed thus: بیان حکمت در تسلط شهوت مباشرت بر نوع بنی آدم.

Beginning: حمد و سپاس و شکر بیقیاس نثار بآگاه حکیمی که آله.

Dated the 2nd of November, A. D. 1825.

3. Ff. 339-369, ll. 13. Kōknamā (کوکنامه)، a third work de coitu with Indian terminology, otherwise styled لبث النساء (but entirely different from the treatises of the same title in the preceding MSS.); see the colophon on fol. 269a: تمام شد نسخه لبث النساء عرب کوکنامه. According to the index at the beginning it is divided into five fāṣḡa, but the last نوع of the fourth and the whole fifth fāṣḡa are entirely missing in this copy.

فصل اول در معرفت اقسام استری یعنی زن به حسب فرائد، on fol. 339b.

فصل دوم در معرفت اقسام پرکه و شکل و شغلات و علامات آنها

فصل سیم در بیان گهت بیس متی و جوش جوانی و ذکر بعضی لواحق بدان، on fol. 345b.

فصل چهارم در بیان آداب خلوت و مباشرت، on fol. 353b.

Beginning: در بیان علم کونک یعنی معرفت اقسام زن و مرد و صحبت داشتن و مباشرت کردن با زنان آله.

Dated the 7th of November, A. D. 1825.

4. Ff. 371-384, ll. 14. Dilafrūz (دل افروز), a mathnawī on women and sexual intercourse with them, composed by Himmat Bahādur of 'Āzimābād, and completed the 7th of Shābān, A. H. 1225 = A. D. 1810, September 7. Beginning:

چو برداشتم خاتم مشکبار - که سازم رقم حمد پرورگار

Dated the 14th of November, A. D. 1825 = A. H. 1241, 3rd of Rabi' al-thānī.

Ff. 384, ll. 13-15; Nasta'liq; gilt edges; binding in red and gold; size, 8½ in. by 5½ in. [ELLIOTT 182.]

1629

Another copy of the Dilafrūz.

Another copy of the same mathnawī on women as in the preceding copy, No. 4. Beginning the same.

This copy was finished the 13th of January, A. D. 1845 = A. H. 1261, 4th of Muḡarram.

Ff. 23, 2 coll., each ll. 9; Nasta'liq; size, 6½ in. by 5 in. [OSBELEY ADD. 94.]

IV. LEXICOGRAPHY AND GRAMMAR OF THE ARABIC, PERSIAN, TURKISH, AND SEVERAL INDIAN LANGUAGES.

(a) *Arabic-Persian and Persian-Arabic.*

1630

Kitāb-i-Maṣādir (کتاب معاد).

The book of Arabic infinitives, explained in Persian by Kādī Imām Abū 'Abdallāh alḡusain bin Aḡmad Al-Zūzāni (who died A. H. 486 = A. D. 1093), and beginning: الحمد لله على سوانع الآله المتسابقة انوار آله. comp. Rieu ii. p. 505; Fleischer, Catal. Lips. p. 331; J. Aumer, p. 111; G. Flügel i. p. 105; Catal. des MSS. et Xyl. p. 203, etc. The title given to it here on the first leaf, as well as in the colophon, is المصادر، and the same name appears in the hand-list of Sale's MSS. (comp. Sale 4), and in the colophon of the following copy, Fraser 15; but that is a mere mistake caused by confounding this work with that of Abū Ja'far Aḡmad bin 'Alī almakkarī albaihakī, see further below, No. 1635. Tornberg in the Upsala Catal. p. 9 calls it المصادر لغة المصادر، and quotes the text of the whole Arabic preface; H. Khalifa v. p. 574. No. 12138, styles it merely معاد: مصادر.

This copy was finished in the month Dhū al-ka'dah, A. H. 1039 = A. D. 1630, June-July.

Ff. 187-316, ll. 19; Nasta'liq; size, 8½ in. by 5½ in. [FRASER 20.]

1631

The same.

Another copy of the same, older than the preceding one, but rather injured, and exhibiting the preface not only in a very confused state, but also in a greatly abridged form. Beginning the same. It ends on fol. 225^a, and the remaining portion of this MS. from fol. 225^a to fol. 229^b is filled with the well-known *qaṣīdah* *فيما يمد* by Shaikh Abū Bakr Muḥammad ibn alḥasan bin Duraid alazdī albaṣrī, usually called Ibn Duraid (who died A. H. 321 = A. D. 933), together with an Arabic commentary; comp. G. Flügel i. p. 149; J. Aumer, *Die arabischen Handschriften*, p. 239.

Ff. 1-129, ll. 20-28; very irregular Naakhi; worm-eaten; size, 10 in. by 5½ in. [FRASER 15.]

1632

The same.

Beginning the same as in the preceding copies.

Not dated.

Ff. 145, centre-column, ll. 17; Nasta'liq; size, 8½ in. by 5½ in. [SALE 4.]

1633

Mukaddimat-aladab (مقدمة الادب).

The second kīam of Abū-alkāsim Maḥmūd bin 'Umar al-Zamakhsharī Jār-allāh's (died A. H. 538 = A. D. 1143-1144) famous 'Introduction to the study of Arabic,' comp. Rieu ii. pp. 505 and 506; H. Khalifa vi. p. 76; Fleischer, *Catal. Lips.* p. 332; G. Flügel i. p. 96 (where a Turkish translation of the same is noticed), etc. It contains a vocabulary of verbal roots and their derivatives, with a rather scanty and often missing interlinear Persian paraphrase, arranged in bābs, according to the different classes of Arabic conjugations. Every bāb is arranged in alphabetical order according to the last letter.

Beginning: *باب فَعَلَ يَقُولُ فَعَلًا فِي الْمُتَعَدِّي وَفَعُولًا*
في اللازم غالباً أ هاء الطعام يهتف ويهتفون
This copy includes the contents of pp. ٢٨١-٢٨٦ in J. G. Wetzstein's 'Samachscharii Lexicon Arabicum Persicum,' Leipzig, 1850. The whole work was divided into five kīams; see Rieu, loc. cit.

Ff. 30-155, ll. 11; Nasta'liq; size, 8½ in. by 5½ in. [POCOCK 210.]

1634

Tāj-alasāmī (تاج الاسامي).

An Arabic-Persian dictionary, the author of which is not mentioned anywhere in the text, but which (on what authority we do not know) has been ascribed in Fraser's hand-list to the same Zamakhsharī. It is arranged in alphabetical order, so that the *first* letter constitutes the bāb, and the *last* the faṣl.

Beginning: *الحمد لله المحمود لجميع الازمان والاسماء*
المروص بانواع الكرم والنعمة والملاوة على رسول الله
This copy was finished the 22nd of Jumādā-ulawwal, A. H. 1040 = A. D. 1630, December 27, by Shaikh Maḥmūd of Patna.

Ff. 1-186, ll. 19; Naakhi; several pages severely injured; size, 8½ in. by 5½ in. [FRASER 20.]

1635

Tāj-almaṣādir (تاج المصادر).

A Persian dictionary of Arabic infinitives, drawn chiefly from the Kūrān, the Ḥadīth, and old poetry; the author enumerates the different forms, and adds their meaning in Persian, without quoting passages. Composed by Abū Ja'far Aḥmad bin 'Alī Almahkārī Albahakī (البهكي), no doubt a mistake for Albahakī), called Ja'farak, who died A. H. 544 = A. D. 1149, 1150, according to H. Khalifa ii. p. 93.

Beginning: *الحمد لله رب العالمين حمداً يفرق حمد الشاكرين بحمده على الصّراة ونشكرو على الخ*

Contents:

Verbs of the form *تَعَلَّ يَقَعْلُ*, on fol. 2^a.

تَعَلَّ يَقَعْلُ, on fol. 39^a.

تَعَلَّ يَقَعْلُ, on fol. 70^a.

تَعَلَّ يَقَعْلُ, on fol. 85^b.

تَعَلَّ يَقَعْلُ, on fol. 106^b.

تَعَلَّ يَقَعْلُ, on fol. 111^b.

تَعَلَّ يَقَعْلُ, on fol. 112^a.

Further contents:

باب الِإِعْلَال, on fol. 112^a.

باب التَّغْفِيل, on fol. 148^b.

باب اللِّغَالَة, on fol. 176^b.

باب الِانْعِثَال, on fol. 190^a.

باب الِانْعِثَال, on fol. 205^a.

باب الِانْعِثَال, on fol. 209^a.

باب التَّغْفِيل, on fol. 218^b.

باب التَّغْفِيل, on fol. 235^b.

باب الِانْعِثَال, on fol. 243^b.

باب الِانْعِثَال, on fol. 244^a.

باب القَعْلَة, on fol. 244^b.

باب التَّغْفِيل, on fol. 252^a.

باب الِانْعِثَال, on fol. 254^a.

باب الِانْعِثَال, on fol. 254^b.

باب الِانْعِثَال, on fol. 255^b.

Within the single classes the arrangement is this:
المهموز - الناقص - الأجوب - المضاعف - الفعل المصح
Not dated.

Ff. 256, ll. 19; Nasta'liq; size, 10½ in. by 6½ in. [OUSELEY 283.]

1636

Nisāb-alṣibyān (نصاب الصبيان).

The famous metrical Arabic-Persian dictionary for young people, a common text-book in Oriental schools, by Abū Naṣr Farāhī Maṣ'ūd bin Ḥasan bin Ḥusain aladabī (so appears the name here on fol. 1^b, l. 3; comp. G. Flügel i. p. 112, where the author's full name is given as Abū Naṣr Maṣ'ūd bin Abī Bakr bin Ḥusain bin Ja'far alfarāhī; see also H. Khalifa vi. p. 346, No. 13801; ii. p. 559; Rieu ii. p. 504; Blochmann, *Contributions*,

etc., p. 7; Fleischer, Catal. Lips., p. 333; J. Aumer, p. 299; and W. Pertsch, No. III, 2, p. 5). The author flourished about A. H. 617=A. D. 1220, and this book was printed in Calcutta, 1819.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين و
المروة والسلام على محمد و آله اجمعين اما بعد جنين
گريد. . . . حمد حانده و حمد حانده الى

The first kit'ah, on fol. 2b, l. 2.

Copied A. H. 1097=A. D. 1686.

Ff. 1-33, ll. 10; large Naskhi; many pages greatly damaged by worms; size, 9½ in. by 6½ in. [FRASER 30.]

1637

The same.

Another copy of the same, beginning: ابو
هميگريد ابو . . . حمد حانده الى

The first kit'ah, on fol. 2a. English paraphrases of many words occurring in the text are written in pencil on the margin.

No date.

Ff. 27, ll. 10; Nasta'liq; worm-eaten; size, 8½ in. by 5½ in. [CAPS. OR. C. 5.]

1638

The same.

This copy begins without a preface at once with the first kit'ah (styled here: بحسب التقارب
الفطعة الحادي (!) من بحر المتقارب
واله است الله رحمن خدای الى (فعلون فعلون فعلون
agreeing with Fraser 30, fol. 2b, l. 3.

Many interlinear paraphrases both in Latin and Danish, especially on the first and last leaves.

No date.

Ff. 1-46, ll. 8; European handwriting; size, 10½ in. by 5½ in. [MABSH 267.]

1639

An incomplete copy of the same.

This copy breaks off at the end of the ninth kit'ah. The catchword on the last page is القطعة العاشرة.

Beginning: هميگريد ابو نصر فرهای نصاب ما بخوان
مگر علم خواهی حمد حانده الى

Ff. 230^a-244^a, ll. 10-12; careless Nasta'liq; size, 10 in. by 5½ in. [FRASER 15.]

1640

Sharh-i-Nisāb-al-qibān (شرح نصاب المصبيان).

A commentary on Abū Naṣr Farāhī's work, by Nizām bin Kamāl bin Jamāl bin Ḥusām of Harāt, commonly called Ibn Ḥusām (see fol. 1^b). According to the beginning, سیاس بی قیاس مر قادی را که اساس حیوة اناس, it seems not to be identical with the Nisāb al-muṭa'lim by the same author, quoted in Fleischer's Catal. Lips. p. 333, No. III. The full name of Abū Naṣr is given here thus: Abū Naṣr Muḥammad Badr-al-din, and the nisbah Farāhī is explained exactly

in the same manner as in Fleischer (فرهای منسوب بفره)
(است والف زائد است در فرهای)
Not dated.

Ff. 1-62, ll. 27; Naskhi; size, 8½ in. by 6 in. [SALE 2.]

1641

Another Persian commentary on the Nisāb-al-qibān.

This commentary is compiled by 'Alī bin 'Umar bin 'Alī alnaḥjār, and begins: رت تتم بالخیر للحمد لله الذی
خلق الإنسان علمه المیان و نصب اعلام الدرایة فهدی
الى نور العرفان الى

On fol. 134^b, l. 12, the author of the preceding commentary is quoted under this name: Kamāl-al-din bin almarḥūm ibn Ḥusām alharawī (comp. H. Khalfā vi. p. 346, No. 13801). This copy is incomplete, and breaks off, on fol. 180^b, in the explanation of the following verse:

ایمار گردباد چو نکبا کر (کج) or شال
بالا جنوب مد و مابا پس دبر پیش

(corresponding to Fraser 30, fol. 23^a, ll. 3 and 4).

The last page of this copy (fol. 181^a) contains the fragment of another treatise, and is not connected at all with the commentary.

Written probably between A. H. 860 and 868=A. D. 1456-1464.

Ff. 134^a-180^a, ll. 15; Naskhi; size, 6½ in. by 3½ in. [MABSH 683.]

1642

A third commentary on the same work.

A third, anonymous, commentary, beginning: الحمد لله
رب العالمين . . . اما بعد جنين گريد ابو نصر فرهای
حمد حانده و حمد حانده . . . بدانکه حمد آزل بمعنی
نیك خواهی است الى

Dated the 15th of Rajab, A. H. 1097=A. D. 1686, June 7, by Shīr 'Alī.

Ff. 34-103, ll. 12; large Naskhi; size, 9½ in. by 6½ in. [FRASER 30.]

1643

A fourth commentary on the same.

This commentary is compiled by Muḥammad bin Jalāl bin Sulaimān of Kūhistān (see fol. 1^b, ll. 3 and 4), and begins: بعد از شرح نصاب زو امر حمد مجمل و سبب
صباح جواهر ملوة مفضل ميگريد بنده محتاج بفرغان
سجانی محمد . . . که بر صفحات فمائل ارباب
استقر الى

The commentary itself begins, on fol. 3^b, with the explanation of the initial words of the ṭarjūm al-rījīm, and proceeds, on fol. 4^a, with a notice of the author. Farāhī is here (against Sale 2 and Fleischer) stated to be a nisbah of Rāz, (not of فره), a town between Sijistān and Harāt, and the commentator adds: یکی از دو یاه
نسبت جهت ضرورت شعری حذف شده و الف عوض

از یاه نسبت نیست چنانچه بعضی گفته اند بلکه جزو علم است چنانکه از دفاتر قدیمه و جدیده معلوم میگردد.

Not dated.

Ff. 184, ll. 13; large Naasht; illuminated frontpiece; size, 9½ in. by 5 in. [FRASER 31.]

1644

Fragment of a fifth commentary on the same.

A fragment of a fifth commentary on the *نصاب* المصباح, different from all the preceding ones, beginning: الحمد لله.... اما بعد اول باید دانستن که چرا این کتاب را *نصاب المصباح* نام کرد و چرا *نصاب الاطفال* یا *نصاب الشبان* نام نکرد الخ.

A sixth commentary, by Faṣḥ bin Muḥammad, known as Karīm Daṣṭ-i-Bayāḍī Kūhīstānī, who lived in Akbar's time, is preserved in the India Office Library, No. 521.

Ff. 1-21, ll. 15; small Naasht; size, 7½ in. by 5 in. [FRASER 57.]

1645

Alṣurāḥ min al-Ṣaḥāḥ (الصراح من الصحاح).

The oldest, most valuable, and excellent copy of the *Ṣurāḥ*, that is, the Persian translation and abridgment of Aljauhari's *Ṣaḥāḥ* by Abū-alfadl Muḥammad bin 'Umar bin Khālid, commonly called Jamāl al-Kurashī, who relates in the preface (written in Arabic) that he found a correct copy of the *Ṣaḥāḥ* in four volumes in the library of a certain madrasah at Kāshghar (بخارن). وكتب المرسدة المراجعة المصوطة بكاشغر and that he made it at once the basis of his translation. This copy is an autograph of the compiler himself, who gives moreover at the end the exact date of the completion of his work (unknown even to H. Khalfā, see iv. p. 102), viz. the 16th of Ṣafar, A. H. 681=A. D. 1282, May 26, in Kāshghar: الفراع من تأليفه و توبيد بيمين توفيق الله و تأييده ههزاد السادس عشر من مفرسة احدى و ثمانين وستة مائة بكاشغر الله عمرو. From that brouillon he afterwards made (A. H. 700) this copy, and finished it the 23rd of Dhū-alka'dah=A. D. 1301, July 30. All the margin is covered with an endless number of extensive glosses and additions, likewise by the author himself.

Beginning: (قال) الغفرالى مولاه الغنى به عن سواه: الواقع بالمعالي عن الولد ابو الفل محمد بن عمر بن خالد المدعى بجمال القرنى الى. p. 507; Catal. Codd. Or. Lugd. Bat. i. p. 69; O. Loth, Arabic MSS. of the India Off. Libr., p. 282, etc. On the double pronunciation *Ṣaḥāḥ* and *Ṣiḥāḥ*, comp. G. Flügel, Die grammatischen Schulen der Araber, p. 254, note.

The last letter constitutes the باب, the first the فصل. Of the poetical quotations of the original a good many are retained in this translation. This copy was offered to the Bodleian Library, 1859, by Jules Mohl. The work has been edited in Calcutta, 'The Soorah,' 1812, in two volumes, and in Lucknow, A. H. 1289.

Ff. 287, ll. 35; splendid Naasht; illuminated frontpiece; size, 11½ in. by 6½ in. [BODL. OR. 642.]

1646

The same.

Another copy of the same dictionary, dated the 16th of Shā'ban, A. H. 1098=A. D. 1687, June 27.

Beginning the same as in the preceding copy. The inner corners of the first pages a little effaced. Many other slight injuries here and there.

Ff. 618, ll. 15; very unequal Naasht; written by several hands; binding with flowers; size, 10½ in. by 6½ in. [OUSELEY ADD. 110.]

1647

The same.

This copy is not dated.

Ff. 537, ll. 21; unequal Naasht; illuminated frontpiece; size, 10 in. by 6 in. [FRASER 44.]

1648

The same.

Not dated. At the beginning the bottom of several leaves is destroyed; in some places slightly injured by worms.

Ff. 266, ll. 30; Naasht; in some parts Shikasta; size, 11½ in. by 7½ in. [OUSELEY 321.]

1649

An abridged edition of the *Ṣurāḥ*.

This curious MS. contains an abridged version of the *Ṣurāḥ*, in which all the remaining Arabic phrases have been turned into Persian. But instead of the legitimate preface of the *Ṣurāḥ*, this copy exhibits, on ff. 1^a-34^b, that of the Farhang-i-Jahāngiri (see further below, Nos. 1734-1746), with the usual beginning: آنکه بر زبانه الفراع من تأليفه و توبيد بيمين توفيق الله و تأييده ههزاد السادس عشر من مفرسة احدى و ثمانين وستة مائة بكاشغر الله عمرو. Immediately after the conclusion of the twelfth leaf, on fol. 34^b, the *Ṣurāḥ* begins with the word آگاه, corresponding to the preceding copy (Ouseley 321), fol. 2^a, l. 4.

No date.

Ff. 634, ll. 15; large Naasht; size, 10½ in. by 6½ in. [BODL. OR. 744.]

1650

Four Arabic-Persian vocabularies in verse.

Four vocabularies in poetical form, viz.:

1. از پس حمد: *نصاب بدیعی*, on fol. 1^b, beginning: خداوند زمین و آسمان الخ.
 2. اوان و حین: *نصاب اخوان*, on fol. 10^b, beginning: و میخواست متکلم الخ.
 3. نام بر نام: *نصیب اخوان*, on fol. 19^b, beginning: کردگار جهان الخ.
1375. In the sixth bait Farāhī's Niṣāb-al-ṣibyān is quoted.

4. نصاب حُسْنَى, on fol. 29b, beginning: الحمد لله
الاله وال خدای بندگان اله
statement in the following copy, Fraser 29, fol. 20a)
A. H. 896 = A. D. 1490, 1491.

Ff. 37, 2 coll., each ll. 13; Nasta'liq; many interlinear glosses;
size, 9½ in. by 5½ in. [FRASER 28.]

1651

The same four vocabularies in prose.

A prose version of the same vocabularies:

1. لغات نصاب بدیعی, on fol. 1b, agreeing with No. 1
in the preceding copy. Beginning the same.

2. لغات نصاب حُسْنَى, on fol. 6a, agreeing with No. 4.
Beginning: الحمد لله رب العالمین والعاقبة للمتقين
والمولوة اله

3. نصاب اخوان, on fol. 21b, agreeing with No. 2.
Beginning: آن وقت جمع ازان رانان اله

4. نصاب اخوان, on fol. 31b, agreeing with No. 3.
Beginning: عقل خرد لب بسم اول خرد اله

Comp. the eighth bait of the poetical version.

Ff. 41, ll. 13; Nasta'liq; two illuminated frontispieces on
ff. 1b and 21b; size, 7½ in. by 4½ in. [FRASER 29.]

1652

Farhang-i-Mir Sayyid 'Ali (فرهنگ میر سید علی).

A short Persian dictionary for the Kurān, by Mir
Sayyid 'Ali of Hamadān, the author of the Khulāṣat-
almanāḥib (see above, No. 1264), of the Dhakhrat-
al-mulūk (see above, Nos. 1451-1453), and of a treatise
on physiognomy (see above, No. 1241, 28), who died
A. H. 786 or 787 = A. D. 1384 or 1385, beginning:
الحمد لله الفی آلاءه والمولوة علی محمد وآله اجمعین وبعد
بدان اسعدک الله تعالی فی الدارين این کتابست در تحریر
مفردات قرآن اله

It is divided into twenty-eight bābs, arranged alpha-
betically according to the first letter, so that all the
derivatives are put under the rubric of the root, just as
in European Arabic dictionaries, and six short fasls,
three of which are only found here, on ff. 31a-32a, viz.:
1. در بیان بعضی اداوات. 2. در بیان اسماء معارف. 3. در بیان
اسماء اشار و موصولات.

No date.

Ff. 32, ll. 23; Nasta'liq; size, 9 in. by 5½ in. [FRASER 24.]

1653

Ṣarf-i-Mir (صرف میر).

An Arabic grammar, explained in Persian, by Mir
Sayyid Sharif Jurjānī, who was born A. H. 740 = A. D.
1339, 1340, and died A. H. 816 = A. D. 1413, 1414; see
Rieu ii. p. 522; H. Khalfā ii. p. 304; Notices et
Extraits, x. p. 4 sq. H. Khalfā styles it *ṣarf* al-
sharif; at the top of the first page of Fraser 10 (see

the next copy but one) it also bears the title جامع
القوانين.

Beginning: الحمد لله رب العالمین.... بدان ایدک الله
تعالی فی الدارين که کلمات لغت عربی بر سه گونه است
اسم است و فعل است و حرف است اسم چون رجل و فیس
و فعل چون ضرب و درج و حرف چون من و الی اله

Occasional glosses on the margin. Between the last
two pages there are inserted by mistake two blank
leaves; but the text of the treatise is coherent. As
date the 18th of Ramadān is only given, but no year.
This work has been printed in Calcutta, 1805, in a
collection of grammatical treatises, pp. 122-164; litho-
graphed in Lucknow, A. D. 1844 and A. H. 1288.

Ff. 46, ll. 9; Nasta'liq; size, 9½ in. by 5½ in. [FRASER 9.]

1654

The same.

Another copy of the same Arabic grammar, begin-
ning: بدان ایدک الله تعالی اله

The margin of the first twenty-eight leaves is entirely,
and the margin of most of the other leaves partly, covered
with fuller explanations and examples of the text in the
centre column, beginning: کسر یُکسر نُکسر اله

No date.

Ff. 45, written by three different hands; the original hand-
writing goes from fol. 5 to fol. 38, and from fol. 35 to the end;
the second from fol. 29 to fol. 34 (both ll. 8), and the third (a
quite modern one) from fol. 1 to fol. 4 (ll. 10); Nasta'liq; the
first four leaves in the original handwriting, which were lost and
therefore later supplied by the modern hand, we have succeeded in
finding in another MS. of the Fraser Collection and put into
this copy; size, 8½ in. by 5½ in. [FRASER 8.]

1655

An incomplete copy of the same.

Beginning the same as in the preceding copy. One
page and a half are missing at the end; the last word
of this copy corresponds to Fraser 8, fol. 45b, l. 4.

Ff. 27, ll. 9; Nasta'liq; size, 8½ in. by 5½ in. [FRASER 10.]

1656

Another still more incomplete copy of the same.

This copy begins: بدان ایدک الله تعالی که کلمات
لغت عرب بر سه گونه است اسم و فعل و حرف اسم چون
رجل و علم اله. It breaks off on fol. 14b in the begin-
ning of the chapter on the *mudarrim* (مصدر میمی), the last words
of the chapter on the *inflection* (انفlection), اسم مکان, and
fol. 31b, l. 4.

Ff. 1-14, ll. 16-17; Nasta'liq; much damaged; size, 9½ in. by
5½ in. [BODL. Or. 781.]

1657

Zubdat-ṭi-ilm-alsarf (نسخة زبدة فی علم الصرف).

Treatise on the inflexion of the four classes of the
Arabic verbs, the sound (صحیح), the hamzat (همزة),

the mediae and tertiae infirmæ (معتل), and the mediae geminatae (مضاعف), by Zahir bin Mahmūd bin Mas'ūd al'alawi; see fol. 142^b, l. 2, and comp. Rieu ii. p. 524^a.

Beginning: الحمد لله الموصوف بالتصريف المعنوت: بالتخفيف الخ.

It is edited in the Collection of grammatical treatises, Calcutta, 1805, pp. 113-122, under the title of زبدة.

Copied by Ahmad-allāh, the owner of Muhammad-ābād, and finished on the 15th of Ramadān of the Faḡl era, 1187 = A. D. 1779, the twentieth year of the reign of Shāh 'Ālam (دام ملوک).

Many additional notes on the margin and between the lines. On fol. 140^b is put in a vignette with the title, زبدة النحو شرح مائة عامل, evidently in the wrong place, this being the title of Ouseley 71 (see No. 1659).

Ff. 141^b-151^a, ll. 10; Nasta'lik; size, 8½ in. by 6 in.

[OUSELEY 158.]

1658

Mi'at-āmil (مائة عامل).

Text of Jurjānī's (i.e. Abū Bakr 'Abd-alkāhīr bin 'Abd-alrahmān, who died A. H. 471 = A. D. 1078, 1079) hundred 'awāmil in Persian verse. Beginning:

بعد توحيد خداوند درود مصطفی
نعت آل پاک پیغمبر رسول مجتبی

On fol. 154^b the following note: منقول از قاضی شهاب الدین مرثی که در علم صرف کمال مهارت میداشتند. See the same in J. Aumer, p. 52, No. 2; comp. for the Arabic original G. Flügel i. p. 149 sq.

Ff. 151^b-154, ll. 10; Nasta'lik; size, 8½ in. by 6 in.

[OUSELEY 158.]

1659

Zubdat-alnahw (زبدة النحو).

A commentary to the Mi'at-āmil, divided into sixteen chapters (thirteen نوع, two فصل, and a تذييل). The title occurs on fol. 4^a, l. 4. It is dedicated to سر جیستیس رابرت چمبرس (Sir Justice Robert Chambers, Lord Chief Justice of Bengal, who died A. D. 1803). The author's name does not occur.

Beginning: اللهم حزب سمت اسمك فعلنا وحررتنا
تحريرنا وصررت نحو كلمتك الخ.

Dated the 29th of the first Rabī', A. H. 1196 = A. D. 1782, March 14.

Ff. 40, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

[OUSELEY 71.]

1660

Panj-ganj (پنج گنج).

Treatise, chiefly consisting of paradigms, on the three classes of the Arabic verbs, the mediae infirmæ, tertiae infirmæ, and mediae geminatae. In the preface the anonymous author divides it into five باب, each باب of five فصل (fol. 1^b, l. 7); but this division is not carried out in the book itself.

Beginning: الحمد لله على ما خلق الانسان وانطق له: اللسان بكلمات الخ. Comp. Rieu ii. p. 523. It is published in the Collection of grammatical treatises, Calcutta, 1805, pp. 38-112, and styled there simply تصريف (accidence).

Copied by Shaikh Ahmad-allāh, son of Shaikh Nur-allāh, the owner of Muhammad-ābād, A. H. 1190 = A. D. 1776, 1777, 'in the place of Mir 'Abdallāh Shāhib' (میر عبد الله صاحب). Occasional notes are added.

Ff. 45; handwriting and paper the same as in Nos. 1657 and 1658 above. [OUSELEY 265.]

1661

A fragment of the same Panj-ganj.

In this copy of the Panj-ganj there are marked:

باب اول در شناختن مجاری صرف افعال (but only the title of this bāb is given, because its contents are to be found in another treatise by the same author, styled فائده مصادر), and

باب دوم در شناختن اجناس افعال و اسماء صرف و خامیت ابواب (With the end of the fourth fāḡl of this bāb the copy breaks off.

Ff. 17, ll. 15; Nasta'lik; size, 8½ in. by 4½ in. [FRASER 11.]

1662

Persian tracts in prose and verse on Arabic grammar.

1. A treatise in verse on the Arabic verb, by Sharfī (see fol. 16^a, ll. 1 and 11), beginning, on fol. 1^b:

ای صفات برون زوهم و خیال - دی بوصفت زبان ناطقه لال
Dated the 2nd of Jumādā-alawwal, A. H. 1137 = A. D. 1725, January 17.

2. نسخه در صرف, on declension and conjugation, by Mullā Jāmi, according to the colophon on fol. 21^b, likewise in verse, with a short introduction in prose, beginning, on fol. 16^b: وعطف
مرب اللسان نحو ثیاب (1) و عطف
المیان الی نعت خاتم الانبیاء الخ.

3. Another short collection of mathnawī-bāits on the same subject, beginning, on fol. 21^b:

بعد از حمد خدا و نعت زین انبیا
میکنم مضمون میزان را درین منظم ادا

4. قوانین صرف, the rules of declension and conjugation, being a collection of مسائل or questions and answers on Arabic grammar in prose, beginning, on fol. 26^a: الحمد لله رب العالمین... بدان اسعدك الله فی
القانون که چند قوانین علم تصريف که صبیان را مبط آن
لایذ الخ. The author, whose name does not occur, composed this treatise for the benefit of his nephew, 'Atā-allāh bin Zārif Muhammad, as he states in the preface: comp. Rieu ii. p. 523. Printed Calcutta, A. H. 1244, under the title: 'A grammar in questions and answers by 'Atā-allāh. It is copied by Muhammad Rashid, and dated the 3rd of Jumādā-alākhar, A. H. 1137 = A. D. 1725, February 17.

It is edited under the title *میزان صرف* in the Collection of grammatical treatises, printed Calcutta, 1805; lithographed in the Muḥammadi press, A. H. 1258.

This copy was transcribed by Shaikh Ahmad-allāh, the owner of the *Pargana* of ملار, probably the same who copied Ouseley 388 (No. 1666 above). Both have in some places additional notes on the margin and between the lines; comp. also Nos. 1657 and 1660. On the first page the following (misleading) note appears: نسخۀ میزان تصنیف ملا شیخ سعدی شیرازی قدس سره العزیز.

Ff. 159-174, ll. 10; Nasta'liq; size, 8½ in. by 6 in.

[OUSELEY 158.]

1670

Kanz-allughāt (کنز اللغات).

An Arabic-Persian dictionary, by Muḥammad bin 'Abd-alkhālik bin Ma'rūf of Gīllān; comp. Rieu ii. pp. 507 and 508; H. Khalfā v. p. 256; Catal. des MSS. et Xylographes, p. 202; and J. Aumer, p. 109, Nos. 292-294.

Beginning: ابتدای سخن آن خونتدر در هر مقام کو بود
حمد معبود خدای نیکنام چو امر کنوز لغات حمد و
ستایش نثار بارگاه حضرت متکلمی که زبان اصناف آدمیان
را کلید گنج خانه سخن گردانید الی

The words are arranged in the first instance according to the first radical (کتاب), and in the second according to the last (باب). Every bāb begins with the nomina actionis or infinitives; after these follow the other words (غیر الماعاد). The work is dedicated to Kārgiāz Sulṭān Muḥammad, who reigned over Gīllān from A. H. 851 = A. D. 1447 to A. H. 883 = A. D. 1478, 1479.

This copy was finished in Sha'bān, A. H. 1003 = A. D. 1595, April, May, by Muḥammad Sāliḥ bin Ghiyāth-aldin Muḥammad alḥusaini. The MS. is throughout collated and richly annotated. Besides the original glosses there are many remarks and explanations added on the margin by Golius, who also gives on the fly-leaves a great number of extracts from this work. Lithographed in Persia, A. H. 1283.

Ff. 230, ll. 25; irregular Naakhl; size, 9½ in. by 7 in.

[MARSH 329.]

1671

Khulāṣat-allughāt u tafsi'r-almushkilāt (خلاصة اللغات و تفسیر المشکلات).

A dictionary of all the Arabic words which are generally used in the Persian language, explained in Persian. This MS. is incomplete at the beginning, and the author's name is missing. According to Rieu ii. p. 508, the author was Isma'il bin Luṭf-allāh albākhārzi alḥanafī, who also wrote a popular treatise on religious duties (see ib. ii. p. 807), styled خلاصة الاسلام. There is besides a large lacuna after fol. 50 (going down from the middle of the letter ع to the end of the letter ی). It opens abruptly thus: متکاترو مکاتبات متواتر بالفاظ فارسی تصنیف فرموده الی. The title appears on fol. 10,

l. 4. The arrangement is alphabetical, in European manner, the first letter constitutes the kitāb, the second the bāb. The dictionary must have been compiled before A. H. 916 = A. D. 1510, the date of the completion of the *Tahfah* by Maḥmūd bin Shaikh Diyā, in which the present work is quoted as authority; see Rieu ii. pp. 493 and 494.

Copied by Kilāb Rāi, and finished the 14th of Dhi-alḥijjah, A. H. 1116 (forty-ninth year of 'Alamgir's reign) = A. D. 1705, April 9, at Ahmadābād.

Ff. 52, ll. 17; Nasta'liq; size, 11½ in. by 5½ in.

[OUSELEY ADD. 54.]

1672

Muntakhab-allughāt (منتخب اللغات شاهجہانی).

An Arabic dictionary explained in Persian, being an extract from the *Kāmus* and *Sahāh*, according to the author's own statement on fol. 6^a, l. 10. Composed by 'Abd-alraṣhīd alḥusaini Almadani Altatawi, fol. 6^a, l. 9. 'Abd-alraṣhīd married the daughter of the author (مولد) born in Tattah, in Sind, his family originating from Madinah). He dedicated it to the emperor Shāhjahān, see fol. 6^a. At the end (fol. 267^b) we find a chronogram of the author himself, الکتاب المؤلف فی تاریخ

تألیف بی قال وقیل - گفت خرد منتخب بی بدیل
The words *بی بدیل* give A. H. 1046 = A. D. 1636, 1637, as the date of its composition; see Rieu ii. p. 510.

This dictionary is arranged thus, that the first letter gives the بَاب, and the last the فِعْل.

The date of the transcript is incomplete, the day of the month (19th of Jumādā I) being indicated, but not the year. It is collated throughout; in many places slightly injured by the worms.

Beginning: ستایش رهبان مالک الملکی که تذکار الای
بی احسا ونعمای بی منتهاش وتعداد الی

Printed in Calcutta, 1808, 1816, and 1836; in Lucknow, 1835, 1845, and A. H. 1286. Lithographed at Bombay, 1862; see Trübner's Record, No. 37, p. 272.

Ff. 267, ll. 23; Nasta'liq; size, 11½ in. by 7½ in.

[OUSELEY 319.]

1673

Another copy of the same.

This copy begins thus: تا بعد چنین گوید بنده
الفرود آفر عبد الرشید لیسینی الدینی الی
corresponding to fol. 4^a, l. 8, in the preceding copy.

On the fly-leaves is added:

1. ثانیة ثالث العالمین امیر محمد باقر داماد بر محبته کلام
2. عبارة شافیه فی قلب الزلزال والیه
3. خلاصة کلام معتف شافیه
4. عزت شارح الصحیفه از ترجمه صحیفه سید فاضل
5. میر محمد هاشم

Not dated.

Ff. 446, ll. 18; large and clear Nasta'liq; size, 12½ in. by 7½ in.

[FRASER II.]

1674

Kābūs (قابوس).

A large portion of the Persian translation of Majd-al-din Muhammad Firūzābādī's (died A.H. 817 = A.D. 1414) famous Arabic dictionary, the *Kāmūs*, completed by Muhammad Ḥabīb-Allah (see fol. 2^a, l. 1), A.H. 1149 = A.D. 1736, 1737; see Rieu ii. p. 511. Beginning: حمد و نیایش گوناگون معروض حضرت علم و علایم و ک

تعلیم کل اسماء از صفات خاصه اوست الخ. The *mukaddimah*, dealing with Firūzābādī's life, begins on fol. 2^a. Beginning of the dictionary itself on fol. 13^b, l. 6, with the word بابا. The *bābs* are arranged according to the last, the *faṣls* according to the first letter. It breaks off, on fol. 553^b, in the middle of the *bāb* ق, faṣl ج, the last word being عرق. Besides, there are four large lacunas, the *first* (of twenty leaves) after fol. 76, the *second* after fol. 383, the *third* after fol. 391, the *fourth* after fol. 399 (breaking off with the word فحاح, *bāb* ب, faṣl ق). The first volume ends, on fol. 245^a, with زمره; the second begins, on fol. 246^a, with سر (bāb, faṣl ر); the third begins, on fol. 400^b, with باب ج, faṣl ل. Fl. 554-561 are a duplicate of ff. 454-461.

Fl. 561, ll. 29; distinct Nasta'lik; size, 15-15½ in. by 9-9½ in. [BODL. OR. 783.]

1675

A vocabulary of all the Arabic words used in the higher style of Persian conversation, Persian letter-writing, etc., explained in Persian (styled, on fol. 1^a, *clavis linguae Arabicae et Persicae*). It is arranged alphabetically according to the first letter, every *bāb* divided into three chapters, according to the three different vowels, which can occur in the first syllable of a word: مضمومہ و مکسورہ و مفتوحہ.

Beginning: بعد از ستایش و سپاس و درود بسم و قیاس این کتاب در بیان معانی الفاظ تازی که در محاورات و مراسلات پارسی اکابر و افاضل متداول الی

Not dated.

Fl. 1-26, ll. 15; Naakhi; size, 8½ in. by 6½ in. [MARSH 42.]

1676

'Akd-al-jawāhir (عقد الجواهر).

The string of jewels, an Arabic-Persian vocabulary in verse by Murtād Moghul ibn 'Alī Muḥammadkhān (title and author's name occur only on fol. 1^a, not in the work itself), with a prose preface, beginning: ابتدا و افتتاح و فائده آغاز کار استجالت دل خوشی الی

Not dated. An older vocabulary of the same description and with a similar title, viz. *عقود الجواهر*, composed in the first half of the ninth century of the Hijrah, is described in Rieu ii. p. 507; see also H. Khalifa iv. p. 239.

Fl. 70, ll. 9; Nasta'lik; size, 8½ in. by 4½ in. [FRASER 27.]

1677

Another anonymous Arabic-Persian vocabulary.

This little dictionary, defective at the beginning, is divided into the following twelve *bābs*:

1. ذکر المبادئ و الاعما, on fol. 1^a.
2. فی اصناف الناس و ذکر الخیر, on fol. 11^a.
3. فی ذکر الادواء و الامراض, on fol. 23^b.
4. فی ذکر الاطعمه و الاشریة, on fol. 25^a.
5. فی ذکر الامتعة و الاثمنه و الاسلحة, on fol. 27^a.
6. فیما یُنسب و یُقَرَّب, on fol. 30^a.
7. فی سائر الخواص من السباع و الطيور و النہام و الخشرات, on fol. 32^b.
8. فی ذکر السماء و ما یَتعلَّق بها, on fol. 41^a.
9. فی ذکر الارض و ما یَتعلَّق بها, on fol. 45^a.
10. فی ذکر النبات و الشجر, on fol. 47^b.
11. فی الابنية و الامكنة, on fol. 52^a.
12. فی فصول منفردة و متفرقة, on fol. 55^b.

It opens in the middle of the preface, or rather of the index, with الباب السادس فیما یلبس الی.

Interlinear Turkish glosses scattered throughout. No date.

Fl. 59, ll. 13; Nasta'lik; size, 7½ in. by 5½ in. [FRASER 33.]

1678

A third Arabic-Persian vocabulary.

An anonymous Arabic-Persian vocabulary, arranged in alphabetical order according to the first and last letters (the *first* denoting the *bāb*, the *last* the *faṣl*). It begins with اصطفا (= برگزیدن). The Persian paraphrase is an interlinear one and written in red ink. No date.

Fl. 104, ll. 16; Nasta'lik; size, 8½ in. by 4½ in. [FRASER 26.]

1679

A fourth Arabic-Persian vocabulary.

A shorter Arabic-Persian vocabulary, anonymous like the preceding ones, explaining the common Arabic words and forms appearing in Persian writers. It begins thus: ابتدا ببران تنقبا پرده ز کاران الی.

The *last* letter constitutes the *bāb*, the *first* the *faṣl*. One leaf seems to be missing at the end.

Fl. 281^a-311^b, ll. 9; Nasta'lik; size, 8 in. by 4½ in. [BODL. OR. 479.]

1680

Kaw'id-alfurs (تواعد الفرس).

A short grammar of the Persian language, composed in Arabic.

Beginning: الحمد لله الذي متعني من تواتر نعمائه

تدوين قواعد الفرس بكتاب الطائفة التي وبعد هذه رسالة
مستقلة على قواعد الفريسية وسكتة لمن حفظها بمعرفة
لسان الفارسية.

The title occurs on fol. 3^a, l. 6; the author is not mentioned; comp. G. Flügel i. p. 196.

It is divided into four bābs:

الباب ١ في احوال الاسم

شهور سنة ثمان واربعين ومائة والف في الفعل

الباب ٣ في احوال الحروف

الباب ٤ في تعداد الاسم و ترجمته بالتركية سواء كان
عينا او معنى، on fol. 42^b.

This last chapter is written in Turkish.

It is dated Safar, A. H. 1148 = A. D. 1735, June, July,
by Husain bin Sulaimān. Colophon: قد وقع الفراغ عن
يد اصغف المهاد حسين بن سليمان في صفر الحرام من
شهور سنة ثمان واربعين ومائة والف في الفعل

Ff. 48, ll. 9; Nasta'liq; size, 6½ in. by 4½ in. [Ouseley 134.]

1681

Al-Ṣaḥāb-al-'ajamiyyah (المصاحح العجمية).

A Persian vocabulary, written in Arabic with interlinear Turkish paraphrase, by Hindūshāh Nakhjavāni (هندشاه نخجواني); comp. H. Khalfa iv. p. 91, No. 7712; Tornberg, Cat. Upsal, pp. 16 and 17; Cat. Codd. Or. Lugd. Batav. i. p. 100. The title appears on fol. 2^b, l. 5 (the book is also styled in a shorter way sometimes 'Ṣaḥāb-al-'ajam,' مصاحح العجم, and is given to it on account of its close resemblance to the العربية).

According to Rieu ii. pp. 515^a and 790^a and H. Khalfa, loc. cit., there exist two redactions of this work, a shorter and a larger one; the present, by Hindūshāh, must needs be the older, that is the shorter one, as the date of our copy, A. H. 913, proves; the later redaction is that by Muhammad bin Pir 'Alī al-Birgawī, who died A. H. 981 = A. D. 1573, 1574. It is divided into two kisma, the first containing the nouns and phrases (القسم الأول في الاسماء), on fol. 3^a, the second the verbs (القسم الثاني في الافعال), on fol. 93^a. A conclusion or text, on fol. 106^b, gives an outline of Persian grammar (القواعد والامثلة); see Rieu ii. p. 790^a.

Beginning: الحمد لله الذي الهمن اللغات والعبارات
و يترجمها على الالسنه التي

The introductory words, quoted by H. Khalfa, are found here, almost verbatim, on fol. 1^b, l. 5 sq. Marginal glosses and annotations, both in Persian and Turkish.

Copied A. H. 913 = A. D. 1507, 1508. The last three pages after the conclusion of the vocabulary, on fol. 123^a, are filled with Turkish poetry, for instance, a

مدح ماه رمضان سنة ٩١٨

Ff. 124, ll. 7; Nasta'liq; size, 7½ in. by 5½ in. [Hydr 21.]

1682

The same.

The same vocabulary, dated by Muhammad ibn Bustān in the beginning of Shawwāl, A. H. 1037 = A. D. 1628, June, in the reign of Sulṭān Murād ibn Sulṭān Aḥmadkhan, i. e. Murād IV (A. H. 1032-1049 = A. D. 1623-1640).

Kism I, on fol. 2^b; II, on fol. 111^a. Conclusion, on fol. 121^a.

Ff. 137, ll. 7-10; Nasta'liq; size, 8 in. by 5½ in. [Hydr 23.]

1683

A fragment of the same.

A portion of the first kism of the same vocabulary, going down to bāb ج and faṣl ش (the bāb is formed by the last, the faṣl by the first letter), and filling eighteen pages. On the first pages Turkish and Latin interlinear paraphrases; afterwards only the Persian words, with short remarks as to their vowels, but without any explanation or paraphrase.

Ff. 1-9; European handwriting; size, 7½ in. by 5½ in. [S. Cleric. 11.]

1684

Tuhfat-al-shiḥyān (تذقة الصبيان).

An Arabic-Persian glossary for the young, with an interlinear Turkish paraphrase, compiled by Yūsuf the Shaikh (يوسف الشيخ); see fol. 2^a, l. 2 (the title appears on fol. 2^b, l. 2). It is arranged according to the first letter in this way, that first the Arabic word is given, marked by a red line above, then follows the Persian equivalent, and that again is accompanied by an interlinear Turkish paraphrase.

Beginning: حمد و ثنا شكر دخی اوكله مبدع بيمتال

منالز بدرجه و مختبر بى غرض و علت دخی غرض
و علتز بدرجه الخ

The first bāb (باب الف) opens, on fol. 2^b, with
ابتدا و افتتاح و انشا آغاز کار کردن اشد بسلامت الخ

From fol. 25 on the Turkish paraphrase is written in red ink. No date.

Ff. 44, ll. 8; Nasta'liq; size, 7½ in. by 5½ in. [Bodl. Or. 431.]

(b) Turkish-Persian and Persian-Turkish.

1685

A short Turkish-Persian dictionary, incomplete at the beginning, middle, and end, and very much injured in many places. It is divided into two martaḥas:

مرتبه اول در الفاظ مركبه كه مدلول آن جز افعال و اقوال
واحوال نبود و مفيد معنى ماضى و استقبال و اخوات
انها باشد و اين مرتبه را ابواب بعدد حروف نهجتي است

مرتبه دوم در الفاظ مفردة كه دلالت آن بر معنى واحد
(or according to) و ذات احد بود مثل اسماء و غيرها

the more detailed heading on fol. 33^a: در الفا مفرد: که مدلول آن جز ذات و صفات نبود و این مرتبه را نیز (بعد حروف تہجی ابوابست

Each martabah, as we learn from these headings, is arranged alphabetically according to the first letter of the words. The second martabah begins, on fol. 33^a, and closes, on fol. 36^b, with a khâtimah (الغایط) در بیان الفاظی که دلالت آن بر اشارت و جماعت و غیرها باشد همچون (تصانیف و اسماء اشارت است).

An interlinear Persian paraphrase in red ink accompanies every Turkish word. At the end of this incomplete dictionary (on ff. 37-48) follows a collection of phrases in Turkish and Persian, likewise without beginning and end. In this collection the Turkish words are written in red, the Persian ones in black ink. Many lacunas; several leaves misplaced, for instance, ff. 39, 41, etc.

FF. 1-48, ll. 22-24; *Nasta'liq*; size, 84 in. by 54 in.

[WALKER 89.]

1686

Ukûm-i-'aham (اقتوم عجم).

The old Persian-Turkish glossary, which was used, together with the *Şahâh-af'jamiyyah* (see above, Nos. 1681-1683) and the two immediately following dictionaries (Nos. 1687-1690), as chief authority by Nîmat-allâh (see below, Nos. 1697-1699), entitled *اقتوم عجم* (see fol. 2^a, l. 3), or according to H. Khalfa i. p. 386, No. 1084, *اقتوم لغت*, beginning: الحمد لله الذى اعطى كلّ شئ خلقه ثم هدى اليه comp. also *Zeitschrift d. D. M. G.*, vol. 31, p. 487.

It is arranged alphabetically according to the first letter, and each bâb contains three faḡls with regard to the three possible vowels in the first syllable of a word, *المضمومة والمكسورة والمفتوحة*.

Copied by 'Alî ibn 'Abd-alkarîm in Adrianople (ardne), in the month Rabi'-alawwal, A. H. 898 = A. D. 1492, December, to 1493, January. It closes on fol. 93^a, and the rest of the leaves contain two curious, but interesting appendices, viz.:

1. On ff. 93^b-96^b, written by the same hand, another short glossary of those words which are equally used in Persian, Turkish, etc., explained in Persian and beginning: این لغتها در زبان پارسی و ترکی می گفتند و بعضی در زبان تاتار تعبیر گردد چنانکه حضرت رسول را بهارسی بیغمی می گفتند و ترکی همچنان اتم اصل ترکی در زبان تاتار است وبرا یکتولج گویند الخ

2. The second, on ff. 97^a-104^a, is again a short Persian-Turkish glossary, explaining Persian words and phrases by an interlinear Turkish paraphrase; but this Turkish paraphrase is omitted on ff. 100^a-104^a. An interesting feature in it is, that always the synonymous words or the different forms of the same word in Persian or in Persian and Arabic are enumerated

together in one and the same place, especially from fol. 100 down to the end, where no Turkish interlinear version is found. Beginning: ای بار خدایا ای جلم تنکری الخ

On fol. 1^a this MS. is wrongly styled: 'Nîmat-allâh, lexicon Turcico-Persicum.'

FF. 104, ll. 17; small *Nasta'liq*, the last pages in larger hand-writing; size, 74 in. by 54 in. [MARSH 710.]

1687

Waslat-almakâşid (وسيلة المقاصد).

A Persian-Turkish vocabulary with a Persian grammar in Turkish verse, compiled by Khâṭib Rustam almarawî. Its full title is: *Waslat-almakâşid ilâ aḥsan almarâşid* (وسيلة المقاصد الى احسن المراد). As date of composition appears at the end A. H. 903 = A. D. 1497, 1498; see the *ta'rikh* under *برأت منیر*. Comp. also G. Flügel i. p. 197; Rieu ii. p. 515^a; and H. Khalfa vi. p. 441, No. 14239. It is divided into three bâbs and a khâtimah, viz.:

1. باب اول در ترتیب مصادر و اوزان و حالات آنها on fol. 2^b, in twenty faḡls.

2. باب دوم در ترتیب امتنة من المختلفة والمطردة و تغییرات و ابدالات آنها on fol. 25^a, in nine kîasms and fifty-two nau's (النواع).

3. باب سیوم در ترتیب اسماء موجودات من الاصول on fol. 53^b, in twenty faḡls.

خاتمة در ترتیب معانی حروف من الآلات والظروف والاعداد والوفوف on fol. 126^b.

The first and the third bâb are arranged alphabetically according to the first letter. Each list of Persian words is accompanied by an interlinear Turkish paraphrase and a metrical grammatical explanation, also in Turkish. Beginning of the preface: الحمد لله ربّ الارباب میسر المیتر العصاب الخ

Not dated.

FF. 140, ll. 7-13 (fol. 53^a, ll. 21); written by different Turkish hands; size, 54 in. by 38 in. [SELD, SUPERICUS 96.]

1688

Kâ'imat-i-Luṭf-allâh (قائمة لطف الله).

A detailed Persian-Turkish dictionary, by Luṭf-allâh ibn Abi Yûsuf alhalimî, who died A. H. 928 = A. D. 1522. It opens: الحمد بلیغ و ثناء بی دریغ مر خدا را جلّ جلاله و عمّ نواله که شرح کند الخ

This lexicon is, as the author explains, in fact a commentary on his own work, *بحر الغرائب*; comp. H. Khalfa ii. p. 19, No. 1667, and iv. p. 503, No. 9364; J. Aumer, p. 114; Cat. Codd. Or. Lugd. Batav. i. p. 98; Cat. des MSS. et Xylographes, p. 431; and Rieu ii. p. 515^a (where it is styled قائمة لطف الله), and is divided into two daftar, viz.:

1. دفتر اول در بیان لغات

3 S 2

دفتر دوم در بیان عبارات غیر طامره و قواعد معتبره
از اول کتاب تا آخر on fol. 315^b.

The arrangement is alphabetical, quite in European manner. No date.

Ff. 363, ll. 17; large Nasta'liq; size, 10½ in. by 6½ in.
[Mansu 281.]

1689

The same.

Another copy of the same, also without date. Beginning the same as in the preceding copy. Daftar I, on fol. 2^a; II, on fol. 182^b. This copy was bought at Constantinople for fifty shillings by Dr. Hickman.

Ff. 217, ll. 17; Turkish handwriting; size, 8½ in. by 5½ in.
[HIDE 28.]

1690

The same.

This copy contains only the *first* daftar of the dictionary, the second is missing. Beginning as usual. This first daftar concludes on fol. 156^b, and fol. 157 is filled with the beginning of an explanation of Persian phrases in Turkish, the first of which is در دهانش آب آمد; in Turkish اغزی مولاندى. Unfortunately this very interesting little treatise breaks off already at the bottom of the second page. Inserted into the fly-leaves is another valuable little tract, filling one page: اسماء مقادیر حلبیه, 'names of the measures of Halab,' beginning with التعلال.

Ff. 157, ll. 21; Nasta'liq; small illuminated heading; size, 9½ in. by 6 in.
[HIDE 29.]

1691

Lughat-i-hallmi (لغت حلبی).

Another, but much shorter, Persian-Turkish glossary, by the same Luṭf-allāh; comp. J. Aumer, p. 113.

Beginning: حمد و سپاس بی حد و قیاس مر عالم
السرور للغیات و ماله الملك و الهیات را اله.

The arrangement is the same as in the larger work, only the Turkish paraphrase is here an interlinear one. Copied in the month Šafar, A. H. 945 = A. D. 1538, July.

Ff. 100, ll. 13; Nasta'liq; size, 6 in. by 4 in. [POCOCKE 27.]

1692

Metrical Persian-Turkish vocabularies.

1. لغت شامدی, the same Persian-Turkish vocabulary, which is generally styled: Tuḥfa-i-Shāhidī (تُحْفَةُ شَاهِدِي); comp. Rieu ii. pp. 513 and 514; H. Khalfā vi. pp. 598-599; G. Flügel i. p. 135; J. Aumer, pp. 13 and 116, etc. Ibrāhīm Shāhidī, the author, was born A. H. 875 = A. D. 1470, 1471, and died A. H. 957 = A. D. 1550; this book was composed A. H. 920 = A. D. 1514; see the chronogram on fol. 40^a, last line. Beginning, on fol. 1^b:

بنام خالی حی و توانا - قدیم و نادر و بینا و دانا

2. لغت درشته زاده, another vocabulary of a similar kind (principally Arabic words with Turkish paraphrase), by Firishta-zāda or Firishta Oghlu; that is 'Abd-allatīf ibn Firishta, who lived in the ninth or tenth century of the Hījrah; see G. Flügel i. p. 116; Rieu ii. p. 789^b; Krafft, p. 7. It begins, on fol. 41^b, with a preface in prose: حمد تابندر اول اللّٰه کیم عالی علما ایلد الخ.

This second little book is not complete, as it appears.

Ff. 67, ll. 11; Turkish handwriting; two small illuminated frontispieces on ff. 1^a and 41^b; size, 6½ in. by 4½ in.
[LAUD On. 195.]

1693

Another copy of the Tuḥfa-i-Shāhidī.

The same vocabulary by Shāhidī as in the preceding copy, No. 1.

Beginning: بنام خالی حی و توانا الخ.

To each section or *qasid* the metre is added on the margin. Copied by Alḥusaini Muṣṭafā Calabī (called (سر حکاکین خاتمه حالی).

No date.

Ff. 38, ll. 13; written in three columns; Nasta'liq; small illuminated frontispiece; size, 6½ in. by 4½ in. [CAPS. On. F. 2.]

1694

The same.

No date. This copy is very rich in valuable marginal glosses. As a curiosity the statement may be transcribed here, which a former owner of this copy has made with regard to this book on a slip of paper, inserted at the end. It runs thus: 'A collection of poems, entitled لغت شامدی or Loquela dulcis. The first of them is upon the ebbing and flowing of the sea (sic! the word *seer*, metre, has caused this wonderful error), and the rest seem to be upon the nature of the sea. The author unknown!'

Ff. 246-261, 2 coll., each ll. 17; Nasta'liq; size, 8 in. by 5½ in.
[BODL. On. 479.]

1695

The same.

No date. Persian and Turkish additions on the margin. Marginal and interlinear paraphrases in English throughout.

Ff. 40, ll. 11; Nasta'liq; size, 7½ in. by 4½ in. [GREAVES 17.]

1696

The same.

No date.

Ff. 27, 2 coll., each ll. 13; Turkish handwriting; size, 8 in. by 5½ in.
[SELD. SUPERIUS 84.]

1697

Lughat-i-Ni'mat-allāh (لغت نعمت اللّٰه).

The well-known Persian-Turkish dictionary, by Ni'mat-allāh bin Ahmad bin Muḥarrak al-Rūmī, who died A. H. 969 = A. D. 1561, 1562; comp. Dr. Blau, Ueber Ni'met-ullah's persisch-türkisches Wörterbuch, in Zeit-

1705

This copy, styled *کتاب لغت دانستن*, is the only dated one among the whole number (middle of Šafar, A. H. 1038=A. D. 1628, middle of October), but it has no preface. It begins at once with the initial word *دانستن*. In a few mathnawī-baits at the end the author, who simply calls himself *بیمقدارو* *ذکره*, implores the benevolence and good wishes of his readers.

Ff. 46-56, ll. 6 in red ink (Persian), ll. 6 in black (Turkish); Diwāni; size, 8½ in. by 5½ in. [LAUD OR. 88.]

1706

The same.

This copy is styled *کتاب دانستن*, and has besides the Turkish paraphrase an additional one in Latin. It begins, like the preceding one, without a preface, at once with *دانستن* (*بلکه*, scire). At the end a list of numerals (but no other appendices). Not dated.

Ff. 40-67, ll. 7; large Nasta'lik; size, 8½ in. by 5½ in. [MARSH 31.]

1707

The same.

No preface; at the end only the numerals. It is styled here: *کتاب دانستن لغت فارسی*.

No date.

Ff. 18, ll. 7; Nasta'lik; size, 8½ in. by 5½ in. [BODL. OR. 90.]

1708

The same.

No preface; at the end the numerals and the names of the Arabic months. No date.

Ff. 12, ll. 9; Nasta'lik; size, 5½ in. by 4 in. [SELD. SUPPLEMENT 93.]

1709

The same.

No preface; at the end the list of pronouns, suffixes, prepositions, etc. No date.

Ff. 26, ll. 7-8; European handwriting; the whole MS. inter-leaved; size, 7½ in. by 5½ in. [MARSH 58.]

1710

The same.

No preface; pronouns, suffixes, and numerals are found here. The copy was made by Golius and is accompanied by an interlinear English paraphrase.

No date.

Ff. 11, ll. 9-10; European handwriting; size, 13 in. by 8 in. [BODL. OR. 325.]

1711

The same.

No date.

Ff. 11, ll. 10; European handwriting; size, 11½ in. by 7½ in. [HYDE 20.]

1712

A defective copy of the same.

This copy is defective in consequence of a lacuna after fol. 27. At the end, after the numerals, a short additional list of miscellaneous words, not found in the other copies.

Ff. 20-29, ll. 11; Nasta'lik; size, 8½ in. by 5½ in. [FOOTNOTES 210.]

1713

Kitāb-i-lughat-i-inshāi makātib-i-muḥid (کتاب لغت انشاء مکاتب مفید).

Another short vocabulary of the usual words and phrases, both Arabic and Persian, that are employed in letter-writing, with a Turkish interlinear explanation. Beginning: *و بحمد الله الملك المتعال* *البح*; explained in Turkish: *الله تعالی به دعا ایلکه بوجه پادشاهدر*.

Written at the same time as No. 1705.

Ff. 22-33, ll. 6 in red ink (Arabic and Persian) and ll. 6 in black (Turkish); Diwāni; size, 8½ in. by 5½ in. [LAUD OR. 88.]

1714

Kā'ida-i-zubān-i-fārid (قاعده زبان فارسی).

Outlines of Persian grammar, written in Turkish, with vowels throughout, beginning: *الله نال معجمه نك*. فرزند قاعده بود در كه اگر كلمه آوند، واقع اوليوس الی.

It is interspersed with Persian and Arabic verses; the headings of the first kā'idās are as follows: مرز: *حرف شین*, on fol. 20^a; *باب الزای*, on fol. 23^b; *حرف ميم*, on fol. 24^a; *حرف نون*, on fol. 24^b; *قاعده اشتقاق*, etc. 25^a, etc. On fol. 26^b follows a *قاعده اشتقاق*, etc.

Ff. 18^a-32, ll. 12; European handwriting; size, 8½ in. by 6 in. [MARSH 566.]

1715

Fragments of another Persian grammar in Turkish.

Fragments of the brouillon of a Persian grammar in Turkish, by Ibrāhīm bin Aḥmad (so the name seems to be, but unfortunately the whole text is in a state of utter confusion). It is divided into three bābs and a khātimah. Of these there are found: bāb I, on fol. 61^a (fol. 60 is to be inserted after fol. 61); *مع فارسيه*; *بمانده*, 'paradigms of Persian conjugation'; bāb II, on fol. 62^b; *ممار و افعال و اسماء بمانده*. This second bāb breaks off on fol. 64^b, last line. Ff. 65^a-70^b contain the fragment of an Arabic grammatical treatise, and ff. 71^a-72^b mere scribbling, some Persian verses, etc. On ff. 73^a-81^a the last part of this or of a similar Persian grammar in Turkish, still dealing with the infinitives. Dated at the end: *سنه الف و عشرون* = A. H. 1129 (A. D. 1717). Beginning of the preface: *و سپاس نامعدود و شكر بى قياى*. *و نامعدود اول و احب الوجود الی*.

Ff. 59-81, number of lines varying in every page; cursive Turkish handwriting; size, 8½ in. by 5½ in. [E. D. CLARKE 26.]

(c) *Persian-Persian.*

1716

Adât-alfudalâ (اداء الفعلا).

The necessary apparatus of learned men, a Persian dictionary, explained in Persian, and divided into two parts (در لغات فارسی), the first of which, on fol. 3^b, contains the single words, the second, on fol. 171^b, (اصطلاح شعر), the poetical compositions and compound phrases. The author's name is Kâdikhân Badr Muhammad of Dihli, surnamed Dhârwal; he was a pupil of Kâdi Burhân-aldaulâh wa aldin and Shaikhzâda 'Ashik, and founded his work on the poems of Khâkânî, Anwarî, Fârâyîbî, Firdausî, Nizâmî, Sa'dî, etc., and on grammatical and lexicographical works like *فرهنگ لغات* and *نصیر لسان - دستور الانام* - *رساله اسدی طوسی* - *نصیر الشعرا* - *فوائد برهانی و فردوسی* - and Blochmann, Contributions, p. 7.

Beginning: *و نه باقی آمد و الغایات و ما وراء الوصف و العبارات معرزی را که الی*

The arrangement in both parts is the usual one, the first letter constitutes the bâb, the last the fasl. Marginal glosses now and then, especially on the first leaves, in great number. The upper half of the last leaf is torn away. The date of composition is, according to Blochmann, A. H. 822=A. D. 1419, according to Rieu, A. H. 812=A. D. 1409, 1410. The copy itself is not dated, but it must have been written before A. H. 1079=A. D. 1668, 1669, since an entry of that year is on fol. 1^a.

Ff. 249, ll. 13; Nasta'liq; size, 10½ in. by 6½ in.

[FRASER 39.]

1717

Another copy of the same.

First kism on fol. 4^a, second kism on fol. 128^b. No date.

Ff. 183, ll. 15; Nasta'liq; size, 9½ in. by 5½ in. [FRASER 40.]

1718

Sharafnâme-i-Ahmad Munyari (شرفنامه احمد منیری).

A full and complete copy of Ibrâhim Kiyâm Farûkî's Persian dictionary, explained in Persian, and entitled, in honour of his great spiritual saint, Shaikh Sharaf-al-din Ahmad Yahyâ Munyari, the author of the *Ma'dan-alma'âni* (see above, No. 1263), who died A. H. 782=A. D. 1380, 1381: *شرفنامه احمد منیری*. Another title of the same dictionary is *شرفنامه ابراهیمی* or *فرهنگ ابراهیمی*; comp. Rieu ii. pp. 492 and 493; Blochmann, Contributions, pp. 7-9; J. Aumer, p. 103; H. Khalifa v. p. 325, etc. It was compiled in the reign of Abû-almuẓaffar Bârbakshâh of Bangalâh (A. H. 862-879=A. D. 1458-1474).

Beginning:

بنام خداوند هستی بد است - سر آغاز هر نامه را که هست

The introduction deals with the signification of the various letters of the alphabet; the dictionary itself,

which is arranged alphabetically according to the first and last letters, begins on fol. 10^a.

Not dated. Copied by Mullâ Mûsâ ibn Mullâ Ahmad ibn Mullâ Yûsuf bin al-Shaikh Mahmûd.

Ff. 368, ll. 17; large and distinct Nasta'liq; size, 11 in. by 6½ in. [FRASER 43.]

1719

An abridged edition of the same.

This copy contains an abridgment only of the original Sharafnâme, being scarcely half as large as the preceding copy. All the initial poems, for instance, at the beginning of each bâb, are entirely missing here. The beginning of the preface is likewise different from the usual one, and runs thus: *حمد لاجع و ثناء بیعت - مر آن ذو الجلال را که متکلمان سخن آید*. The reason is, as we learn from the first page, that a certain Fadl Muhammad 'Abid ibn Jân Muhammad Sulaimân (probably the transcriber of the first part of this copy) found the original MS., from which he copied, to be defective at the beginning; being anxious, however, to produce a complete copy, he added from his own foolish head, as he modestly tells us, a few introductory lines as compensation for the missing first leaf. The fourth line on fol. 2^a corresponds to the preceding copy, verse 11 on the first page.

The copy is dated the 7th of Rabi'-alawwal, A. H. 1004=A. D. 1595, November 10.

Ff. 148, ll. 15-19; Nasta'liq, by different hands; size, 8½ in. by 5½ in. [FRASER 25.]

1720

Mu'ayyid-alfudalâ (مؤید الفعلا).

A Persian dictionary, explaining all the words and phrases which occur in Firdausi's *Shâhnâme*, in Nizâmî's *Khamseh*, in the six *mathnawis* of Sanâ'î, the *diwâns* of Khâkânî, Anwarî, Zâhir, Abhari, Hâfiz, Salmân, Sa'dî, etc., compiled by Shaikh Muhammad bin Lâd (see fol. 1^b, l. 14) of Dihli, and beginning: *محامد متواتر و مدائح متکاور مر دادار دانا و تنکری توانار آید*. Rieu ii. p. 494; Blochmann, Contributions, p. 9. According to the latter it was completed A. H. 925=A. D. 1519. It is arranged according to the first and last letters.

Copied A. H. 1024, and finished the 1st of Rajab in that year (A. D. 1615, July 27).

Ff. 304, ll. 25; Nasta'liq; size, 10 in. by 6½ in. [FRASER 45.]

1721

Kashf-allughât wa alisti'lâhât (کشف اللغات و الاستیلاحات).

Persian dictionary, with special reference to Sûfic terminology, by 'Abd-ulrahîm bin Ahmad Sûr, who was a pupil of Muhammad bin Lâd, the author of the preceding dictionary, and must have flourished about A. H. 950=A. D. 1543, 1544; see Rieu ii. p. 495; Blochmann, Contributions, pp. 9 and 10; Fleischer, Catal. Dresd., No. 347; A. F. Mehren, p. 25; J. Aumer, p. 107, etc. H. Khalifa's statement (v. p. 214) that the work was

compiled A. H. 1060 is undoubtedly a mistake. It is moreover quoted already as authority in the Farhang-i-Jahāngiri (completed A. H. 1017), see further below. Printed Calcutta about 1840. The arrangement is this, that the first letter constitutes the *bāb* and the last the *fāsil*.

الحمد لله... اما بعد حمد و ملوة ميگوييد: *الْبَاقِي*
انصف العباد *آلِ*.

This copy is not dated. There are at least three distinct hands to be traced in it, the oldest (tenth century of the Hijrah) on ff. 1-22, 25-32, 34-329, 338-378, 382, and 383; a slightly younger, but very similar one, on rougher paper, on ff. 330-337, 379-381, and 384-407*, l. 11, both in Nasta'lik; and a modern one on ff. 23, 24, 33, and 407*, l. 11, to 453, in careless Shikasta (except the last seven or eight pages, which are again in good, large Nasta'lik). Many pages damaged by water, etc., especially from fol. 346 onwards. The proper order of ff. 1-33 is: 1-16, 25-32, 17-24, 33.

Ff. 453, ll. 25 in the older parts, Nasta'lik, and ll. 18-22 in the more modern ones, Shikasta, size, 11½ in. by 7½ in.
[MS. Pers. d. 2.]

1722

Another copy of the same.

Beginning the same as in the preceding copy. Dated by Allāhbaksh in Murshidābād, when Nawwāb Mubārak-al-daulah was Šubādār, the 12th of Muharram, in the nineteenth year of Shāh 'Ālam's reign = A. H. 1192 (A. D. 1778, February 10).

Ff. 246, ll. 13; small, but careful Nasta'lik; size, 15½ in. by 11½ in.
[OUSLEY 343.]

1723

The same.

No date. Many pages slightly damaged.

Ff. 475, ll. 25; carelessly written in unequal Nasta'lik; size, 11½ in. by 6½ in.
[WALKER 103.]

1724

The same.

One leaf at the end is wanting; the last word is *باري*. It seems to be collated throughout.

This copy has in many places greatly suffered from wet, by which the colour of the paper is darkened. The writing is often much effaced and almost illegible. Occasional small lacunae.

No date; but this copy may be older than the two preceding ones.

Ff. 466, ll. 21; Nasta'lik; size, 10½ in. by 6½ in.
[OUSLEY 318.]

1725

Zubdat-alfawā'id (زبدة الفوائد).

A valuable Persian dictionary, explained in Persian, and compiled from all the best previous dictionaries, commentaries, etc., by Shirkhān, during the years A. H. 955-959 = A. D. 1548-1552; see fol. 4*, ll. 16 and 17, fol. 4*, ll. 7 and 8. It is arranged alphabetically according to the first and last letters. The first leaf is missing; it opens abruptly in the middle of the preface thus:

... آنرا بطريق شرح مرقوم ساخت که بعضی طالبانرا فائدہ باشد *آلِ*.

This work, as the author explains on fol. 4*, is only an *abridgment* or *abridgment* of his own larger work *بازد* *المناقب*, which contains the explanations of all the Arabic and Persian words occurring in Persian poetry, and to which he always refers in case any one should require a fuller information about the meaning of a single word or a whole sentence. It is, no doubt, a very instructive work for understanding Persian poetry, and exhibits a great and, probably, complete number of all the Arabic words generally used in Persian, for instance, Arabic infinitives of every description. It begins, on fol. 4*, l. 10, with *استغنا*, explained thus: *طلب* *كشایش كردن و فتوا خواستن*.

Copied in the month Dhū-alka'dah, A. H. 1180 (or 1182), A. D. 1767, April, or 1769, March), by Muḥammad Aḥsan-allāh.

Ff. 361, ll. 23; Nasta'lik; size, 10½ in. by 7½ in.
[OUSLEY ADD. 56.]

1726

Farhang-i-Shirkhānī (فرهنگ شیرخانی).

This is upon the whole the same work as the 'Zubdat-alfawā'id,' but is a still shorter and more abridged form, as the difference in the number of leaves proves. It is a dictionary of limited extent, explaining select Arabic and Persian words in Persian, with quotations chiefly from Hāfiẓ, compiled by the same Shirkhān at the request of his friends, and beginning: *و گفتم بی نهایت مر خالق را که معنی طبعیت انسانی را *آلِ**.

The arrangement is the same as in the preceding copy; it begins likewise with *استغنا*, but no date of composition is given anywhere here. Two other copies of the same Farhang are found in the India Office Library, Nos. 2136 and 2414, in the latter of which it is styled *شیرخانی لغت*.

This copy was finished the 25th of Sha'bān, A. H. 1115 = A. D. 1704, January 3.

Ff. 258, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.
[BODL. OR. 484.]

1727

Madār-alfādīl (مدار الافاضل).

Persian dictionary, explaining in Persian all the Arabic, Persian, Turkish, Deri, and Pahlawi words which occur in Persian books, by Ilāhdād Faīdī bin Asad-ʿal-ulamā' Allāshir of Sirhind; see fol. 15, ll. 16 and 17, and comp. Rieu ii. p. 496; Blochmann, Contributions, pp. 10 and 11; and J. Aumer, p. 109. The author finished his work A. H. 1001 = A. D. 1592, 1593, see the following *ta'rīkh* at the end:

بني سال تأريخ او از قضا - خرد گشت فيمي بگو قضا *آلِ*
The arrangement is alphabetical; the *first* letter gives the *bāb*, the *last* the *fāsil*. Beginning: *ای نام تو ورد هر - زناني دگرست - در هر معنی کام و بياني دگرست *آلِ**

The greater part of all the margins is covered with valuable additions and amplifications, written by the same hand. The copy is not dated, but no doubt older than the following one.

Fl. 620, ll. 21-23; Nasta'lik, written by two different hands, the second of which begins on fol. 535 and goes down to the end; size, 11½ in. by 6½ in. [FRASER 47.]

1728

The same.

Another, quite modern copy of the same dictionary, beginning like the preceding one. The date of composition does not occur here. An English remark in pencil on the fly-leaf states that this work is held in high estimation amongst the natives of Hindustan.

Dated the 24th of Safar, A. H. 1204 = A. D. 1789, November 13, a Friday.

Fl. 500, centre-column, ll. 19, and margin-column, ll. 32; Nasta'lik; a good many pages rather effaced; size, 9 in. by 4 in. [CAPS. OR. B. 11.]

1729

Majma'-alfurs (جمع الفرس).

Persian dictionary, compiled in Persian, by Muḥammad Kāsim bin Ḥājī Muḥammad Kāshāni, commonly called Surūrī. He inscribed his work to Shāh 'Abdāṣ the Great (who reigned A. H. 996-1038 = A. D. 1588-1629), and finished it in A. H. 1008 = A. D. 1599, 1600. In the preface he gives an account of the sources from which his book was made. It is arranged alphabetically according to the first and last letters.

Beginning: ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند است.

فصل فی الاستعارات (The Appendix on the Isti'ārāt) begins on fol. 267^a; see H. Khalifa v. p. 325; Rieu ii. pp. 498 and 499; Blochmann, Contributions, pp. 12 and 16-18; J. Aumer, pp. 104-105; G. Flügel i. pp. 101-102; Cat. Codd. Or. Lingd. Bat. i. p. 96; etc. It seems to have been printed in Tabriz, 1844; see Zenker ii. p. 5, No. 53.

This copy was finished by Jamāl bin Muḥammad Bahrām of Tabriz the 11th of Rajab, A. H. 1020 = A. D. 1611, September 19, in Lār.

Fl. 270, ll. 24; small Naakht; size, 7½ in. by 4½ in. [MARSH 608.]

1730

The same.

Another copy of the Majma'-alfurs, beginning like the preceding one. The appendix, called here باب الاستعارات, begins on fol. 360^b.

The more modern part of this copy is dated from the middle of the month Rajab, A. H. 1021 = A. D. 1612, middle of September; the original part is much worn-out.

Fl. 364, ll. 17; Nasta'lik; ff. 1-8 and 353-364 supplied by another hand on different paper; size, 7½ in. by 3½ in. [CUSELEY ADD. 73.]

1731

The same.

Copied A. H. 1089 = A. D. 1678.

Fl. 349, ll. 21; Naakht; injured in several places; size, 9½ in. by 5½ in. [FRASER 36.]

1732

The enlarged edition of the same.

This copy is dated A. H. 1040 = A. D. 1630, 1631, by Muḥyi-aldin Sāmāni. The appendix (here styled فی الاستعارات و الکتابات) begins on fol. 368^b.

On fol. 1^a the following introductory note is found, which represents the preface of the enlarged edition (see Rieu ii. p. 499^b): کتاب مجمع الفرس سروری - بود اهل تشیع را سروری بر زنجیر اکسیر مطالعه کنندگان که چشمه زلال طبعشان از غبار ملال مصون باد و سهم سعادت بکوکب اقبالشان مقرون پوشیده نماند که در سنه ۱۰۲۸ مؤلف این نسخه اعنی خوشه چینی (چین real) خرم معانی سروری کاشانی بشرط مطالعه فروتنک نواب معنی القاب شوکت و ابهت مآب عظمت و حشمت انتساب سلطنت و امارت ایاب سیادت و نقابت قباب شاه جمال الدین حسین انجو که درین سال از هند آوردند مشرب شد و این نسخه را بالهای بعضی از لغات و فوائد از آن مزین کرد و فروتنک مطلق مرزا مذکور میشود کنایت از آن است و کتاب شامل اللغة تألیف قرا حماری که معانی بالغات بترکی نوشته و فروتنک تحفة السعادت تألیف مولانا محمود بن شیخ صباه الدین محمد نیز درین سال بنظر رسید و چون این تألیف بمرو اتمام منقح شد و بتلاحق افکار منقح گردید بنابرین نسقی که درین اتمام تمام میشود اعتبارش بیشتر است و فوائد آن اتم و اوافر امیدواریم بیکرم باری عز اسمہ آنست که توفیق رفیعی گرداند تا آن نسخ سانی نیز منقح شود و آن مجموع نیز بلباس تجرید From this note we learn that in A. H. 1028 = A. D. 1619, Surūrī got a copy of the Farhang-i-Jahāngiri (the author of which had made use of Surūrī's work himself, as he enumerates him among his sources), together with two other works, the 'Shāmil-allughat' by Karā Hīṣārī (in Turkish), see Rieu ii. p. 513; and the 'Tuhfat-alm'ādat' by Manlūā Mahmūd bin Shaikh Diyā-aldin Muḥammad, see Rieu ii. p. 493, and No. 1671 in this Cat.; and that from these sources he made additions to his work. Accordingly we have to distinguish between two editions of this Farhang, one of A. H. 1008, and an amplified second edition in or after A. H. 1028. The present copy belongs apparently to the latter class.

Fl. 384, ll. 25; Nasta'lik; ff. 18-24 supplied by another modern hand; many glosses and explanatory notes on the margin; size, 11½ in. by 6½ in. [ELLIOTT 255.]

1733

The same.

In this copy we do not find the appendix on the استعارات. It is dated by the second (modern) hand A. H. 1077 = A. D. 1666, 1667; scribe: تاج محمد ولد محمد. However, neither paper nor handwriting of either of the two parts admit of such an age. This colophon must have been transferred from an older MS.

The beginning of the introduction is wanting; it

opens abruptly thus: **بن مرزا شاه حسين اصفهاني هفتم** **الف**, corresponding to Ouseley Add. 73 (No. 1730 above). fol. 2^b, l. 4.

On the fly-leaves Sir William Ouseley has added, 1797, the same introductory note or preface of the enlarged edition (with a few unimportant alterations), which is found in the preceding copy, from a MS. in the 'Harleian Library, No. 111.

Fl. 643, ll. 17; large Nasta'lik; the MS. consists of two parts, the first comprising ff. 18-638, the second ff. 1-17 and 639-643 (this part quite modern); size, 7½ in. by 4½ in. [OUSELEY 62.]

1734

Farhang-i-Jahāngiri (فرهنگ جهانگیری).

A complete copy of the famous dictionary of purely Persian words, compiled by Ibn Fakhr-al-din Ḥasan Jamāl-al-din Ḥusain Jūzū 'Aḡud-al-daulah, who began it under Sulṭān Akbar, and finished it after more than thirty years' labour, A. H. 1017 = A. D. 1608, 1609, according to the chronogram: **زهی فرهنگ نور الدین جهانگیر**. He dedicated it to the emperor Jahāngir; comp. Rieu ii. pp. 496 and 497; Blochmann, Contributions, pp. 12-15; J. Aumer, pp. 105-106; A. F. Mehren, p. 24; Journal Asiatique, 1871, pp. 106-124; Forbes, Catal., p. 19; etc. Lithographed in Lucknow, A. H. 1293.

Contents:

The author's preface, on fol. 1^b, beginning: **بنام ایزد بخشنید؛ تحفه‌سنگر آنکه بر لوح زبانه الف**

Introduction (مقدمه), in twelve chapters (اکیس), on fol. 5^b; comp. A. F. Mehren, loc. cit., and Blochmann, p. 13. Beginning of the dictionary itself, on fol. 28^b.

The second letter denotes the bāb, and the first the fəsl; comp. the following note, written on the fly-leaf of Elliott 130 (No. 1741 below): **طریق بیرون آوردن لغت از فرهنگ جهانگیر آنست که از حرف اول هر کلمه فصل گیرند و از حرف ثانی باب گیرند مثلاً لفظ فرهنگ از را باب باید گرفت و از فا فصل و همچنین لفظ شجار ازنون باب باید گرفت و از ها فصل باید گرفت و بر همین قیاس الفاظ دیگر باید کشید.** On the same fly-leaf there is also the number of the quoted baits fixed at 23246.

The dictionary ends with the word **مبین** Conclusion (خاتمه), on figurative and metaphorical expressions, Zand and Pāzand words, and similar matters, added here by a modern hand, and dated the 22nd of Rabi' al-thāni, in the thirty-ninth year of Shāh 'Ālam's reign = A. H. 1202 (A. D. 1788, January 31), begins on fol. 280^b, and is divided into the following five chapters (فُرُوس or دُروس):

1. بر کنایات و استعارات, on fol. 281^b;
2. بر لغات مرکب از پارسی و عربی, on fol. 374^a;
3. بر لغاتی که یکی از حروف مشتکانه دران یافته شده, on fol. 392^a;
4. بر لغات زندقه و پازند, on fol. 394^b;
5. بر لغات غریبه, on fol. 407^b.

Fl. 421, ll. 15; Nasta'lik, ff. 280-421 added by quite a modern hand; effaced frontispiece; size, 10 in. by 6½ in.

[OUSELEY ADD. 121.]

1735

Another complete copy of the same.

Preface, on fol. 1^b, beginning: **آنکه بر لوح الف**.

Introduction, on fol. 6^a; it concludes on fol. 33^a, and is followed by the last four فُرُوس (or دفتر, as they are called here) of the usual khātimah, beginning with the **دفتر دوم بر لغات مرکب از پارسی و عربی** (the third begins on fol. 75^b, the fourth on fol. 78^a, the fifth on fol. 93^b).

Beginning of the dictionary itself, on fol. 108^b.

Conclusion (خاتمه), in its complete length of five فُرُوس on fol. 876^b. Consequently Durrs II-V are found twice in this copy.

Dated the 6th of Jumādā-l-alawwal, A. H. 1108 = A. D. 1696, December 1.

Fl. 954, ll. 17; Nasta'lik; size, 9½ in. by 5 in. [FRASER 32.]

1736

A third complete copy of the same.

Preface, on fol. 1^b, beginning: **بنام ایزد الف**.

Introduction, on fol. 4^a.

Beginning of the dictionary, on fol. 15^b.

Conclusion, in five فُرُوس, on fol. 350^b.

Not dated.

Fl. 434, ll. 25; irregularly written by different hands, partly in Nasta'lik, partly in Shikasta; spoiled by water; size, 12 in. by 7 in. [OUSELEY ADD. 63.]

1737

Another copy of the same, without the conclusion.

This copy of the Farhang-i-Jahāngiri is older than all the preceding ones, but the whole khātimah is wanting here (as in all the following MSS.). It is dated the 5th of Dhū-l-ḥijjah, A. H. 1052 = A. D. 1643, January 25.

Preface, on fol. 1^b, beginning: **آنکه بر لوح الف**.

Introduction, on fol. 5^b, first line.

Beginning of the dictionary, on fol. 26^b.

Fl. 618, ll. 17-20; Nasta'lik; size, 10½ in. by 5½ in. [FRASER 34.]

1738

The same.

Preface, on fol. 1^a.

Introduction, on fol. 3^b.

Beginning of the dictionary, on fol. 17^a.

Conclusion wanting.

The margin shows occasional emendations.

No date.

Fl. 351, ll. 21; careless Nasta'lik, in some parts Shikasta, on paper of different colours; size, 11½ in. by 6½ in. [OUSELEY 320.]

1739

The same.

Preface, on fol. 1^b.

Introduction, on fol. 3^b.

Beginning of the dictionary, on fol. 18^a, last line.

Conclusion wanting.

No date.

Ff. 454, ll. 21 (except ff. 207-230, ll. 25); Nasta'lik, written partly carefully, partly very carelessly, by at least four or five different hands; several leaves worm-eaten, others badly injured; size, 11 in. by 6½ in. [WALKER 102.]

1740

The same.

Preface, on fol. 1^b.

Introduction, on fol. 4^b.

Beginning of the dictionary, on fol. 19^b.

Conclusion wanting.

No date.

Ff. 449, ll. 21; written by two different hands in Nasta'lik and Naakhi; illuminated frontispiece; size, 14 in. by 8½ in. [HYDE 48.]

1741

The same.

Preface, on fol. 1^b.

Introduction, on fol. 5^b.

Beginning of the dictionary, on fol. 27^a.

Conclusion wanting.

A lacuna after fol. 436, one leaf missing, as it seems, comprising the end of *faṣḥ* و, *faṣḥ* ی, and *l* of *bāb* س.

Dated the 14th of Rabi'-althānī, A. H. 1062 = A. D. 1652, March 25, by Muḥammad Jalāl-al-dīn bin 'Abdallāh at Bijāpūr.

Ff. 684, ll. 17; written by different hands, partly in Naakhi and partly in Shikasta, on paper of various colours; occasional notes on the margin; small illuminated frontispiece; the first two pages surrounded by gold stripes; splendid binding, adorned with gold; size, 11½ in. by 6½ in. [ELLIOTT 130.]

1742

The same.

Preface, on fol. 1^b.

Introduction, on fol. 3^b.

Beginning of the dictionary, on fol. 16^b, last line.

Conclusion wanting.

No date. A lacuna after fol. 16 (one leaf missing), corresponding to the preceding copy, fol. 27^a, l. 1, to fol. 28^b, l. 12.

A prose fragment on natural philosophy at the end, beginning: تحلیل اجزای عنصری او ممکن نباشد الخ.

Ff. 381, ll. 27; written by many different hands in various styles of Nasta'lik and Naakhi; size, 12 in. by 6½ in. [BODL. OR. 530.]

1743

A large portion of the same.

This fragment goes down to *bāb* ش, *faṣḥ* و, the last word being *نش*, corresponding to Fraser 32 (No. 1735 above), fol. 531^b, l. 4 ab infra.

Preface, on fol. 1^b.

Introduction, on fol. 4^b.

Beginning of the dictionary, on fol. 22^b.

The greater part of the first page is torn away.

Ff. 269, ll. 23; distinct Nasta'lik; size, 10½ in. by 6½ in. [BODL. OR. 763.]

1744

A complete copy of the conclusion or *khātimah* of the same.

The *khātimah* of the Farhang-i-Jahāngiri, in five *ḥuṣṣ*.

Beginning rather incorrect: *خاتمه مشتمل است بر: کنایات و اصطلاحات و استعارات در آزل الخ*. *در آزل مشتمل بر کنایات و اصطلاحات الخ*.

Dated the 16th of Dhū-alka'dah, A. H. 1155 = A. D. 1743, January 12.

Ff. 142, ll. 17; Nasta'lik; size, 10½ in. by 5½ in.

[FRASER 35.]

1745

The same *khātimah*.

Durr I, on fol. 1^b; II, on fol. 202^a; III and IV, not marked (but the respective text of both seems complete, except a small lacuna after fol. 139 and many slight blanks); V, on fol. 315^b.

Copied A. H. 1211 = A. D. 1796, 1797.

Ff. 362, ll. 11; very large and distinct Nasta'lik; size, 11½ in. by 6½ in. [ELLIOTT 179.]

1746

Extracts from the Introduction of the same (منتخب). *آئینات فرمگ جهانگیری*.

Extracts from the twelve *Āyīn* which form the Introduction of the Farhang-i-Jahāngiri, beginning: *آئین آزل*. در بیان اطلاق اسم یازس بر مملکت ایران. Elliott 130 (No. 1741 above), fol. 5^b, l. 10.

Ff. 51-67, ll. 19; Nasta'lik; size, 12½ in. by 9½ in.

[OUSELEY ADD. 4.]

1747

Another Persian dictionary, based chiefly on the Farhang-i-Jahāngiri and similar works (see fol. 6^b, l. 5), damaged in nearly all the pages, both at the top and bottom, with many lacunae and misplaced leaves, the right order of which we have tried in vain to restore, since so many catchwords are missing. It is arranged alphabetically according to the *first* and *second* letters. Fol. 2 must be placed after fol. 236. No title or author's name anywhere. It is headed, on fol. 1^b: فهرست گنجینه, and begins: *در تنبیهات (تنبیهات) بحر دوم در: اسامی حروف قزاقی الخ*.

No date.

Ff. 238, ll. 23; written very rudely, partly in careless Naakhi, partly in real Shikasta; size, 11½ in. by 8½ in.

[OUSELEY ADD. 154.]

1748

Laṭā'if-allaghāt (الطائف اللغات).

A special dictionary to the Mathnawī of Jalāl-al-dīn Rūmī, composed by 'Abd-allāṭif ibn 'Abdallāh al-'Abbāsī, the famous editor and commentator of the Mathnawī itself, who flourished under Jahāngir and Shāhjahān,

and made his collations for the edition of the mathnawī, known as نسخہ ناصحہ, during the years A. H. 1024-1033 = A. D. 1615-1623; see Nos. 663-665 in this Catal., Rieu ii. p. 590, and Blochmann, Contributions, p. 32. As his sources he enumerates the following works: Kāmūs (comp. above, No. 1674), Surāh (see above, Nos. 1645-1649), Kanz-allughāt (see above, No. 1670), Farhang-i-Jahāngiri (see the preceding copies), Kashf-allughāt (see above, Nos. 1721-1724), Kāshif-alkulūb, Madār-alafādīl (see above, Nos. 1727 and 1728), Mu'ayyid-alfudalā (see above, No. 1720), Sharh-i-istilāhāt-i-ṣūfiyyah (by Shaikh 'Aṭṭār ibn Shaikh 'Abd-alrazzāk Kāshī), etc. He uses the following abbreviations:

ع Arabic; ف Persian; ت Turkish; س Syriac.

ع used in Arabic and Persian;

ف used in Persian and Hindūstānī;

ت used in Arabic and Hindūstānī.

His teacher was Maulānā Ibrāhīm Dihlawī.

The first letter denotes the bāb, the last the faṣl.

Beginning: این فرهنگ مشتمل است بر حل لغات
غریبه عربیه و الفاظ عجیبه عجمیه منتهی مولوی
معنی الی.

The title occurs on fol. 2^a, l. 2. The first page is supplied later by another hand.

This copy was finished the 7th of Dhū-alka'dah, A. H. 1039 = A. D. 1630, June 18, and is probably the author's autograph. Lithographed in Lucknow, 1877, with the title: فرهنگ منتهی.

Ff. 240, ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

[OUSELEY ADD. 117.]

1749

The same.

This copy was finished the 8th of Rabī'-alawwal, A. H. 1094 = A. D. 1683, March 7, by Muḥammad Ḥusain Ḥusainī, inhabitant of Jahāngirnagar.

Ff. 1-276, ll. 17; small Nasta'lik; size, 9½ in. by 5½ in.

[OUSELEY 29.]

1750

The same.

Copied A. H. 1100 = A. D. 1688, 1689, by Ghulām Muḥammad.

Ff. 257, ll. 19; Nasta'lik; size, 10½ in. by 6 in. [FRASER 37.]

1751

The same.

No date. The lower part of the last pages destroyed by worms.

Ff. 1-165, ll. 19; neat and small Nasta'lik; size, 9½ in. by 5½ in. [FRASER 38.]

1752

Fragment of another shorter dictionary to the Mathnawī, without beginning and end, not identical with the Latā'if-allughāt. It opens abruptly with an explanation of those words which occur in the خطبه or the prose-preface of the Mathnawī; on fol. 6^a the glossary of the poetical text begins, in alphabetical order, with استعنا (like the Latā'if). All the articles are short. It breaks

off with the باب الون. No author's name, no title and no date.

On the fly-leaf: 'Dictionarium (pro Libro Mimari) Linguae Persicae in dono Joannis Dormir di Loignytragi in Comit. Buck. Armigeri.'

Ff. 83, ll. 11-23; very irregularly written by different hands, mostly in very careless Nasta'lik, often resembling Shikasta; size, 8½ in. by 4½ in. [BOSS. ON. 54.]

1753

Farhang-i-Rashidī (فرهنگ رشیدی).

A Persian dictionary, composed by 'Abd-alraḥīm ibn 'Abd-alghafūr alḥusainī almadani altatawī (see this name on fol. 2^b, ll. 17 and 18), the author of the 'Muṣṭafā al-lughāt' (see above, Nos. 1672 and 1673), A. H. 1064 = A. D. 1653, 1654; comp. the chronogram on fol. 4, l. 4:

گفت تاریخ وی از روی قبول - باد فرهنگ رشیدی مقبول

The author wrote this work because he had often observed the deficiencies of the Farhang-i-Jahāngiri and the Farhang-i-Surūrī (see fol. 2^b, last line, and fol. 3^a, l. 1, etc.), and dedicated it to the emperor Shāhjahān.

It is arranged alphabetically according to the system of European lexicons; comp. Rieu ii. pp. 500 and 501; Blochmann, Contributions, pp. 20-24.

Contents:

Preface, on fol. 1^b.

Introduction on Persian grammar (on which that of 'Abd-alwāsi Hānawī is based), subdivided into several bayāns and fā'idās, on fol. 4^a.

Beginning of the dictionary, on fol. 22^a.

It contains not only purely Persian words, but Arabic ones too, except all those which begin with the initial letters ت, ذ, and ض.

Beginning: سنایی که آرایش سرنامه هر سخن و پیرایش
دیباجه هر نو و کهن الی.

Not dated, see the colophon: تمام شد کتاب فرهنگ
رشیدی در تحقیق لغات فارسی از تألیفات سید فاضل میر
عبد الرشید توتوی صاحب ترجمه قاموس در تحقیق لغات
عربیة رحمه الله تعالی.

Edited in the Bibl. Indica, Calcutta, 1875. The Introduction or Mukaddimah on Persian Grammar has been edited by Dr. Spilthoff: 'Grammaticae Persicae praecepta ac regulae,' Halle, 1846.

Ff. 508, ll. 19; Nasta'lik, written on different paper, and, as it seems, by different hands; illuminated frontispiece; the first two pages richly adorned; many marginal glosses and notes; eastern binding with flowers; size, 9½ in. by 5½ in. [ELLIS 131.]

1754

Farhang-i-Kuṭbl (فرهنگ قطبی).

A Persian dictionary, based upon the following works: Surāh (see above, Nos. 1645-1649), Tāj-alma'ādir (see above, No. 1635), Tāj-alasāmi (see above, No. 1634), Farhang-i-Jahāngiri (see above, Nos. 1734-1746), Kashf-allughāt (see above, Nos. 1721-1724), Farhang-i-Fārūkī (see above, Nos. 1718 and 1719), Kunyat-alṣifāt, Tafsiir-i-ḥusainī, Latā'if-i-mathnawī (i. e. the لغات الف، see above, Nos. 1748-1753).

and many other commentaries, explanations, of the *Burdah* and the *Banât Su'âl*, etc., Ibn Hâjib's *الامالي* and the *Lâmîyah*, some books on *Hanafite* and *Shâfi'ite* law, the *فرهنگ اسماء دوات و طيور*, etc. etc., and containing especially explanations and paraphrases of Arabic words, sentences, and phrases often met with in Persian books. Besides there are also a good many original Persian words and phrases explained. The author is Sayyid Kutb-aldin ibn Sayyid Shâh ibn Sayyid Muhammad al-sâdîk al-kâdirî al-husainî al-hanafî almadanî (see fol. 2^b, l. 5), the title *فرهنگ طبى* (see fol. 3^a, l. 2). It is dedicated to the emperor 'Âlamgir (A. H. 1068-1118 = A. D. 1658-1707), and must consequently have been composed towards the end of the eleventh or the beginning of the twelfth century of the Hijrah.

Beginning: *حمد و سپاس بی قیاس و ستایش و بدیع اساس که بیان کلیت و کتمتش از قسمة اختیار عقل الخ*.

It is arranged alphabetically, the *first* letter forming the *bâb*, the *last* the *fasl*.

No date.

Ff. 295, ll. 23-25; *Nasta'liq*; size, 11½ in. by 8½ in.

[FRASER 42.]

1755

Farhang-i Jamllî (فرهنگ جمیل).

A very large and comprehensive Persian dictionary, composed and written A. H. 1133-1134 = A. D. 1720-1722, by 'Abd-aljalîl Muhammad Jamil of Badakhshân. It consists of different parts, the first of which or the introduction (which must have been written after the completion of the principal parts of this volume, being dated A. H. 1134, whereas at least the first three *makâlas* are dated A. H. 1133) comprises the Hindi (or rather the Sanskrit) words sometimes used in Persian, and some old Persian words, occurring in the *Shâhnâma*, on ff. 1^b-7^a. Then follows, on fol. 8^a, the chief portion of the dictionary, or the *first makâlâh*, beginning: *آغاز میکنم تو رسانی باتنا - طرح فدا را بعنایت تمام کن. حمد که سزاوار ذات او تعالی است الخ*.

Here the author's name occurs in l. 11. This portion comprises all the usual Persian words, except the monosyllables. It is based upon the following works: *فرشنامه* (see above, Nos. 1716 and 1717), *ادب الغلا مؤید* (see above, Nos. 1718 and 1719), *احمد مغیری مجمع* (see above, No. 1720), *سرری* (that is, the *مجمع مدار الاناضل*, see above, Nos. 1729-1733), *فرهنگ جهانگیری* (see above, Nos. 1727 and 1728), *فرهنگ رشیدی* (see above, No. 1734-1746), *کشف اللغات* (see above, Nos. 1721-1724), *برهان* by 'Abd-allâh (i. e. لطائف اللغات) (see above, No. 1748-1751), *فرهنگ حنیف* (by the same 'Abd-allâh), *شرح نصاب* (see above, No. 1640-

1644), etc. Arranged alphabetically in European manner.

On fol. 346^b the *second makâlâh* begins, comprising all those Persian words which consist only of two letters (monosyllables): *در لغات دو حرفی بطریق آب*.

On fol. 374^a the *third makâlâh* begins, on metaphors and rhetorical figures (در کنایات). This part is followed, on ff. 424^b-426^a, by a short glossary of Hindustânî words, which sometimes occur in Persian.

On fol. 428^b the *fourth makâlâh* begins, comprising the Arabic words used in Persian (در لغات عربی). This part is dated from the month *Safar*, A. H. 1134.

The last part of the whole work, on ff. 444^b-451^b (not marked as a new or fifth *makâlâh*), comprises the Greek names of drugs and other matters belonging to the department of medicine (در بیان ادویه مفرد مختلف) (الاسم که اهل حکماء یونان آنرا بزبان خود بنام مینمایند).

An arithmetical treatise is found on two additional leaves of this MS.

Ff. 451, ll. 23; rude *Nasta'liq*; size, 11½ in. by 6 in.

[FRASER 46.]

1756

Bahâr-i-'ajam (بهار عجم).

The Persian Spring, that is, the largest, most detailed and most valuable dictionary for the whole Persian poetry, explaining not only the single words occurring in ancient and modern Persian poets, but also all the difficult phrases, sentences, and idiomatic expressions found in those authors. It is based upon, and adapted for the use of, almost all the renowned lyrical and epical works of the Persian Literature, compiled after twenty years' labour by Munshi Lâli Râi Tek Cänd, with the takhalluṣ Bahâr of Dihlî. For the life of the author and the seven different copies or editions of this dictionary, made by Bahâr himself (the last of which appeared A. D. 1782), we refer to Garcin de Tassy, *histoire de la littérat. hindouie*, etc., i. p. 281; Rien ii. pp. 502 and 503; Blochmann, *Contributions*, pp. 28-30. The chronogram for the composition in this copy gives the date A. H. 1162 = A. D. 1749; see fol. 2^a, l. 9: *یادگار فقیر حقیر بهار با ده سال تألیف اتمام اوست*.

Beginning: *سپاس و ستایش داند، را که هر یکی از افراد انسان را باندازد استعداد به تشریف دانش و فرهنگ شرف اختصاص بخشید الخ*.

The first letter gives the *bâb*, the second the *fasl*. No date. Lithographed at Dihli, 1853.

Ff. 1-744, ll. 21; large and distinct *Nasta'liq*; size, 15½ in. by 9½ in. [CARP. O. B. 15.]

1757

Fawâ'id-al-sibyan (فوائد الصبيان).

A primer of the Persian language for children, the greater part being in metrical (*mathnawî*) form.

Beginning: *دیباجة رساله فوائد الصبيان بعد از حمد*.

writer of the well-known history of Nādirshāh, entitled 'Ta'rikh-i-Nādiri,' and completed A. H. 1171 = A. D. 1757, 1758; see above, Nos. 302-306.

Contents:

Author's preface, on fol. 1^b, together with a detailed introduction on Turkish grammar and Turkish style in six *minas*:

میناه اول در بیان وجود صیغ و آن مشتعل بر ده باب، on fol. 2^b (the ten *bābs* are: 1. در بیان مصادر; 2. در بیان فعل مضارع; 3. در بیان فعل ماضی; 4. در بیان فعل امر; 5. در بیان اسم مفعول; 6. در بیان اسم فاعل; 7. در ذکر حال; 8. در بیان نفی; 9. در بیان نهي; 10. در بیان تنقیح علامات صیغ).

میناه دوم در بیان کلیات اشتقاق صیغ و آن مشتعل، on fol. 10^b. است بر یک فاعله و دو شق

میناه سوم در بیان غائر و اسماء اشاره و آن مشتعل، on fol. 12^a. است بر دو باب

میناه چهارم در بیان الفاظی که بدون ترکیب افاضه معنی نمیکنند و آنرا اهل ادب حرف گویند و آن مشتعل، on fol. 12^b (the three *bābs* are: 1. در بیان زوائد; 2. در غیر روابط; 3. در روابط).

میناه پنجم در بیان کلماتی که بر معنی خاص موضوع اند و افاضه معنی غیر موضوع له می کنند و آن بر دو کلمات، on fol. 14^b (the two *kisms* are: 1. قسم است; 2. مفرده).

میناه ششم در آداب املا و آن مشتعل است بر یک *میناه*، on fol. 15^a (the four *rasms* are: 1. در بیان تغییراتی که بعنوان تغیر در حروف و حرکات; 2. در کلمات و علاماتی که باختلاف; 3. واقع می شود; 4. مورد استعمال حرف و حرکت آنها اختلاف می یابد; 5. در ذکر بعضی کلمات که مخالف قیاس واقع شده اند; 6. در بیان قواعد متفرقه و فوائد مختلفه).

Dictionary of all the Caghatai words which are found in Nawā'i's poetry, on fol. 21^b.

Appendix, on fol. 308^a, containing the Arabic and Persian words, metaphors, etc., which occur in Nawā'i's poetry. According to a note at the end this copy was transcribed for Hājī Lutf 'Alī, the author of the famous *Ātashkade* (see Nos. 384-386 above), A. H. 1186 = A. D. 1772-1773. It was presented to Sir Gore Ouseley (see his own notice on the fly-leaf) during his embassy to Fath 'Alī Shāh, king of Persia, by the Persian Prime Minister 'His Excellency Mirza Shefa,' in 1814.

Beginning of the whole work: اما بعد چون بنده حقیر محمد مهدی غفر ذنوبه از مبادی حال بخواند اشعار امیر نادان الامر الخ

Ff. 322, ll. 29; Naskhi; illuminated frontispiece; binding with flowers; size, 13½ in. by 8½ in. (ELLIOTT 341.)

1761

Tarjūmān (ترجمان).

The Interpreter, a very valuable work on Persian, Turkish, and Moghul grammar and lexicography, by an anonymous author, beginning: الحمد لله الذي اكرم بالمد والمان عن جميل حكمت والزم علم بالقلم الخ

It is divided into three *kisms*, the *first*, containing the Persian grammar and Persian vocabularies (that is to say, lists of words arranged according to the various objects denoted by them), on fol. 2^a; the *second*, giving an account of Turkish grammar, accompanied by Turkish vocabularies of the same character as the Persian ones, on fol. 32^b; the *third*, treating of the Moghul grammar, together with vocabularies, on fol. 81^a. The lists of words are arranged in this way, that the first line always gives the Arabic word, and the second the corresponding Persian, Turkish, or Moghul one. Not dated.

Ff. 95, ll. 17; Naskhi; size, 9½ in. by 6½ in. (THURSTON 14.)

1762

Kifāyat al-mubtadi (کفایة المبتدی).

Sufficient instruction for beginners, a treatise on the grammar of the Afghāni language (در فهمیدن زبان افغانی), as it is styled on fol. 133^a, compiled by Muḥammad Mir ibn Mir Muḥammad Mukhtār ibn Ḥadrat Sayyid Shāh 'Ināyat-allāh al-rūdāwī of Mashhad, and divided into three *bābs* and one *khātimah*:

باب اول در صرف مصادر، on fol. 134^a.

باب دوم در بیان مصادر، on fol. 168^a.

باب سوم در بیان اسماء اشیا، on fol. 169^b.

خاتمه در محاوره، on fol. 174^a.

The *khātimah* treats of phraseology, that is, exhibits a collection of Afghāni sentences with Persian translation. Copied by Danlatsingh at Shāhjahānābād the 27th of Muḥarram, A. H. 1198 = A. D. 1783, December 22.

Ff. 133^a-177, ll. 9-13; large Nasta'liq; size, 8½ in. by 5½ in. (ELLIOTT 250.)

1763

Tuḥfat al-hind (تحفة الهند).

A most interesting Persian work on Indian sciences, containing rich information on the Sanskrit language, prosody, metrical art and tropes, on Indian music, sexual intercourse, and other matters, composed by Mirzā Muḥammad bin Fakhr-aldin Muḥammad in 'Ālamgir's reign, and dedicated to the emperor's son Muḥammad Mu'izz-aldin Jahāndārshāh; comp. Rieu i. p. 62. It is divided into a preface, seven books, and a conclusion:

مقدمه در بیان مصطلحات حروف تهجیه هندیه و علم خط و ذکر اشکال حروف مذکوره از مفردات و مرکبات و، یعنی فوائد کلیه بهاکها مشتعل بر چهار فصل، on fol. 2^b.

باب اول در علم پنگل (Pingal) یعنی علم عروض
 اهل هند مشتمل بر سه فصل
 on fol. 29^a.

باب دوم در علم تک (Tuk) یعنی علم قوافی اهل هند
 مشتمل بر دو فصل
 on fol. 77^b.

باب سوم در علم النکار (Alankār) یعنی علم بدیع
 اهل هند مشتمل بر دو فصل
 on fol. 86^a.

باب چهارم در علم سنگارس (Singār-ras) یعنی عاشقی
 و معشوقی و بیان احوال عاشق و معشوق مشتمل بر دو
 فصل
 on fol. 96^a.

باب پنجم در علم سنگیت (Sangit) یعنی علم موسیقی
 اهل هند و غیره مشتمل بر ده فصل
 on fol. 103^b.

باب ششم در علم کول (Kok) یعنی علم معرفت اقسام
 زن و مرد و صحبت داشتن و معاشرت و مباشرت با زنان
 مشتمل بر پنج فصل
 on fol. 146^a.

باب هفتم در علم سامدریک (Sāmudrik) یعنی علم
 قیافه که علامات خیر و شر در انسان از آن معلوم شود
 مشتمل بر دو فصل
 on fol. 162^a.

خاتمه در ذکر لغات و مصطلحات و کنایات اهل هند
 on fol. 171^a.

No colophon; it may be the author's autograph.
 Another complete copy of the same in the India Office
 Library, No. 1269.

Beginning: الحمد لله رب العالمین و الملوٰه علی رسولہ
 محمد و آلہ و اصحابہ اجمعین اما بعد چنین گوید آتے
 FL 247, ll. 18; Naṣṭ'īk; size, 11½ in. by 7 in.

[ELLIOTT 383.]

1764

Muṣṭalahāt-i-Thugān (مصطلحات تھگان).
 The famous slang-vocabulary of the Thugs (or Thage),
 compiled in Persian by 'Alī Akbar for Captain William
 Henry Sleeman, principal assistant of the Governor-
 General in India in the years 1830-1834, and containing
 685 words in alphabetical order with Persian paraphrase
 and explanation.

Beginning of the preface, on fol. 1^b: حمد و تحمید بعدد :
 لغات مختلفہ مراحمک للماکینتی را سزد کہ خلعت او آتے

Beginning of the vocabulary:
 آتے تنک را گویند
 آنسو تر بارانی را گویند کہ سوی چار ماہ موسم بر
 سکاں نازل شود آتے

The three genuine Hindūstānī characters ٲ, ٴ, and ٴ are invariably expressed here by ب, د, and ر with a
 small ٴ above the respective letter.

On this vocabulary is founded the 'Ramasecana or
 vocabulary of the peculiar language used by the Thugs'
 etc., edited by W. H. Sleeman, Calcutta, 1836; comp.
 also 'Illustrations of the History and Practices of the

Thugs,' London (Wm. H. Allen and Co.), 1837, and
 'The Confessions of a Thug' (Colonel Meadows Taylor's
 'Indian Tales,' vol. i, Henry S. King, London, 1873).

FL 50, ll. 15; Naṣṭ'īk; size, 8½ in. by 5½ in.
 [OUSELEY ADD. 131.]

V. THEOLOGY AND LAW: EXPOSITION OF THE TRUTH, RITES AND DUTIES OF THE ISLĀM ACCORDING TO THE SUNNITE AND SHĪTĪ DOCTRINES, COMMENTARIES ON THE KIRĀN, TRADITIONS, VINDICATION OF THE HIND AND CHRISTIAN CREEDS, AND TRANSLATIONS OF THE BIBLE.

1765

Almu'tamad fī almu'taqad (المعتمد فی المعتقد).
 A work on Muḥammadan theology, composed by
 Imām Shihāb-al-dīn Faḍl-allāh Thāripīshahī (ثوریشتی)
 and therefore sometimes styled ثوریشتی, dedicated
 to the Salgharide Sulṭān Atābeg Abū Bakr bin
 Sa'd bin Zindagi (Zangi probably), the sixth of the
 Atābegs, who reigned over Fārs from A.H. 623-658
 = A.D. 1226-1260, and to whom Sa'dī's Gulistan is
 dedicated; see fol. 3^b, l. 3 and last line. It contains
 three bābs, each subdivided into ten faḥṣ: 1.

1. Belief and faith in God (در ایمان بخدا عز و جل).
 on fol. 4^a.

2. Belief in the angels, the books of revelation and
 the prophets (در ایمان بفرشتگان و کتابها و پیغمبران).
 on fol. 24^a.

3. Particular points of the orthodox (that is, the
 Sunnite) faith (در دیگر مسائل اعتقادی بر موجب کتاب)
 on fol. 97^b.

Beginning: اللهم انا نحمدك حمداً يليق بکبريائك
 و نملي على صفو اصفيائك و خاتم انبيائك آتے

A complete index on ff. 1^b and 2^a. This work is
 much praised by Husain Wā'iz in his تحفة الملوٰه;
 comp. H. Khalfā v. p. 623, No. 12362. Other copies in
 Cat. Codd. Or. Lugd. Bat. iv. p. 295, and W. Pertsch.
 p. 18. No date.

FL 125, ll. 19; Naṣṭ'īk; two illuminated frontispieces on ff. 1^b
 and 2^a; size, 10 in. by 6 in. [FRASER 220.]

1766

Talḥīrat-al-'awāmm fī ma'rifati-maḥālāt-alanām
 (العوام فی معرفۃ مہالات الانام).

A compendium (مختصر) on the different opinions
 and ideas of all the religious orders, sects, philosophical
 congregations etc. of the world, especially of Islamism.
 in twenty-six chapters, by Murtaḍā, who is usually
 called 'Alam-alhūdā, or the standard of direction
 towards the way of salvation, and flourished about
 A.H. 653 = A.D. 1255; see Riān i. p. 140, and iii. p. 1081^a.

حمد و سپاس مرخدا را عز و جل که جملة : Beginning :
موجودات از عدم بوجود آورد از نیستی بهستی رسانید الی

Contents of the twenty-six chapters according to the index : 1. در مقالات فلاسف و امثالشان. on fol. 76^b; 2. در مقالات مجوسیان. on fol. 94^b; 3. در ذکر فرق اسلام. on fol. 100^b; 4. در ذکر طبقات خوارج. on fol. 108^b; 5. در ذکر فرق معتزله. on fol. 117^a; 6. در مقالات جهنم (جهنم reads Rieu) ابن صفوان و. on fol. 122^b; 7. در مقالات مُرجیان. on fol. 124^a; 8. در مقالات نَجَّارِیه. on fol. 126^a; 9. در ذکر اهل سنت و جماعت. on fol. 133^b; 10. در مقالات متنبه. on fol. 133^b; 11. در مقالات تناقضیه. on fol. 140^a; 12. در مقالات و جهار از ایشان. on fol. 140^a; 13. در مقالات صوفیان. on fol. 140^a; 14. در آنچه اهل سنت در حق انبیا. on fol. 140^a; 15. در مقالات چند که. on fol. 140^a; 16. در آنچه اهل سنت در حق انبیا. on fol. 140^a; 17. در مقالات اصحاب دهم از فرق اسلام که ایشان را شیعه. on fol. 213^a (in the text باب بیستم must be read instead of باب بیست و دوم); 18. در دانستن حق از باطل. on fol. 217^a; 19. در حدیث موضوع. on fol. 226^a; 20. در حکایات فدا. on fol. 237^a; 21. در فضائل بنی امیه. on fol. 255^b (here must be read باب نیست چهارم instead of باب نیست اهل عدل و جبر); 22. در چند مسئله از مذهب امامیه که گفته. on fol. 266^a; 23. در چند مسئله از مذهب امامیه که گفته. on fol. 266^a.

No date.

Ff. 73-269, ll. 11-16; Nasta'liq, written by different hands; size, 9 in. by 4½ in. [FRASER 114.]

1767

Mukaddimat-al-ḥalāt (مقدمة الصلوة).

The well-known little mathnawī on legal prayer, ablution, and fasting by Maulawī Sharaf-al-din Bukhārī, completed, according to the date given in the last verses of most copies, in the year 693 of the Rihlat (از وفات) = A. H. 1303, middle of Jmādā I (A. D. 1303, end of December). Only the Copenhagen copy (A. F. Mehren, p. 6, No. VII) contains a 300 years older date, viz. 393 of the Rihlat (از وفات) = A. H. 1003, beginning of December). Other copies in G. Flügel i. p. 512, and in the India Office Library, Nos. 285, 506, 819, and 1345, fol. 56^b sq. Beginning: نام حق بر زبان همیرانم که بجان و دلش محفوظان

Another title of the poem is نام حق from the initial words of the first bait; it is also styled sometimes مقدم الصلوة.

Dated the 4th of Dhū-al-ḥijjah, A. H. 1136 = A. D. 1724, August 24.

Ff. 40^a-63, ll. 9; large Nasta'liq; size, 4½ in. by 3½ in. [FRASER 249.]

1768

A fragment of the same.

This fragment of the مقدمة الصلوة or نام حق comprises baits 1-13, 15-18, 22-24, 28, and 27 of the preceding copy.

Ff. 99^a, 99^b, ll. 16; Nasta'liq; size, 8½ in. by 4½ in. [LAUD OR. 205.]

1769

Majma'-al-'isimat (مجمع العصمت).

An exposition of the duties which Islām imposes upon the true believers, written a commentary by Shaikh Muhammad Ma'sūm, the son of Mullā Bābā bin Ya'qūb bin Khwājāh Muhammad Kafkālī, on the preceding poem of Sharaf-al-din Bukhārī (see ff. 4^a, 7^a, l. 5, and 60^a); see another copy of the same commentary in Rien i. p. 23. When the commentator lived is uncertain; but he is undoubtedly younger than Ikhtiyār bin Ghiyāth-al-din Husainī (who died A. H. 897 = A. D. 1492; see further below under No. 1778), since he frequently quotes the commentary of that Shaikh, styled شرح مقدم الصلوة (a copy of which is preserved in the India Office Library, No. 1717). He is mentioned by H. Khalifa vi. p. 563.

Beginning of the commentary: سپاس عظمت اساس : که مختصران علوم علیا از صحیفه فصیحہ الحمد لله الذي هدانا لقتباس نمانند الی

Between ff. 1 and 2 there is a lacuna, so that the beginning of the poem itself is missing.

The commentary is lithographed at Lucknow, A. H. 1259. No date.

Colophon: تمام شد شرح نام حق تصنیف قطب : الاولیاء مولوی حضرت شرف الدین بتأریخ چهارم شهر جمادی الاول.

Ff. 1-60, ll. 7; Nasta'liq; size, 7½ in. by 4½ in. [OUSELEY 88.]

1770

Lāzīm-i-Muṣallā (لازم مصلی).

Another short mathnawī, containing precepts about the ablution before the prayer (وضوء) and the prayer itself, in two baits, each subdivided into eight short faṣla, by Sayyid Muḥammad Saif-allāh Kādirī, beginning:

بنام خداوند خالق جهان

حکیمی سخن آفرین بر زبان

The title occurs in the seventh bait. It closes on fol. 163^b, and the following pages are filled with some theological questions, on fol. 164^a; a kind of نامه, 3 U

on fol. 166^a; some grammatical remarks about the verb (نعل), and a مناجات in verse by Kamāl Ḥusaini, on fol. 169^b.

Ff. 153-170, 2 coll., each ll. 11; Nasta'liq; size, 7½ in. by 4½ in. [FRASER 223.]

1771

Aurād-i-Kādiriyah (اوراد قادریہ).

An extract from Shaikh Muḥammad bin Ibrāhīm al-Kādirī's (who may be identical with the author of the preceding mathnawī) larger breviary, entitled اوراد قادریہ الشارحہ, or prayers for all the set times of the day and night, beginning: الحمد لله رب العالمین حمد الذین وفقهم الله تعالى على المواظبة بحفظ الاوقات والانفس بالاوراد الخ.

It is divided into eleven short bābs. No date.

Ff. 25^b-39, ll. 15; Nasta'liq; size, 6½ in. by 4½ in. [FRASER 217.]

1772

Another breviary or prayers for different festivals, fasts, etc., headed من اوراد معظم و مکرم اینست, and beginning: چون طالب در راه حق قدم نهد آوا ملاومت بر فرایض خدای تعالی و بر ست مؤکده الخ.

On ff. 34^a-37^a there are added invocations by means of the forty sublime names of God (ور چهل اسم معظم و مکرم اینست).

No date.

Ff. 37, ll. 9; partly Naakhi, partly Nasta'liq; illuminated frontispiece; size, 6½ in. by 4½ in. [FRASER 218.]

1773

Khulāṣat-alda'awāt fī ta'kīb-alqalawāt (خلاصة الدعوات في تكيب القلوات) (في تعقيب القلوات).

A treatise on the duty of special and extraordinary invocations and prayers besides the ordinary daily worship, with set forms for the several hours of the day and night, by Ibn Muḥammad Ibrāhīm, beginning: الحمد لله . . . و بعد فإن الولد انا لله وجوده و لافاض عليه برة و جوده الخ.

Many marginal glosses and additions. Some other prescriptions for prayers on the fly-leaves. Dated the 7th of Rabī' al-awwal, A. H. 1026 = A. D. 1617, March 15, by Aḥmad bin 'Alī almalakī alshirāzī. Collated A. H. 1070 = A. D. 1659, 1660.

Ff. 47, ll. 12; Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in. [FRASER 231.]

1774

Mukhtaṣar (مختصر).

A compendium of religious observances of Islāmism,

beginning: الحمد لله و سلام على عباده والذين اصطفى العلوة و السلام على سيد الانبياء و على آله و اصحابه الخ.

The anonymous author says in the preface: في عزيز ما أحب التمييز فرض است خواندن على که منبى باشد از حقیقت حق سبحانه من وجه و مشعر باشد از حقیقت رسل و ملائکه و کتب و این مختصر نیز مخبر است از علم مفروض و مشیر است بحقیقت مذکور پس باید که یاد گیری این مختصر را و بخوانی و قبول کنی آنرا شاید که ترا هم یاد کنند و بخوانند و قبول کنند و بالله التوفیق.

This treatise comprises an introduction, divided into ishārāt and mas'ālas, and several books (کتاب), for instance, the العلوة, on fol. 24^b, کتاب الصوم, on fol. 51^a. Each kitāb contains a great number of chapters (فصول) and also mas'ālas, fa'idās, etc., all interspersed with verse.

No date.

Ff. 11-71, ll. 16; Nasta'liq; size, 8½ in. by 4½ in. [WALKER 43.]

1775

Kifāyat-almuslimin (کفاية المسلمين).

Another short anonymous tract on the same religious duties and observances, ablution, prayer, etc. Beginning: فعل در بیان وضو در وضو چهار چیز فرض است: آواز روی شستن الخ.

No date.

Ff. 33^b-40, ll. 14; Nasta'liq; size, 9½ in. by 6 in. [FRASER 48.]

1776

Some prayers and invocations to God, mostly in Arabic, beginning: يا سلطان العارفين يا تاج المعلقين يا ساقى المعجا الخ.

No date.

Ff. 147-151, ll. 15; Naakhi; size, 7½ in. by 4½ in. [FRASER 222.]

1777

Miftāḥ-alkhairāt (مفتاح الخيرات).

A treatise on some important questions, regarding Muḥammadan theology and law, by Isma'īl bin Luṭf-Allah albakharzī, the author of the vocabulary of Arabic words used in Persian, styled تفسیر و تفسیر خلاصة اللغات, see No. 1671 in this Catal., and of the خلاصة الاسام, a treatise similar to ours, who must have flourished before A. H. 916 = A. D. 1510; comp. Rieu ii. pp. 508, 807^b, and 493^b. He says in the preface, on fol. 1^b: ميگويد بنده کمترین درگاه و اضعب عباد الله اسمعيل بن لطف الله البخاري لازال في حفظ الملك الغنى مسئلة چند که در اسلام بر تو فرض است و دانستن آن بر تو واجب است درین رساله که نام او مفتاح الخيرات است جمع کرده شد و از الفاظ

It contains five kitābs, according to the above-named principal observances of a faithful Muslim:

كتاب طهارت, on fol. 3^a.

كتاب الصلوة, on fol. 31^a.

كتاب الزکوة, on fol. 97^b.

كتاب الصوم, on fol. 108^a.

كتاب الحج, on fol. 130^a.

Beginning, on fol. 2^b: **حمد و سپاس مر يادشاهی را** که دار الملک دولتآباد انسانی يعزّ (يعزّ: Ind. Off.: دين اسلام رسانیده اوست اليه).

The first two pages contain an index of the whole work in a rather confused state, not quite agreeing in its subdivisions with the text itself; for instance, in the index the **كتاب الحج** precedes the **كتاب الصوم**, in the text the former follows the latter, etc. Another copy of the same work, where the author has the fuller name of Kamāl Karīm Nāgūrī, is preserved in the India Office Library, No. 225.

This copy was finished by Muḥammad ibn Nāḥ, the 26th of Rabi' al-awwal, A. H. 1000 = A. D. 1592, January 11.

Fl. 149, II. 21: Nasta'lik; size, 9½ in. by 5½ in. [FRASER 226.]

1783

Jawāmi' al-jawāhir (جامع الجواهر).

A work on the philosophy of the Muḥammadan faith, treating of God and the duties of the Islām, by Abū al-kāsim alḥusaini alnamakīn (see the preface, fol. 2^a, l. 7; a note on fol. 1^a gives alnamakī). It is dedicated to Mirzā Muḥammad Ghāzībeg Tarkhān (see fol. 3^a, l. 6), who was killed A. H. 1021 = A. D. 1612, 1613, see Rieu iii. p. 1084^b, and is divided into five books and an epilogue; comp. the index on fol. 3^b:

باب آوّل در ذکر خدای تعالی, on fol. 3^b.

باب دویم در توبه و استغفار و حفظ اللسان, on fol. 27^b.

باب سیوم در فعیلت علم و علما و قراة قرآن, on fol. 40^a.

باب چهارم در تمجید و تهلیل و تحمید و توکل علی, on fol. 74^b.

باب پنجم در مرحمت و شفقت و حقوق والدین و ذوی الارحام, on fol. 84^b.

باب خاتمہ فی الشفقات المفیده, on fol. 123^b.

Beginning: **حمد یعزّ مر يادشاهی را که گویند: کلمة** لا اله الا الله را در حصن امان دارد و رسول علیه الصلوة آخ. Not dated.

Fl. 150, II. 11: Nasta'lik; size, 8½ in. by 5½ in. [WALKER 70.]

1784

Jāmi'-i-'abbāsī (جامع عباسی).

A complete copy, in two volumes, of the famous collection of Muḥammadan ecclesiastic and civil laws,

according to the Shī'ite doctrine. This work, in twenty bābs, was commenced at the request of Shāh 'Abbās alḥusaini almuḥasawī alafāwī by the great Shī'ah divine, Bahā'-al-dīn Muḥammad 'Āmilī, the author of **نالی رحلو** (see above, Nos. 1085-1088 and 1241. 47, col. 766), of the **تشریح الافلاک**, the **خلاصة الحساب**, and many other works, but he was only able to finish the first five bābs. After having come as far as the end of the fifth bāb, he died, the 12th of Shawwāl, A. H. 1031 (as is stated here, see No. 224, fol. 2^a, l. 10, contrary to the usual and well-confirmed date, A. H. 1030 = A. D. 1621). The work was continued, that is to say, the remaining fifteen bābs were completed forthwith by Nizām bin Ḥusain of Bāra (see No. 224, fol. 2^a, l. 13; comp. also Rieu i. p. 254; J. Anmer, p. 130; Catal. Codd. Or. Lugd. Bat. iv. p. 178; Fleischer, Catal. Dresd., No. 338; A. F. Mehren, p. 5, etc.). The work has been lithographed at Lucknow, A. H. 1264, and at Tabriz, A. H. 1277.

Contents:

First volume (No. 223):

باب ۱ در بیان طهارت یعنی وضو و غسل و تیمم, on fol. 3^a.

باب ۲ در نمازهای واجب و سنی, on fol. 37^b.

باب ۳ در زکوة و خمس واجب و سنی, on fol. 111^b.

باب ۴ در روزۀ واجب و سنت, on fol. 118^b.

باب ۵ در حج و عمره, on fol. 127^b.

The copy of this first volume was finished in the month Shawwāl, A. H. 1032 = A. D. 1623, August, by the order of Tahmasp Kūlībeg at Bandar Sūrāt.

Second volume (No. 224):

باب ۶ در وقف کردن و تصدق نمودن و قرض دادن و

بندۀ آزاد کردن و با کافران جهاد کردن, on fol. 2^a.

باب ۷ در زیارت حضرت رسالت پناه و حضرت امیر المؤمنین و باقی حضرتان ائمه و ایام مولود و وفات ایشان, on fol. 24^b.

باب ۸ در بیان نذر و عهد کردن و سوگند خوردن و

باب ۹ در بیعت کردن و رهن نمودن و شفعه گرفتن, on fol. 56^a.

باب ۱۰ در اجاره دادن و عاریت نمودن و احکام غصب, on fol. 82^b.

باب ۱۱ در نکاح کردن بدوام و منته و تحلیل و ملکه, on fol. 110^b.

باب ۱۲ در طلاق و خلع وعده داشتن زنان, on fol. 155^b.

باب ۱۳ در شکار کردن و شروط آن, on fol. 171^a.

باب ۱۴ در ذبح حیوانات حلال و حرام حیوانات, on fol. 175^a.

باب ۱۵ در آداب طعام خوردن و آب نوشیدن و رخت پوشیدن, on fol. 182^b.

باب ۱۶ در قضا پرسیدن و شروط آن, on fol. 191^b.

باب ۱۷ در اقرار کردن و وصیت نمودن, on fol. 215^a.

باب ۱۸ در قیمت کردن ترکه
 باب ۱۹ در حدودی که در شرع مقررات مجتهد دزدی
 باب ۲۰ در بیان خون بهای قتل آدمی و خون بهای قطع
 اعضاء او و خون بهای زخمی که بر آدمی زنند و خون بهای
 سنگ شکاری و سنگ کله و سنگی که محافظت بالغ با زراعت
 کند, on fol. 267^b.

Beginning of the whole work: الحمد لله رب العالمين: والصلوة على اشرف الاولين والآخرين آله.

This second volume is not dated.
 No. 228, ff. 147, ll. 17; Nasta'lik; size, 7½ in. by 4½ in. No. 224, ff. 290, ll. 17; more modern Nasta'lik; size, 9½ in. by 5½ in. [FRASER 225, 224.]

1785

Risālah dar fiqh (رساله در فقه).

An anonymous encyclopaedia of Muhammadan ecclesiastic and civil law, according to the Shī'ite doctrine (see fol. 1^b, last line but two: این رساله ایست در فقه: (منعقب حق قائم معصومین بزبان فارسی). The author conceals his name, he only tells us that he compiled his work from kتب فقهاء دین و علماء محققین, and then he gives at once an index of its contents.

Beginning: الحمد لله رب العالمين: والصلوة على اشرف الاولين والآخرين آله. It comprises eighteen kitābs, each of which is subdivided into numerous bābs and faḥls; the eighteen kitābs are as follows:

1. كتاب الملوّة, in thirty-two bābs, on fol. 6^a.
2. كتاب الزكوة, in three nau' and ten bābs, on fol. 50^a.
3. كتاب الصوم, in eight bābs, on fol. 61^b.
4. كتاب حج, in twelve bābs, on fol. 69^b.
5. كتاب جهاد, in four bābs, on fol. 82^b.
6. كتاب تجارات, in a mukaddimah and nine bābs, on fol. 86^a.
7. كتاب هب و سائر بخشها, in four bābs, on fol. 97^b.
8. كتاب دين و توابع آن, in six bābs, on fol. 102^a.
9. كتاب اجارات (or كتاب اجارت و توابع آن, in twelve bābs, on fol. 121^a.
10. كتاب وصيت, in four bābs, on fol. 140^b.
11. كتاب نكاح, in a mukaddimah and many different chapters, as bābs, kizmas, faḥls, etc., confusedly mixed together, on fol. 145^a.
12. كتاب فراق, in five nau' and several bābs, on fol. 169^b.
13. كتاب عتق, in seven bābs, on fol. 178^a, last line.
14. كتاب نذر و عهد و يمين و كفارت, in three mukaddas and several bābs, on fol. 188^a.

15. كتاب صيد و كشتار و طعام و شراب, in three bābs, on fol. 194^a.

16. كتاب ميراث, in eight bābs, on fol. 203^b.

17. كتاب قضا و شهادت و حدّ, in twelve bābs.

18. كتاب قصاص, in fourteen bābs.

The last two kitābs are not marked in the text, as all the headings in the last portion of the MS. are left blank.

This copy was finished by Muhammad Kāzīm bin Husainbeg Sārūki Farshāni, the 8th of Šafar, A. H. 1063 = A. D. 1653, January 8.

Ff. 244, ll. 18; large Nasta'lik; size, 12½ in. by 7½ in. [FRASER 225.]

1786

Discussions on all the principal points of Muhammadan theology and law in which the Sunnites differ from the Shī'ites, apparently by one of the latter, beginning: بدان آيدك الله كه اين رساله است در بيان مسائل خلافت ميان فرقه ناجيه اماميه و طائفة اهل سنت و جماعت در فروع عبادات و معاملات و غير آن آله.

The book is divided into seventeen faḥls:

1. در طهارت, comprising twenty-seven questions (مسئله), on fol. 1^b.
 2. در نماز, comprising sixty-five discussions (بحث), on fol. 16^b.
 3. در زكوة, comprising nineteen questions, on fol. 46^b.
 4. در داشتن روزة, in seventeen questions, on fol. 52^b.
 5. در حج, in thirty-two questions, on fol. 58^b.
 6. در بيع, in twenty-one questions, on fol. 65^a.
 7. در رهن و حجر, in nineteen questions, on fol. 73^a.
 8. در وديع, in thirteen questions, on fol. 79^a.
 9. در اجارة دادن و گرفتن, in eight questions, on fol. 83^b.
 10. در هبات, in four questions, on fol. 85^b.
 11. در ميراث, in thirteen questions, on fol. 86^b.
 12. در نكاح, in thirteen questions, on fol. 95^a.
 13. در طلاق, in twenty-one questions, on fol. 102^a.
 14. در چنابايت, in twenty-two questions, on fol. 111^a.
 15. در صيد و توابع آن, in four questions, on fol. 123^b.
 16. در سر كند و توابع آن, in seven questions, on fol. 125^a.
 17. در قضا و توابع آن, in five questions, on fol. 128^a.
- No date. A part of fol. 102 torn away.
 Ff. 136, ll. 15; Nasta'lik; size, 9½ in. by 4½ in. [FRASER 228.]

1787

Rāḥat al-qulūb (راحت القلوب).

A work on theological, ethical, and paraenetical matters, styled the 'Repoe of Hearts,' by Muḥarrak Faḥd-allāh Shāml. It is divided into the following

المجد لله رب العالمين أما بعد
ميكوند فقير حقير اصعف عباد الله القوى الباري عبد
اللقى الله

No date. Other copies in the India Office, Library,
Nos. 677, fol. 69 sq., and 2303.

Ff. 84, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.
[FRASER 219.]

1790

Takrār-i-asrāriyyah (تكرار اسراریه).

An anonymous treatise on Muhammadan theology,
comprising four نوع, viz.:

1. لا اله الا الله محمد الرسول.
2. ذكر ملكوتي.
3. ذكر جبروتي.
4. ذكر لاموتي.

Beginning: الله الله لا اله الا هو الله العلي العظيم
الله الله لا اله الا هو الله الواحد الصمد ذو الجلال والاکرام

No date. This copy was bought at Agra, A. D. 1647 =
A. H. 1057.

Ff. 77, ll. 15; Nasta'liq; size, 7 in. by 4½ in.
[BODL. OR. 29.]

1791

Dabistān (دبستان).

The well-known work on the ancient religions of
Asia, entitled Dabistān, and beginning: ای نام نو سر
دفتر اطفال دبستان الله

The whole text of this work has been printed in
Calcutta, A. H. 1224; in Tāharān, A. H. 1260; in Bom-
bay, A. H. 1264 and 1277; and translated into English
by David Shea and Anthony Troyer, in three volumes,
for the Oriental Translation Fund, Paris, 1843. Text
and English translation of the first chapter, by Fr.
Gladwin, had already appeared before in the first two
numbers of the New Asiatic Miscellany, Calcutta, 1789;
translated into German by F. von Dalberg, Würzburg,
1809. As for the difficult question about the author's
name, lifetime, etc., we refer to the almost conclusive
remarks in Rieu i. p. 141 sq., according to which the
work appears to have been composed by Mubad Shāh,
and completed shortly after A. H. 1063 = A. D. 1653.

This copy is dated in the beginning of the month
Safar, A. H. 1186 = A. D. 1772, May, by 'Ināyat-allāh of
Mursahidābād. Lacunas seem to be after ff. 164 and
166. Another copy of the same work in J. Aumer,
p. 126.

Ff. 168, ll. 22; Nasta'liq; size, 9½ in. by 6 in.
[OSLEY ADD. 140.]

1792

A treatise on the doctrine of the resurrection and future
life (در تحقیق معاد و حشر اجساد), incomplete at the end,
by Ibn Kamāl-aldin Husain Muhammad Mukim alhu-
saini of Astarābād, who dedicated this little work to
his sovereign 'Abdallāh Kūtbshāh (who reigned from

A. H. 1035 to 1083 = A. D. 1626-1672), see fol. 275^a,
l. 6, and fol. 277^a, l. 2. It consists of a talsīrah (تیسره),
on fol. 277^a; a matlab (مطلب), on fol. 277^b, which is
subdivided into four rukns (on ff. 278^b, 287^a, 296^b, and
299^b) and a great number of fasls; a takmilah (تکمیل),
on fol. 307^b; and a khātimah (خاتمه), on fol. 315^b.
On fol. 320^b the treatise breaks off with the words:
توبه اعتراض میکند.

Ff. 273-320, ll. 16; Nasta'liq; size, 9 in. by 4½ in.
[FRASER 114.]

1793

Mirāt-alukhrā (مرآة الاخری).

Another treatise on the same topics, translated from
an Arabic work (در احوال آخرت و امور قیامت) by Shaikh
'Abd-alrahmān of Gujārat, into Persian by Muḥammad
Ghani ibn Shaikh 'Abd-alghafūr (see fol. 14^a, ll. 3, 4,
9, and 10), and beginning: حمد است مر خدایار که
بزرگی داد انسانا بر جمیع مخلوقات از فضل عظیم
خود الله

Not dated.

Ff. 14-121, ll. 15; Nasta'liq; size, 7½ in. by 4½ in.
[FRASER 222.]

1794

Manāsik-i-Hajj (مناسک حج).

Regulations and ordinances for the pilgrimage to
Makkah, a compendium of all the sacred rites and cere-
monies to be observed by the Shi'ite pilgrim
(مختصر العین) (در بیان آداب و احکام حج), by Muḥammad Bākir Majlisi
bin Muḥammad Taqī, the author of the *Uṣūl*,
see above, No. 140; the *Ḥaliyat al-muṭfiqin*, Rieu i. p. 20;
the *Ḥaq al-bayqin*, Rieu i. p. 33; the *Ḥaq al-bayqin*, India
Office Library, No. 587; the Arabic work on prayers,
مقیاس, and the Persian extract therefrom, *معارج الانوار*,
Rieu i. pp. 20 and 21; *زاد المعاد*, Rieu i. p. 21;
حیاء القلوب, Rieu ii. p. 857^a; the *Ḥajj* and *Tawfiq*,
Rieu i. p. 154^a, etc., who died A. H. 1110 = A. D. 1698.

Beginning: لله الله الذي جعل من نقاتل الانعام على
الانام ان فرض عليهم حج بيته الحرام الله

The author tells us in the preface that his father
(Muḥammad Taqī) had composed already two treatises,
a larger and a smaller one (کبیر و صغیر), on
the same subject, and that he, the son, himself had
written an essay on that topic; that he moreover in-
tended to give to the world in future also a detailed
work on pilgrimage, and that in the meantime he pro-
posed to edit this compendium for the benefit of all
holy pilgrims.

This copy was finished (perhaps by the author him-
self) the 21st of Ramaḍān, A. H. 1098 = A. D. 1687,
July 31.

Ff. 34, ll. 14; Nasta'liq; size, 7½ in. by 5½ in.
[BODL. OR. 216.]

1795

Another copy of the same.

Beginning the same as in the preceding copy.

No date.

Ff. 73, ll. 12; large Nasta'lik; size, 7 in. by 4½ in.
[FRANKER 236.]

1796

Tuhfat-alkhawain fi manāḳib-alshāikhain (تحفة
(الأخوين في مناقب الشيخين).

An anonymous treatise on the praiseworthy qualities and the great merits of the Khalifas Abū Bakr (the heading is missing in consequence of a lacuna after fol. 5), 'Umar (fol. 10^b), 'Uthmān (fol. 50^b), and Mu'āwiyah bin Abī Sufyān (fol. 70^r), and of some of the *asḥab* (fol. 83^a). It is divided into a muḥaddimāh, four *faṣḥ*, a khātimāh, and a taḥṣirāh. Which of the Khalifas are meant by the title of the 'two Shaikhs' is not clear from the contents.

Beginning: پر بھاگوہری کہ بدستیاڑی غواص فکر از مجمع البحرین خیال و اندیشہ صائب بر آورده الخ

The title, which runs in full thus: تحفة الاخرين فى مناقب الشيخين ذى النورين
The last page greatly damaged. No date.

Ff. 92, ll. 13; careless Nasta'lik; size, 7½ in. by 4½ in.
[BODL. OR. 694.]

1797

Risâlah fî ithbât-alwâjib (رساله في اثبات الواجب).

A theological tract by Yūsuf 'Alī (see fol. 3^a, l. 10), entitled 'Assertion of God's indispensable and necessary existence,' and treating of *ترجيد*, the *نبوت*, etc. It is dedicated to Sulṭān Shāh al-ḥusaynī Bahādurkhān (see fol. 4^a, l. 2; the word between Shāh and al-ḥusaynī is unfortunately effaced).

محمد متواتر و ثنای متکثر فراخور
 معبودیست که از عادت او احسان و مغفرت خلقانست
 و عبادتش موجب نجات ایشان است
 Not dated.

Ff. 1-24, ll. 13; Nasta'lik; size, 6½ in. by 4½ in.
[SELD, SUPERIUS 95.]

1798

Misbāh-almu'minīn (مصباح المؤمنین).

A theological treatise in two **مطلب** and a **خاتمه**:
مطلب اول, on fol. 257^b. در ذکر اصول دینی
مطلب دوم, on fol. 259^b. در بیان شرائط نماز

This second maṭlab is subdivided into a muḳaddimah (در بیان فضیلت نماز), on fol. 259^b, and two bābs: 1. در بیان افعال نماز, on fol. 260^a; 2. در بیان مفدمات آن, on fol. 263^a.

Khâtimah on fol. 268^a (heading missing).

Not dated. The treatise ends on fol. 269^b. The last two pages are filled with the fragment of another

religious tract about special prayers, etc., at the birth of children.

Ff. 256-270, ll. 18; very worm-eaten and damaged; Nast.
llk; size, 8½ in. by 5½ in. [FRASER 192.]

1798

An anonymous tract on Muḥammadan theology, beginning: الحمد لله رب العالمين و صلوة على سيدنا محمد المصطفى و على عبادہ الذين اصطفى اللهم اجعلنا ممن توكل عليك الخ.

Ff. 200-230, ll. 15; Nasta'liq; size, 7½ in. by 5 in.
[MARSH 540.]

1800

Another theological tract on various important points of the Muḥammadan faith, beginning, on fol. 64b: الحمد لله . . . بدانکه ایمان اقرار است بزبان معنی گفتن کلمه طیب لا اله الا الله التَّ

Fl. 64^b-81^b, ll. 7; small Nasta'liq; size, 4½ in. by 3½ in. [FRASER 249.]

1801

Fragment of an anonymous tract, the first bāb of which, beginning on fol. 1^v, treats of men's need of religion and belief in God (باب اول در بیان احتیاج آدمیان بدین خدای تعالی), and the first fāsil of this bāb, the only one which is found in this copy, explains man's pre-eminence over all other animals by intellect and the intellect's embellishment by knowledge, especially the knowledge of God, etc. (نعل اول در شرافت آدمی بر دیگر حیوانات بعقل و در آرایش عقل). (يعلم خاتمه بعلم دين حق خدای تعالی آت).
No date.

Ff. 8, ll. 15; Nasta'liq; size, 10½ in. by 6½ in.
[SELD. SUPERIUS 72.]

1802

Khutba-i-yaum-al-jum'ah (خطبة يوم الجمعة). Two khutbas, in the name of the emperor Aurangzib 'Ālamgīr (A.H. 1068–1118=A.D. 1658–1707), for the Friday service, in Arabic with Persian interlinear paraphrase. The first begins, on fol. 1^b: الحمد لله المجدد للأمور النعمة؛ زمان الأمور النعمة; the second, on fol. 5^a: الحمد لله المجدد الكبير المتعال ذي العزة المحمدي.

Fl. 1-13, ll. 12; Nasta'lik; illuminated frontispiece; size, 6½ in. by 4 in. [FRASER 228.]

1803

Khulāsat-alfikḥ (خلاصة الفقه).
Medulla jurisprudentiæ, a synopsis of the whole

Muhammadan law, both civil and ecclesiastic, according to the Sunnite school of Abū Hanīfah, by an anonymous author. It is divided into fifty-nine (not sixty, as is stated on fol. 2^a, l. 5) short chapters, beginning with *الحكام باکی آب*, *الحکام شریعت*, *الحکام ایمان*, *در احکام غسل*, *در استنجا و استناب*, *الحکام طهارت*, *در بیان*, etc. etc., and concluding with *در بیان* *در بیان مستحاضه*, *در بیان مأذون*, *سلام گفتن*, *در بیان کلمات کفر*, *اشره*.

Beginning: *الحمد لله رب العالمین . . . بدانکه هیچ چیزی نیست در جهان از بودنی و از نبودنی تو خود شناختن آن لازم شده است اما در شناختن تو خود بشکر الهی*.

Numerous marginal glosses. Modern copy, not dated (the work itself seems also to be of quite a modern date).

Ff. 83, ll. 17; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in. [FRASER 227.]

1804

Two religious tracts.

1. On ff. 11^a-8^b, a short treatise on the various creeds and languages of the world, the author of which is, according to an English notice on fol. 1^a, Hanji Kuptaun, i. e. Ḥājī Kaptān, beginning: *هرگاه دانشمند منصف صاحب قدس مآتب وری ثاب در احوال اختلاف و تلون مذاهب و زبانهای اهل اقالیم الهی*.

2. On ff. 9^a-16^b, a treatise on creation, by Abū Tālib alḥusainī, beginning: *يقول كاتب هذه الأوراق ابو طالب الحسيني ختم الله له بالحقنى كى از حقيقت ابتدای آفرینش دنیا الهی*.

It was written by the author himself the 12th of Jumādā-lthānī, A. H. 1216 = A. D. 1801, October 20, and presented by him to a former owner of this copy two days after, 1801, October 22, at Lucknow.

Ff. 16, ll. 10; careless Nasta'lik; size, 7½ in. by 4½ in. [BODL. OR. 774.]

Commentaries and other explanatory works on the Qurān.

1805

Mawāhib-i-'Alīyiyah (مواهب علیّه).

The complete Persian commentary on the Qurān, by Ḥusain bin 'Alī al-Wā'iz al-Kashif, the famous writer, who died A. H. 910 = A. D. 1504; see above, Nos. 134, 431 sq., 661, 1357 sq., 1460 sq., and 1553 sq. According to the preface the author had begun, at the request of Mir 'Alī Shīr, to compose a detailed commentary on the Qurān, in four volumes, entitled *جواهر*

التفسیر لتخفة الأمير; he finished the first of them, but many hindrances and adversities prevented him from continuing that work; he therefore resolved, A. H. 897 = A. D. 1492, in order to favour his great patron and friend and to provide him with a clear and distinct exegetic manual for the interpretation of the Qurān, upon writing a shorter and more comprehensive work of that kind, a Persian paraphrase with short explanatory glosses, and that shorter commentary (which was completed A. H. 899 = A. D. 1494) we have got in this copy, which begins: *بعد از نهید قواعد محمد الهی و تأسیس مبانی نابخوانی حضرت رسال بنهای الهی*.

Probably Ḥusain Wā'iz never finished the larger composition, a conjecture supported by H. Khalfā, who quotes ii. p. 360, No. 3259, the *مواهب علیّه*, otherwise styled *تفسیر حسینی*, as a complete commentary of the Qurān in one volume, but says with regard to the *جواهر التفسیر*, that it is only a commentary of the *second* and *third* sūras (ih. and ii. p. 641, No. 4274), more correctly of the first three sūras and a portion of the fourth, as the copy in the India Office Library, No. 1381, proves (comp. also Rieu i. p. 11), consequently unfinished and only representing the above-mentioned first volume. Aumer's *جواهر التفسیر* (Catal. p. 127), and the same work in Cat. des MSS. et Xylographes, p. 247, are no doubt identical with our *مواهب علیّه* and not with the larger work of that name, as they begin exactly in the same manner as our copy and show the same date, A. H. 897, whereas the *جواهر التفسیر* has a distinct beginning of its own. Other copies in Rieu i. pp. 9-11; Cat. Codd. Or. Lugd. Bat. iv. p. 39; A. F. Mehren, p. 3; Fleischer, Cat. Lips. 390b, No. 32; and the India Office Library, Nos. 2015, 2441, 2560, and 20. J. 1. The *مواهب علیّه* have been translated into Turkish by Abū-al-faḍl Muḥammad bin Idrīs Bidlīsī, who died A. H. 982 = A. D. 1574, 1575. Collated.

No date.

Ff. 518, ll. 21-23; Nasta'lik; illuminated frontispiece; size, 11½ in. by 8½ in. [BODL. OR. 332.]

1806

A large portion of the same commentary.

This portion of the *مواهب علیّه* comprises the first twenty sūras (sūras 1-18 on ff. 1-427 and 452-499; sūras 19 and 20 on ff. 440-451 and 428-439, the leaves from fol. 428 to the end being misplaced). Beginning the same as in the preceding copy. The end of the twentieth sūrah corresponds to fol. 290^b, l. 14, in Bodl. Or. 332. Collated throughout.

No date.

Ff. 499, ll. 25 (except the first four pages, ll. 18-20); Nasta'lik; ff. 428-451 written by a different hand; ff. 6-9 supplied by another modern hand; size, 11 in. by 5½ in. [FRASER 215.]

1807

Another large portion of the same.

This portion of the *مواهب علیّه* comprises in five volumes sūras 19-49; the first volume contains sūras

19-22, beginning in the same way as the nineteenth *sūrah* in Fraser 215, fol. 440^b; the second volume goes from *sūrah* 23 down to *sūrah* 27, ver. 61; the third from *sūrah* 33, ver. 61, to *sūrah* 33, ver. 32; the fourth from *sūrah* 33, ver. 31, to *sūrah* 39, ver. 32; the fifth from *sūrah* 37 to *sūrah* 49, so that two-and-a-half *sūras* are found twice in this copy (viz. 37-39, ver. 32).

No date. The original part collated throughout.

No. 241, ff. 1-102; No. 242, ff. 103-220; No. 243, ff. 221-319; No. 244, ff. 320-425; No. 245, ff. 426-506, ll. 19; inelephant Nasta'lik; fol. 388, a portion of fol. 389, and also ff. 423-425, 426-467, and 585-596 supplied by other hands; size, 6½ in. by 3½-3½ in. [FRASER 241-245.]

1808

A fragment of the same.

The first words of this fragment, which has neither beginning nor end, viz. *المهم* غشى, correspond to Fraser 215, fol. 1^b, last line; the *first sūrah* begins here on fol. 1^a; the *ff/ih* on fol. 120^a. Ff. 1-151 are consecutive and break off in the *seventh sūrah*; the last two leaves are incoherent. Collated.

Ff. 153, ll. 23; Nasta'lik; size, 10½ in. by 6½ in. [FRASER 283.]

1809

Manhaj-alsādiqīn fī ilzām almukhālīfīn (منهج القادقين في الزام المخالفين).

Another very large Persian commentary on the *Kurān*, according to the Shī'ah doctrine, by Ibn Shukr-allāh Fath-allāh alsharīf al-kāshānī, who died A.H. 978 = A.D. 1570, 1571, in five books (مجلد). First book, No. 264, ff. 1-195, contains a mukāddimah in ten *fiṣls* and *sūras* 1-3; second book, No. 264, ff. 195^b-355^b, contains *sūras* 4-8; third book, No. 265, ff. 1-229, contains *sūras* 9-25; fourth book, No. 265, ff. 230^b-396^b, contains *sūras* 26-46; *ff/ih* book, No. 265, ff. 397^b-570^a, contains *sūras* 47-114.

Beginning: حمدي چون کلمات رتانی بیغایت شایسته لطیفیست که از محض لطف ابدی بواسطه وجود با جود احمدی بندگانرا اله.

Another copy of a large portion of this rare commentary is found in the India Office Library, No. 1101; an abridgment of the same, styled خلاصه المنهج, is described in Rieu i. pp. 11-13. Other works of the same author are تنبيه الغافلین (a Persian paraphrase of نهج البلاغة), or the discourses and letters of 'Alī bin Abū Ṭālib, see Rieu i. p. 18, and the Persian translation of Jamāl-aldīn Ḥasan al-Hillī's قواعد الاحکام, see ib. iii. p. 1077^b (where also the date of the author's death is given). The colophon at the end of the first book (No. 264, fol. 195^a) runs thus: تـهـ المجلد الاول من تفسير منهج القادقين في الخامس عشر من شهر ذي القعدة سنة اربع و ستين بعد الالف من

الهمزة النبوية في دار السلطنة حيدرآباد في زمان السلطنة (!) سلطان عبد الله طه شاه ظل الله عمرا, according to which the copy of this part was completed A.H. 1064, 15th of Dhū-alka'dah = A.D. 1654, September 27, under 'Abdallāh Kūṭubshāh, at Haidarābād. The second and third books are not dated; large portions of the fourth and fifth are added by another hand, A.H. 1105 = A.D. 1693, 1694.

No. 264, ff. 355; No. 265, ff. 570, ll. 39; Nasta'lik; illuminated frontispiece at the beginning of each of the five *mujallads*; size, 16½ in. by 10½ in. [FRASER 264, 265.]

1810

Zib-i-tafsīr (زيب تفسير).

The *ff/ih* volume (according to the colophon: من المجلد الخامس من كتاب زيب تفسير Persian commentary on the *Kurān*, composed (or at least commenced) by Saḡī bin Walī of Kāzwin (see the author's name both in the preface, fol. 2^a, l. 17, and in the epilogue, fol. 307^b, l. 16), A.H. 1081 = A.D. 1670, 1671, according to this chronogram: خرد بهر تارنخ گفتا که شد - زلف ازل جلد بنیم تمام.

This is no doubt the same work which is mentioned under the title of 'Tafsīr' in the preface to another work of the same author, or انیس الحجاج or 'Pilgrim's Companion,' composed about A.H. 1088 = A.D. 1677, 1678; see Rieu iii. p. 980. According to that preface the commentary was dedicated to Aurangzib's daughter, Zib-alnāsā. An earlier work of Saḡī bin Walī was the general history of the world, styled تاريخ الاخبار and brought down to A.H. 1078 = A.D. 1667, 1668; see Rieu i. p. 125, and iii. p. 1080^a.

This volume comprises five *sūras*, from the beginning of the eighth (سورة الانفال) to the end of the twelfth (سورة يوسف).

Beginning: معرك آرای میدان بیان دیده شوق بتوئیای گرد طغروقتی اله.

Beginning of the eighth *sūrah* on fol. 3^a, of the twelfth on fol. 307^b, first line, concluded by a general *khatimah*.

Dated the 16th of Dhū-alhijjah, A.H. 1081 = A.D. 1671, April 26, at Shāhjahānābād. It is probably Saḡī bin Walī's autograph copy.

Ff. 308, ll. 23; Nasta'lik; the first three pages in another handwriting; a little worn-eaten and sometimes slightly damaged; size, 10½ in. by 6½ in. [WALKER 89.]

1811

Mishāh-al-'āshikīn (مصحاح العاشقين).

A Persian commentary on the ninety-third *sūrah* of the *Kurān*, سورة المعنى, compiled from other commentaries, traditions, and the writings of Kādī Ḥamid-aldīn Nāgīrī (who died A.H. 673 = A.D. 1274), by Bahā (i.e. Bahā-aldīn) bin Maḥmūd bin Ibrahim,

the prophet by Husain bin 'Alī al-Wā'iz al-baihaqi al-Kāshifi (who died A. H. 910=A. D. 1504; see above, Nos. 134, 431 sq., 661, 1357 sq., 1460 sq., 1553 sq., and 1805-1808), dedicated to Shaikh 'Ubaid-allāh and beginning: *لحمد لله الذي زين شرف السيادة بانوار* آثار سنن السند السيد الامين وجعل ممانيع احاديثه العالقة مطلع انوار شمس الملة الخ.

It contains forty traditions, chiefly relating to divine worship, and arranged in eight *asul*, each of which contains five *wasul*. Our copy goes down only to the middle, or perhaps the end, of the second *wasul* of the fourth *asul*.

Asul *awāl* در توحيد و ايمان و اسلام و نعت حضرت امير *asul* *sham* در آداب اهل سلطنت و امارت و ارباب ثروت و رسالت, on fol. 2b.

Asul *sham* در عبادات و آنچه متعلق بدانست, on fol. 17b.

Asul *sham* در فضائل قرآن و بعضی دعوات و اذکار و در فضائل قرآن و بعضی دعوات و اذکار و معارف, on fol. 34a, last line.

Asul *sham* در مکارم اخلاق و معاش اوصاف, on fol. 43a, last line.

The last words of the second *wasul* of this *asul*, in which the copy breaks off, on fol. 51a, l. 2, run thus: *ياقلم آخر بحکم من طلب*.

A good account of this work is given by H. Khalfa iii. p. 421, No. 6241. We add the headings of the last four *asul* from the index on fol. 2a:

Asul *sham* در اوصاف رتبه و زئات اخلاق

Asul *sham* در آداب اهل سلطنت و امارت و ارباب ثروت

Asul *sham* در آنچه متعلق بازمنه و امکنه و البسه و اطعمه و اشربه دارد

Asul *sham* در احاديث متفرقه از هر نوع

Fl. 1-51a, ll. 21; Naakht; size, 9½ in. by 5 in. [HYDE 11.]

1819

Lat'if-i-ghaibī (لطائف غيبی).

A rich collection of traditions, with Persian paraphrase and detailed explanation, by Ahmad bin Zain-al-'ābidin al-'alawi al-'Āmilī, the author of the *Wasit*, or the refutation of Geronimo Xavier's 'Defence of Christianity' (completed in the month Muharram, A. H. 1032=A. D. 1622, November); see Rieu i. pp. 28 and 29. This work is dedicated to 'Imād-al-daulah Abū-al-hasan (see fol. 2b, ll. 9 and 10), and begins: *بعد از حمد مبدعی که سبعة معانی هفت آسمان نمونه از بدائع انشاء لطائف ابداع اوست الخ*.

The Arabic text written throughout in red ink. No date. The copy is made from the author's autograph.

Fl. 252, ll. 17; Nasta'liq; size, 9½ in. by 5½ in. [FRASER 237.]

Vindication of the Hindū and Christian Creeds and controversial writings.

1820

Majma'-al-bahrain (مجمع البحرين).

Another copy of prince Dārā Shukūh's treatise, styled 'the confluence of the two seas' (composed A. H. 1065=A. D. 1655), in which a reconciliation between Brahmanism and Muhammadanism is attempted; see above, No. 1241, 13. Beginning the same as there: *بنام آنکه او نامی ندارد الخ*.

This copy, not dated, is a little worm-eaten; some pages, especially the first, are almost entirely destroyed. Fl. 22, ll. 15; Nasta'liq; size, 8½ in. by 5 in. [FRASER 260.]

1821

The same.

Beginning as usual. The treatise ends on fol. 29b, and the rest of the leaves (ff. 30a-44b) are filled with the same debate on Hindū theosophy between Bālā La'l or La'idās (here styled لالویال) and prince Dārā Shukūh, which has been noticed above in No. 1241, 14; comp. also Rieu ii. p. 841b. It consists merely of questions and answers; the questioner is styled *کامل*, the answerer *عزیز*.

No date.

Fl. 44, ll. 16; Shikasta; size, 8½ in. by 4½ in. [CAPA. C. 9.]

1822

Vindication and explanation of the chief doctrines of the Hindū religion, written in Persian by an anonymous author, and beginning: *رساله در بیان اصول مذاهب: قوم هند بموجب تفصیل دفعات و ذیل 'دفعه اول در اوائل زمان اصل مذنب هندو بر وحدانیت الله تعالی بود الخ*

This tract is incomplete; it breaks off in the middle of the thirty-third chapter or *فصل*.

Fl. 40, ll. 6-7; large modern Nasta'liq; size, 8½ in. by 5½ in. [BODL. OR. 654.]

1823

Mirāt-almakhhlūkāt (مرآة المخلوقات).

A tract on Hindū cosmogony, in form of a dialogue between Mahādeva and Parbatī, translated from a Sanskrit original, and interpreted A. H. 1041=A. D. 1631, 1632, so as to account for Adam and Eve's creation, Muhammad's mission, and similar curious topics, by 'Abd-alrahmān Chishtī, who died A. H. 1094=A. D. 1683; see Rieu iii. pp. 973 and 1034. Four other works of the same renowned Shaikh are noticed in Rieu, all of which bear a title beginning with *مرآة*: *مرآة المادریة*, or life of Shāh Madār, i. p. 361; *مرآة الاسرار*, or lives of famous saints and spiritual Pirs, i. p. 359 sq.; *مرآة المسمودی*, or life of Sālār Mas'ūd Ghāzī, 'the prince of martyrs', iii. p. 1029; and *مرآة اللغات*, an abridged translation of the Bhagavadgītā, iii. p. 1034b.

Beginning of this treatise: . . . الحمد لله رب العالمين
بعد هذا ميتوسد حقير الفقير عبد الرحمن جشتي رسالة
مركب المخلوقات الخ.
No date.

Ff. 33-58, ll. 12; large Nasta'liq; size, 8½ in. by 5 in.
[FRANK 179.]

1824

Kunh-i-Dhāt-i-Majma'-alsifāt (كنه ذات مجمع الصفات).
The same treatise on the different sects and religious
order of the Hindūs, which is described under the title
of *On the fly-leaves some historical fragments*, dealing
with the exploits of A. H. 6, and another worthless
piece. No date.

Beginning: سزاوار واجب بر حق بود از
حکمتین ممکنات الخ.

On the fly-leaves some historical fragments, dealing
with the exploits of A. H. 6, and another worthless
piece. No date.

Ff. 37, ll. 14-16; Shikasta; size, 9½ in. by 5½ in.
[BODL. OR. 690.]

1825

A treatise by an Armenian priest, who had turned
Muhammadan, compiled A. H. 1123=A. D. 1711, and
dedicated to Abū-almuẓaffar Shāh Sultān Husayn al-
safawī (see ff. 2^a and 2^b), who reigned over Persia from
A. H. 1105 to 1135=A. D. 1694-1722, with the purpose
of giving a succinct account of the Christian religion as
practised by the Roman Catholics of Armenia, 'their
forms of worship, their prayers, etc.'

Beginning of the preface, on fol. 1^b: الحمد لله الواحد
المتفرد بالجلالة والعلوية على نبوة الذي ختم به الرسالة الخ.

Beginning of the treatise itself, on fol. 3^a: شكر و
سپاس بجمعت و قیاس صافی را سزااست که از نهایت قدرت
بی زوال کاروان نوع انسان الخ.

Many marginal glosses.
Ff. 33, ll. 11; Nasta'liq; illuminated frontispiece; size, 6½ in.
by 4 in. [FRANK 230.]

1826

Christian tracts and controversies in Arabic and
Persian.

1. A vindication of Muhammadanism, in *Arabic*, by
Muhammad Ibrahim bin al-Husayni, beginning, on fol. 1^b:
الحمد لله رب العالمين والعلوة والسلام على من اطفاه
بالرسالة خوصاً نبينا محمد خاتم الانبياء والمرسلين و
على آله واصحابه اجمعين الخ.

2-4. A reply to the foregoing treatise, by the Rev. H.
Martyn (died 1812), in *Persian*, beginning, on fol. 23^b:
مقت بذيرت ابن كيش نصراني از فاضل و مجتهد
اسلام الخ.

In this *second* treatise (رسالة ثانی) is included the
third, by the same Christian divine, on the evidences of
Christianity, which is marked on the fly-leaf as a separate
tract, and is counted as such in the collection itself,
since the next treatise on fol. 59^a is called the *fourth*
(رسالة چهارم), and begins with a reference to the previous
two treatises of the same author: آنچه در دو رساله مقدم
آید در بیان بطلان دین محمدی نوشته ام الخ.
This *fourth*
and last treatise deals with the testimony to Moses.
Comp. Henry Martyn's 'Controversial Tracts on Chris-
tianity and Mohammedanism,' Cambridge, 1824.
No date.

Ff. 81, ll. 9; Nasta'liq; size, 6½ in. by 3½ in.
[BODL. OR. 765.]

Translations of the Bible.

1827

Psalms (زبور داود).

A Persian translation of the Psalms, made by a
Portuguese friar, Padre Juan (یادی جوان), A. D. 1616
= A. H. 1025 (see fol. 3^a, and شازنده (!) و شازنده (!) but
the 11th of April added to the Christian date does not
agree with the first of Rabi' II, as is stated there; it
ought to be the 18th of April); comp. J. Aumer, p. 132,
where another copy of the same translation is described.
The latter priest added to his thoroughly literal ren-
dering of the Psalms:

(a) A فهرست کتابها, that is, an index enumerating
all the canonical books of the Roman Catholic canon,
on fol. 1^a.

(b) A دیباچه, or preface, on fol. 3^a, beginning: بر
سمیر منیر بندگیان نواب مستطاب سهر رگاب اشرف
اقس الخ.

(c) A شرح بخواننده زبوران, an introduction to the
Psalms by St. Augustine, on fol. 5^b, beginning: خوشا
مقدس اکستین خلیفه الخ.

The first Psalm begins, on fol. 10^a: خوشا مردی آنچه
نزفت بمشورت غلامان و راه گناهکاران نه ایستاد الخ.

Copied in the month Sha'ban, A. H. 1028=A. D. 1619,
July, August.

Ff. 103, ll. 15; Nasta'liq; size, 10½ in. by 6½ in.
[GREAVES 4.]

1828

The same.

Index, on fol. 1^b; preface, on fol. 3^b; introduction,
on fol. 6^b. Beginning of the Psalms, on fol. 12^b. The
date is given here again by mistake as هزار و شصت و شازنده (!) و شازنده (!) instead of هزار و شصت و شازنده (!) و شازنده (!).

This copy was presented to the Oxford University by
Thomas Roe, ambassador of King James at the court
of the Emperor Jahāngir, after his return to England,
January 1, 1619, 1620.

Ff. 105, ll. 15; Nasta'liq; size, 10½ in. by 5½ in.
[BODL. OR. 180.]

1829

The same.

A third copy of the same translation, but in the greatest disorder throughout, and full of gross mistakes; the scribe was apparently an absolutely ignorant person. The date is here still more incorrectly written than in the preceding copies, viz. هزار و سیم و شانزده (1316 instead of 1616); but the Muhammadan year 11 corresponds to the real fact; it is the twelfth year of Jahāngir's reign, A. H. 1025 = A. D. 1616. The leaves are all misplaced, and many of the headings as well as the numbers of the Psalms are utterly wrong. The proper order of the leaves is: ff. 1-74, 141-144, 137-140, 75-136, 145-160. The order of the Psalms according to the Hebrew original is as follows:

Psalms 1-100 = Psalms 1-100 (1-99 Vulgate) on ff. 11^b-113^a.

Psalms 101 (not marked here) begins on fol. 113^b, first line.

Psalms 102-109 = Psalms 101-108 (101-107 Vulg.) on ff. 114^a-125^a, last line.

Psalms 110 begins on fol. 126^b, l. 10 (here styled Psalm 109 Hebr., 108 Vulg.), but only the first two verses are found here; the transcriber has suddenly jumped from this Psalm into the alphabetical Psalm 119; the fourth line of fol. 127^a corresponds to verse 128 of Psalm 119. Consequently there are entirely missing the larger portions of Psalms 110 and 119, and the entire text of Psalms 111-118; and all the following comparative statements are in hopeless confusion.

Psalms 119, vv. 129-176 = Psalm 110-114 (109-113 Vulg.), so styled here, on fol. 127^a, l. 6, to fol. 129^b, l. 10.

Psalms 120-125 = Psalms 115-120 (114-119 Vulg.), so styled here, on fol. 129^b, l. 11, to fol. 132^a, l. 12.

Psalms 126 and 127 = Psalm 121 (120 Vulg.), so styled here, on fol. 132^a, last line.

Psalms 128-135 = Psalms 122-129 (121-128 Vulg.), so styled here, on fol. 133^a, last line but one, to fol. 146^a, l. 2.

Psalms 136-141 = Psalms 62-67 (61-66 Vulg.), so styled here by the incomprehensible folly of the transcriber, on fol. 146^a, l. 3, to fol. 151^b, l. 5.

Psalms 142 and 143 = Psalm 68 (67 Vulg.), so styled here, on fol. 151^b, l. 6.

Psalms 144-146 = Psalms 69-71 (68-70 Vulg.), so styled here, on fol. 153^a, l. 6, to fol. 156^a, l. 11.

Psalm 147 = Psalms 72 and 73 (71 and 72 Vulg.), so styled here, on fol. 156^a, last line but one, to fol. 157^b, l. 9.

Psalms 148-150 = Psalms 74-76 (73-75 Vulg.), so styled here, on fol. 157^b, l. 10, to fol. 160^a.

This copy begins, on fol. 1^b, with some biblical verses, viz. Psalm 119, ver. 160, and the Gospel according to St. John i. 1-3; see the initial words: اول از سخنان تو راستی ده دانی جمله شریعت‌های از عدل تو؛ در آغاز کتاب زبوران داود علیه السلام. After these preliminary verses follow the index, the preface, and the introduction, as in the preceding copies. Beginning of the Psalms, on fol. 11^b: زبور اول خوشا مردی الهی. No date.

Ff. 160, ll. 13; large, but very incorrect Nasta'liq; a large cut through the last thirty-eight leaves; size, 7½ in. by 5½ in. [BOD. OR. 439.]

1830

Another translation of the Psalms.

This translation is quite different from that of Padre Juan, and begins, without any preface, at once with the first Psalm: سعادتمند مردی که بتدبیر طلبان نزلت و بر راه خطاکاران نه استاد الهی.

It is much more correct and sensible than the preceding translation. Archbishop Laud presented this copy A. D. 1640 = A. H. 1049, 1050.

Ff. 114, ll. 13; large and clear Nasta'liq; size, 10 in. by 6 in. [LAUD OR. 141.]

1831

The same.

An incomplete copy of the same translation, going down to the end of the 138th Psalm. The rest is wanting.

Beginning the same as in the preceding copy.

Ff. 89, ll. 18-25; Samuel Clarke's handwriting; size, 7½ in. by 5½ in. [CLER. 10.]

1832

Judith.

A complete translation of the book of Judith, made from the Vulgate, and beginning: پس ارقامت پادشا، مدی بسیار آتھا را ز بر حکم خود آورده الهی.

No date.

Ff. 1-46, ll. 11; Nasta'liq; size, 7½ in. by 5 in. [HYDR 19.]

1833

The New Testament و رماندۀ ما (عربی مسیح).

The Persian translation of the entire New Testament, by the Rev. Henry Martyn (see above, No. 1826), made in Shirāz from June, 1811, to May, 1812; see Rieu i. p. 2. It has been printed in St. Petersburg, 1815, and in Calcutta, 1816. The chapter-division in all the books is the same as in the Greek original.

Contents:

1. Gospel according to St. Matthew, on fol. 1^b, headed: یاب اول در نسب‌نامۀ مسیح از ابراهیم تا نسب‌نامۀ عیسی مسیح، and beginning: یوسف الهی، پسر داود الهی.
2. Gospel according to St. Mark, on fol. 28^b, beginning: آغاز بشارت عیسی مسیح فرزند خدا الهی.
3. Gospel according to St. Luke, on fol. 42^b, beginning: از آنجا که جمعی شروع نموده که آن وقایعی که الهی.
4. Gospel according to St. John, on fol. 66^a, beginning: بود در ابتدا کلمه و آن کلمه نزد خدا بود الهی.
5. Acts of the Apostles, on fol. 84^a.
6. St. Paul's epistle to the Romans, on fol. 104^b.
7. St. Paul's first epistle to the Corinthians, on fol. 113^b.
8. Second epistle, on fol. 121^b.

9. St. Paul's epistle to the Galatians, on fol. 127^a.
10. St. Paul's epistle to the Ephesians, on fol. 130^b.
11. St. Paul's epistle to the Philippians, on fol. 133^b.
12. St. Paul's epistle to the Colossians, on fol. 135^b.
13. St. Paul's first epistle to the Thessalonians, on fol. 137^a.
14. Second epistle, on fol. 139^a.
15. St. Paul's first epistle to Timothy, on fol. 140^a.
16. Second epistle, on fol. 142^b.
17. St. Paul's epistle to Titus, on fol. 144^a.
18. St. Paul's epistle to Philemon, on fol. 145^a.
19. St. Paul's epistle to the Hebrews, on fol. 145^b.
20. Epistle of St. James, on fol. 152^a.
21. First epistle of St. Peter, on fol. 154^a.
22. Second epistle, on fol. 156^b.
23. First epistle of St. John, on fol. 158^a.
- 24 and 25. Second and third epistles, on fol. 160^b.
26. Epistle of St. Jude, on fol. 161^a.
27. Revelation, on fol. 162^a.

و آنکس که شهادت را میدهد میگوید که آری :
من زود می آیم آمین آری بیا ای عیسی خدایم
خدایم ما عیسی مسیح با همگی شما باد آمین
تبت الکتاب بعون الملك الوهاب

According to the very small and indistinct date at the end this copy was made A. D. 1812 (the very year of the completion of the work).

Ff. 171, ll. 17; a luxurious and in the highest degree splendid MS., written in beautiful Nasta'liq; a large and richly illuminated frontispiece at the head of the first Gospel, and smaller ones at those of all the following books, except St. Paul's epistle to the Colossians; each page surrounded by stripes in red, blue, and gold, and also by broad arabesques in gold and various other colours; each line surrounded by small gold arabesque too; magnificent binding, with flowers in gold and other colours; size, 11½ in. by 7½ in. [ELLIOTT 14.]

1834

Another copy of the same translation.

The twenty-seven books of the New Testament are found here: 1. on fol. 1^b, 2. on fol. 22^a, 3. on fol. 35^a, 4. on fol. 56^a, 5. on fol. 72^a, 6. on fol. 92^b, 7. on fol. 101^a, 8. on fol. 109^a, 9. on fol. 114^a, 10. on fol. 116^b, 11. on fol. 119^a, 12. on fol. 121^a (heading forgotten), 13. on fol. 122^b, 14. on fol. 124^a, 15. on fol. 125^a, 16. on fol. 127^b, 17. on fol. 128^b, 18. on fol. 129^b, 19. on fol. 130^a, 20. on fol. 136^a, 21. on fol. 138^a, 22. on fol. 140^a, 23. on fol. 141^b, 24 and 25. on fol. 143^b, 26. on fol. 144^a, 27. on fol. 144^b.

Not dated.

Ff. 153, ll. 25; clear Nasta'liq; size, 12½ in. by 7½ in. [OUSELEY ADD. 66.]

1835

The Gospels (کتاب انجیل).

The oldest and most renowned Persian translation of the Gospels, made from the Syriac version by Yuhannā bin-alkaas (the bishop or presbyter, see fol. 13^b, l. 12) Yūsuf al-Ya'kūbī, and transcribed at the request of Khwājāh Amir bin Sahm-aldaulāh bin Shīrāna, surnamed Tiflīsī (تفلیسی), at Kāffā, by Simōn bin Yūsuf bin Ibrāhīm al-tābrizī, who finished this copy the 9th of

Tamūz (July), A. D. 1341 = A. H. 742, Muharram. It is the same version which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. v; comp. tom. i, Prolegomena, p. 102, where a good account of this MS. is given.

The copy opens with an introduction to the reading of the Gospels and the study of Christ's life and death, on ff. 1^b-14^a, beginning: این لفظ مقدم است که پیشتر از انجیل خوانده شود جهت تقدّم معرفت الّٰه فعل اوّل چون خدای سبحانه و تعالی بحکم خوشنودی بر روی گیتی بنگرد الّٰه. Then follows a detailed index of every chapter of each of the four Gospels, on ff. 14^a-20^a.

The Gospel according to St. Matthew begins, on fol. 20^a, thus: انجیل متی که در شهر فلسطین بزمان عبری گفته شد و در انطاکیه بسرانی نبشتند، کتاب زائیدن یوشع مسیح پسر داود و داود پسر ابراهیم الّٰه.

The Gospel according to St. Mark begins on fol. 64^a. The Gospel according to St. Luke begins on fol. 91^b. The Gospel according to St. John begins on fol. 138^b.

Ff. 170, ll. 18; good old Nasta'liq; size, 8½ in. by 6 in.

[POSCOCKE 241.]

1836

A fragment of the same translation.

A portion of the same Persian translation of the Gospels, comprising only the Gospel according to St. Matthew (انجیل متی), together with a Latin paraphrase down to verse 4 of chapter xv. It is divided into single lessons; with chapter xv the eighty-sixth lesson or paragraph commences. The Persian text is written throughout on the front page, the corresponding Latin paraphrase on the back of each respective leaf; the last eight Persian lines are left without a translation.

Beginning the same as in the preceding copy. The last words run thus: پدرت را و مادرت را حرمت بدار: 'Honour thy father and thy mother, and he who (curses) father or mother' (chapter xv, ver. 4).

No date.

Ff. 184, ll. 12; European handwriting; size, 6 in. by 3½ in. [BODL. OR. 189.]

1837

Another translation of the Gospels.

The Gospels in the same Persian translation as in J. Aumer, p. 133, No. 340, entirely different from that in Walton's Polyglot (see the preceding copies).

The Gospel according to St. Matthew, on fol. 1^b, begins thus: بنام پدر و پسر و روح القدس یله خدای: انجیل مقدس ایشوع مسیح چنانچه نوشته است متی یکی از دوازده رسول او فعل اوّل کتاب زادن ایشوع مسیح پسر داود الّٰه.

The Gospel according to St. Mark, on fol. 62^b; accord-

ing to St. Luke, on fol. 100^a; according to St. John, on fol. 168^b.

No date. But this copy was presented by Archbishop Laud, A. D. 1640 = A. H. 1049, 1050.

Ff. 219, ll. 13; clear and distinct Nasta'liq; size, 10½ in. by 6½ in. [LAUD OR. 2.]

1838

The same.

The same translation of the Gospels as in the preceding copy.

The Gospel according to St. Matthew begins, on fol. 1^b, thus: انجيل مقدس عيسى مسمي چنانچه نوشته است متى فعل اول عيسى مسمي از نسل بزرگان موفقي بشيرت تولد شد ملائكه يوسف را داد بشارت از مريم زوجه او و آيستن و زاييدن پسر او خواهد شد، كتاب زادن مسمي عيسى پسر داود پسر ابراهيم الخ.

The Gospel according to St. Mark, on fol. 73^a; according to St. Luke, on fol. 115^b; according to St. John, on fol. 183^b.

A full index of all the chapters in these four Gospels on fol. 234^a sq. (يادگاري فصلهاي كتاب انجيل مقدس)، and a list of all the sentences in the Gospels which prove that Jesus was God's Son, on fol. 238^b sq.

No date.

Ff. 242, ll. 12; large and distinct Nasta'liq; size, 8½ in. by 7 in. [BOUL. OR. 587.]

1839

The same.

The same translation, beginning, on fol. 1^b, with the Gospel according to St. Matthew: كتاب زادن ايشوع مسمي پسر داود الخ.

The Gospel according to St. Mark, on fol. 80^b; according to St. Luke, on fol. 131^b; according to St. John, on fol. 187^b.

At the end of the first Gospel appears as date the 3rd of Safar, A. H. 1135 = A. D. 1722, November 13.

Ff. 234, ll. 13; large and distinct Nasta'liq; illuminated frontispiece at the beginning of each Gospel; size, 10½ in. by 5½ in. [HYDE 12.]

1840

A third translation of the Gospels.

This translation is different from all the preceding ones (viz. Walton's Polyglot, J. Aumer's, and even the translation of the whole New Testament in Elliott 14 and Ouseley Add. 66). Many marginal notes. According to a notice, written by Sir Gore Ouseley in Persian, this copy was presented to him by his friend Mirzā Shafī, the grand wazir of Persia, A. H. 1227 = A. D. 1812, in Tahrān.

The Gospel according to St. Matthew, in 101 fols., begins, on fol. 2^a, thus: اين كتاب نسب يسوع مسمي فرزند داود فرزند ابراهيم است الخ.

The Gospel according to St. Mark, in 54 fols., on fol. 55^b; according to St. Luke, in 86 fols., on fol. 88^b; according to St. John, in 46 fols., on fol. 143^b.

This copy is not dated, but appears to be quite a modern transcript.

Ff. 181, ll. 18; Nasta'liq; a richly-illuminated frontispiece at the beginning of each Gospel; each page surrounded by two stripes, the first blue, green, and brown, sprinkled with gold, the second green; splendid binding; size, 10½ in. by 6½ in. [ELLIOTT 13.]

VI. Music.

1841

Bahjat-al-rūh (نجات الروح).

A Persian treatise on music, by 'Abd-almu'min bin Saifi-aldin bin 'Izz-aldin bin Muhyi-aldin bin Nisat bin Kābūs Washmīr Jurjān. From the genealogy given here, it is evident that the author was a lineal descendant of the famous Amir Shams-alma'ali Kābūs bin Washmīr of Jurjān (who died A. H. 403 = A. D. 1012) in the fifth generation; he could not possibly have flourished therefore under the first Ghaznawide Sultāns, and yet he mentions as the sovereign, in whose reign he compiled this little book, on fol. 2^b, سلطان.

محمد غزنوی بهادر خان خلد الله ملكه و ملول عمره. Perhaps Muḥammad Ghūrī is meant, the brother of and co-regent with Ghiyāth-aldin Muḥammad (A. H. 552-599 = A. D. 1157-1203), after whose death he reigned as independent monarch for three years more (assassinated A. H. 602 = A. D. 1206); he might with some justification be called Ghaznawī (if غزنوی is not merely a clerical error for غوری), as he was for many years governor of Ghazna. The Bahjat-al-rūh (see this title on fol. 2^b) is mainly compiled from Greek and Arabic sources: the author quotes Plato and Hermes, on fol. 1^b; Fakhr-aldin Tā'ūs Marwī, on fol. 17^b; Iqyā-aldin Muḥammad Yūsuf (a contemporary, since he adds to his name غزنوی), on fol. 20^a; and—another puzzling point with regard to the time of this book's composition—Khawājāh 'Abd-alkādir of Marāgha, on fol. 20^a (bis). If the last-mentioned scholar should really be identical with the author of the immediately following work, جامع الاطمان, the composition of the Bahjat-al-rūh would need have to be assigned to as late a period as the middle of the ninth century of the Hijrah, which is virtually excluded by the author's genealogy. We must, therefore, either assume the existence of an earlier 'Abd-alkādir Marāghī or hold a later reviser of the present treatise, perhaps the copyist himself, responsible for the introduction of that name among its authorities.

الحمد لله... أما بعد فهذه رسالة شريفة للحمد لله وخيرة الباهرة في العلوم الدوار (العلوم الادوار) من قول نكته الفلسفة بدلائل الرميّة المطبوعة يعني ابن رساله ايست بزرگی قليل اللفظ كثيرة المعنى مشتهر در علوم موسقى از كلام حكمای يونان الخ.

It is divided into ten short bābs and a khātimah (on ff. 3^a, 4^a, 5^b, 7^a, 8^a, 9^b, 13^a, 14^b, 16^a, 16^b, and 20^b):

1. در بیان مبدأ این علم.
2. از اقاویل بعضی از حکما.
3. در نسبت این علم به وجود انسان.
4. نسبت این علم بکواکب سبعه.
5. در بیان مجرر اصل و حرکات هر یک.
6. در بیان این علم فی النظم.
7. در ترکیب پرده بحسب سیر عطار و زهره.
8. در بیان آنکه مناسب هر کس چه نغمه باید.
9. در بیان آنکه هر نغمه چند بانگ بود.
10. در سلاک صاحب این علم.

Khātimah: از آنکه هرقامی از چه استخراج شده است: قاتم بن نظر (نظر) Kā'im bin Naẓar 'Alī Yazdī in Iṣfahān, in the quarter of Ahmādābād, end of Dhū-ḥijjah, A. H. 1036 = A. D. 1627, September.

Ff. 23, ll. 12; small, irregular Nasta'liq; size, 7 in. by 4½ in. [OCLARLEY 117.]

1842

Jāmi'-alalḥān (جامع الاغان).

The oldest and original edition of 'Abd-alkādir bin Ghāibī! Alḥāfiẓ almarāghī's work on music, in the author's own handwriting, see the note on fol. 1^a: کتاب جامع الاغان فی علم الموسيقى کاتبه و واضعه عبد القادر بن غیبی للمناظر المرافی غفر الله ذنوبهما فی شهر محرم الحکم سنة ثمان و ثمانمائة الهلالية.

According to this note the author finished his work in the month Muḥarram, A. H. 808 = A. D. 1405, July; but from the colophon, on fol. 137^a, فرغ من تألیفه و تعزیر بزم الجمعه حادی عشر صفر ختم بالخیر و الظفر سنة ستة عشر و ثمانمائة الهلالية, we learn that he did not really complete this copy before the 11th of Safar, A. H. 816 = A. D. 1413, May 13, that is, almost eight years later. To account for this delay, we have only to quote a second note on fol. 1^a, which runs thus:

وهبت هذا الکتاب لولد الاعتر الاکرم نور الدین عبد الرحمن اطال الله بقاءه و قبضت من جهته و انا الفقير عبد القادر بن غیبی للمناظر المرافی سر الله عیوبه فی ثمان و ثمانمائة سنة ست عشر و ثمانمائة و which informs us that the author had given his first—no doubt incomplete, or at least unrevised—sketch to his eldest son Nūr-aldīn 'Abd-alaḥmān; that on the 9th of Muḥarram, A. H. 816 = A. D. 1413, April 11, he took

his MS. back and—within the few weeks from that date to the 13th of May—completed or revised and annotated it; in one word, gave the finishing stroke to it. And this conclusion is corroborated by the whole appearance of the copy; it is carelessly written, very often a number of lines struck out, in several places the original text is glued over with a new bit of paper and a new text in the same handwriting; it is collated; glosses and additions are made on the margin, etc.

Beginning: حمد بی غایت و شکر بی نهایت قادری
لا که انواع موجودات را بکمال قدرت و تمام حکمت از عدم بوجود آورد الخ

The work is divided into a preface, twelve bābs, and a conclusion, viz.:

مقدمه در تعریف موسیقی و کیفیت حدوث صناعة موسیقی و موضوع و مبادئ آن و در آنکه علت غائی این فن چیست, on fol. 5^a, in five faṣls.

باب اول در تعریف صوت و نغمه و سبب وصول آنها بسمعه و بیان اسباب حدّث و ثقل, on fol. 7^b, in four faṣls.

باب ثانی در تقسیم دساتین بطریق صاحب ادوار از وتر واحد و بطریقی دیگر که از آن طریقی مقدار بعد و بقیه, on fol. 12^a, in three faṣls. Two tables on ff. 14^b and 15^a.

باب ثالث در بیان ابعاد و ذکر نسب آنها و اضافات ابعاد بعضی ببعضی و فصل ابعاد بعضی از بعضی و تقسیم هر بعدی بقسمی متساوی و بیان اسباب که موجب تضارب باشد, on fol. 15^b, in five faṣls. A drawing on fol. 18^b.

باب رابع در ذکر بعضی از اصناف اجناس و نسب ابعاد و اعداد آن و تألیف ملائم از اقسام بعد ذی الاربع و بعد ذی الخمس و ترتیب دواتر از اضافات اقسام طبقة و تألیف باتسام طبقة اول, on fol. 21^b, in three faṣls. Drawings on ff. 25^a sq.

باب خامس در حکم وترین و ثلثه اوتار و اربعه اوتار که عود قدیم است و خمسة اوتار که عود کامل است و اصطحاب اوتار آنها با یکدیگر بطریق معهود, on fol. 36^b, in four faṣls.

باب سانس در بیان ادوار مشهوره و طبقات ادوار و تعیین آوازات سه و آنچه مولانا قطب الدین شیرازی بر صاحب ادوار اعتراض کرده و جواب آنها که گفته ام و بیان شعبات بیست و چهار گانه, on fol. 39^a, in four faṣls. Tables on ff. 39^b and 41^a sq.

The two older musical authorities mentioned here are Kāṭib-aldīn Mahmūd bin Mas'ūd alshirāzī, who composed the *Ḍur' al-tāj* (died A. H. 710 = A. D. 1310, 1311),

¹ In other MSS. Ghāin, or even Ghānī; see Cat. Codd. Or. Lugd. Batav. iii. p. 303, note 1, and J. P. N. Land, Recherches sur l'histoire de la Gamme arabe in 'Actes du 6^{ème} congrès international des Orientalistes', 2^{ème} partie, section 1, Leide, 1885, pp. 40 and 46; H. Khalifa li. p. 507 reads 'Aini.

comp. Rieu ii. p. 434; and Saft-aldin 'Abd-almu'min Albaghdādī, who lived at Baghdād at the time when it was taken by Hulagū, A. H. 656 = A. D. 1258, and wrote a رسالة الادوار; comp. H. Khalifa iii. pp. 201, 363, and 413. The latter cannot in any way be identical with the author of the preceding treatise, 'Abd-almu'min bin Saft-aldin bin 'Izz-aldin, etc., since his father's name was Fākhir of Urumia (فخر اُرموی); see the Leyden Cat., loc. cit.

باب سابع در اشتباه ابعاد بیکدیگر و اشتراک نعمات

ادوار با یکدیگر و ترتیب اجناس در طبقات ابعاد عظمی و ذکر نسب و اعداد آنها, on fol. 52^b, in three fāṣls. Drawings on fol. 54^a sq. Tables on ff. 56^b and 57^a.

باب قامن در بیان ادوار مشهوره در جمع تمام چنانکه هر دائره یا نظائر در آن مترتب شوند و ذکر اسمی و نعمات ملائکه بالفاظ عربیه و یونانیه, on fol. 57^b, in three fāṣls. Tables on ff. 58^a and 59^a.

باب تاسع در ذکر داستان مستوی و منعکس و اصطحاب غیر معهود و طریق پیدا کردن ترجیعات, on fol. 60^a, in three fāṣls. Tables on ff. 62^b-71^a.

باب عاشر در بیان قاعده گرفتنهای مشکل بر داستانین عود از مشابهات و مخالفات و تعلیم خوانندگی بمعلی و ذکر ترکیبات قریب الفهم و بعید الفهم و بیان تعزیرات که از اجزای حلی حاصل شوند و ذکر اسمی و مراتب و آلات الحان, on fol. 73^b, in four fāṣls. Tables on ff. 76^b and 77^a.

باب حادی عشر در ادوار ایقاع بطریق قدما و چنانکه درین زمان مستعمل و متداول است و ذکر اصول و فروع ادوار ایقاعی که مخترع این فقیر است و ذکر دخول و تمانین, on fol. 81^b, in four fāṣls. Drawings on fol. 87^a sq.

باب گانی عشر در تأثیر نعم ادوار و ذکر اصابع سته و طریقه قدیم و مباشرت عمل و طریقه ساختن تمانین در عملیات این فن, on fol. 90^a, in three fāṣls. Tables on fol. 91^b sq.

خاتمه در آنکه مباشران این فن چگونه رعایت آداب مجلس کنند و در آنکه در هر مجلسی مناسب آن مجلس خوانند و قاعده ممارست درین فن و طریقه تلحین مغول و اسمی کوکهای ایشان و ذکر اسمی مباشران این فن و بیان شدوی که بعد از عمل آورند و با آن تلحینات و ترجیعات و نواختها کنند بنوعی که سامعان صاحب ذوق غالب شوق بگرنند و بجنندند و در خواب شوند, on fol. 99^b, in six fāṣls.

The second fāṣl in forty مجلس contains specimens of all the different branches of Persian poetry. Ff. 103 and 128 left blank entirely.

Ff. 140, ll. 17-27; Naakhi; size, 10½ in. by 6½ in.

[MARSH 282.]

1843

Maqāsid-alalḥān (مقاصد الاغان).

A second or abridged edition of the same work, again in the author's own handwriting; comp. the colophon on fol. 77^a: کتب و واسعة اصعب عباد الله: نعمی و احوالهم عبد القادر بن غیبی الحافظ المرافی غفر الله ذنوبهما فی يوم الجمعة للادی و العشرین شوال ختم بالخیر و الاقبال بسنة احدى وعشرین و ثمانمائة الهلائیة.

Accordingly this copy was finished by the author himself, A. H. 821, the 21st of Shawwāl = A. D. 1418, November 21. A title does not appear anywhere; a later hand calls it on fol. 1^a رسالة الحادیة, and on fol. 1^b مقاصد الاغان. The title is confirmed by the following copy, as well as that of the Leyden library (Cat. Codd. Or. Lugd. Batav. iii. pp. 302-305), both of which closely agree with this in its substance and frequently in wording too. This second edition is much more simplified than the first; its beginning and the seven initial lines agree completely with the first nine lines in Marsh 282; but the introduction is much shorter here than in the preceding copy; and the مقدمه and خاتمه are entirely wanting, and the twelve bābs are called فصل here. On the other hand, this second edition contains something which is neither found in the preceding nor in the following copy, viz. after the introductory prayer a prayer for the king, (ادعی پادشا) اسلام. The prince is Amīr Baisunghar, son of Sultān Shāhrukh, who died A. H. 837 = A. D. 1434. The twelve fāṣls of this copy are as follows (index on ff. 2^b-3^b):

1. در تعریف موسیقی و صوت و نغمه و بعد و جمع و اسباب حدت و نقل و ذکر موضوع و مبادئ این فن, on fol. 3^b.
2. در تقسیم داستانین بر اوتار و نسب ابعاد و آنها و اسباب تنافر و طریقه اضافات ابعاد بیکدیگر و فصل ابعاد از یکدیگر و تنصیف ابعاد و اصطحاب معهود, on fol. 5^a.
3. در بیان اقسام بعد ذی الاربع و اقسام بعد ذی الخمس و ترتیب دوائر اضافات آنها بیکدیگر, on fol. 15^b.
4. در بیان ادوار مشهوره اعنی دوازده مقام و اشارات, on fol. 20^b.
5. در ذکر آوازات سته و آنچه ملان قنط الدین شیرازی بر صاحب ادوار اعتراض کرده و جواب از آنها که, on fol. 24^b.
6. در بیان شعبات بیست و چهارگانه و طریقه استفرج, on fol. 31^a.
7. در بیان اشتباه ابعاد بیکدیگر و اشتراک نعم ادوار و بیان مناسبات پردوا (in the index) مقامات و آوازات و شعبات, on fol. 33^b.
8. در ذکر بحور و انواع وانتقالات برنغم.

در ذکر ایفاج و بیان اصابع سته و طریقه قدیم و ۹. دخول در تصانیف on fol. 41^a.

در تأثیر نغم ادوار و مباشرت عمل و طریقه ساختن ۱۰. اصناف تصانیف عملی on fol. 52^a.

در طریقه پیدا کردن ترجیحات بر اوتار و اصطغاب ۱۱. غیر معهود on fol. 55^a.

در تعلیم خوانندگی بمحلق و ذکر ترکیبات و شدود ۱۲. اصغاب اصغاب غیر معهود و طریقه عمل یعنی از اصناف اجناس و ذکر استخراج ادوار و ذکر اسمی نغمات در جمع کامل بحرین و یونانی و اسمی و مراتب آلات المغفور عبد القادر شعبه که آن مرکبست الخ لمان، on fol. 57^b.

This copy is very clearly and carefully written; it is collated throughout, and on the margin are notes, probably added by the author himself. In one instance (on ff. 63^b and 64^a) he has left a blank for a drawing, which he apparently intended to fill up at a later time.

On the last page (77^b) there is a short note on the صفا شعبه by 'Abd-alkādir's (younger) son 'Abd-al-aziz, beginning: *واسعه عبد العزيز بن الرحيم*: *المغفور عبد القادر شعبه* که آن مرکبست الخ

Ff. 77, ll. 15; Naakhl; size, 10½ in. by 6½ in.

[Ouseley 264.]

1844

The same.

Another copy of the مقام الالان, but a little enlarged again and brought into closer connection with the original edition of A. H. 808-816, by restoring a part of the mukaddimah and khātimah of the previous redaction. This edition is in all respects identical with the Leyden copy, noticed above, which is dedicated to the 'Uthmānī Sultān Murād II (A. H. 824-855=A. D. 1421-1451). The dedication, however, is wanting here. The beginning is rather different from that in the two preceding copies, and runs here thus: *للمد لله الذي زين الاصوات بطيب الالان والنغمات* و سیرها دائره بین الشعب والمقامات الخ

The title مقام الالان occurs (in the original handwriting) on the first page: تصنیف مقام الالان خواجه عبد القادر مراغه اکثر مسائل آن مأخوذ از دره التاج است و برکن باحث و ناظر است.

For the notice we refer to the remark in Marsh 282 above; comp. also H. Khalfa vi. pp. 45 and 259. The author himself calls his book a مختصر. We quote the full headings of the subdivisions in this copy, to enable a comparison with the previous MSS.:

مقدمه در روایات احادیث پیغامبر صلعم که در صفت ۱. صوت حسن فرموده است on fol. 3^b (only five lines).

باب ۱ در تعریف صوت و نغمه و بعد و جمع ومعنی لفظ موسیقی و مبادی و مسائل آن و کیفیت حدوث on fol. 3^b. صوت ونغمه از آلات و بیان اسباب حدوث ونقل

باب ۲ در تقسیم دساتین بر اوتار و نسب ابعاد و اعداد آنها و بیان اسباب تنافر و طریقه اصافات ابعاد بیکدیگر و فصل ابعاد از یکدیگر و تصنیف ابعاد و فصل ابعاد بر ابعاد ۸^a. یکدیگر

باب ۳ در بیان طریقه اعمال یعنی از اصناف اجناس بعد ذی الاربع و تألیف ملاتم از اقسام ذی الاربع و ذی الخمس و ترتیب دواتر از اصافات آن ابعاد بیکدیگر و بیان ۱۸^b. بحر ونوع

باب ۴ در ذکر ادوار مشهوره اعنی دوازده مقام و اعداد نغمات دائره و طریقه اصطغاب معهود در آلات الاوتار on fol. 33^a.

باب ۵ در ذکر آوازه سته و آنچه سلطان العلماء افضل المتأخرین مولانا قطب الدین شیرازی بر صاحب ادوار مولانا صفی الدین عبد المؤمن اعتراضات کرده و تطبیق ۳۹^b. میان سخنان ایشان الخ

باب ۶ در بیان شعبات بیست و چهارگانه و طریقه استخراج نغمات آنها از دساتین اوتار on fol. 46^a.

باب ۷ در بیان اشتباه ابعاد بیکدیگر و ذکر سائر طبقات و اشتراك نغم ادوار و تناسب مقامات و آوازه و شعبات on fol. 49^b.

باب ۸ در طریقه پیدا کردن ترجیحات بر اوتار آلات و ذکر اصطغاب غیر معهود و بیان طبقات اربعه در ذی ۵۹^b. الکل مرتبین و استخراج ادوار در جمع نام

باب ۹ در بیان ادوار ایقاعی و قاعده دخول در مبدأ و تصانیف و کمیت اعداد نفرات آن در دخول ۶۹^b.

باب ۱۰ در تأثیر نغم مجموع و ادوار ملاتم در نفوس و طریقه مباشرت در عملیات و ساختن اصناف تصانیف در عملیات این فن و طریقه استخراج آنها از ساز و خلق مفا on fol. 78^a.

باب ۱۱ در ذکر اصابع سته و طریقه قدیم و اسمی نغمات بحرین و یونانی و بیان اصناف انفعالات ۸۹^a.

باب ۱۲ در تعلیم خوانندگی بمحلق و اشارات بترکیبات متفقه و متخالفه و بیان انواع تحریرات که بحركات حلقی ۸۸^b. پیدا شود

خاتمه در بیان انواع آلات و ادوات لمان و اسمی آنها و مراتب آنها و اسمی مباشران این فن و در آنکه مباشران رعایت آداب جمالی چگونه کنند و در ابیات و اشعار مناسبه ۹۲^b. نقلین کنند

The large second fasil of the khātimah (containing forty sessions in Marsh 282) is entirely wanting here.

For the sake of further comparison we also transcribe the beginning of the second bāb (or fasil) from Ouseley 264 and Ouseley 385.

دستناها عبارتند از علاماتی که :
Useley 264, fol. 5^a:
بر سواعد آلات ذوات الأوتار رسم کنند تا بدان بدانند
که هر نغمه از کدام جزو از اجزای اوتار خارج شود
و نغماتی که مدار لسان بر آنست هفده اند و مجموع آنها
در یک و وتر موجودند آلح.

دستناها عبارتند از علاماتی که :
Useley 385, fol. 8^a:
بر سواعد آلات ذوات الأوتار رسم کنند تا بدان بدانند
که هر نغمه از کدام جزو از اجزای و تر خارج شود و مدار
لسان بر هفده نغمه است و مجموع آنها در وتر واحد موجود
است آلح.

The whole MS. with all the illustrative drawings was very carefully executed for one Shāh Kubād bin 'Abd-aljalil Alhārithi Albadakhsī, A. H. 1077, the 3rd of Muḥarram = A. D. 1666, July 6, in Akbarābād. The collation with the original was finished the 24th of Muḥarram of the same year. The original MS., of which the present one is a copy, was written A. H. 842, the 4th of Ramaḍān = A. D. 1439, February 18.

تمام شد کتاب مقاصد الاغان بعنایت :
Colophon:
رت لسان در علم موسیقی از برای شاه قباد بن عبد
للجلیل الحارثی البدخشی سبعم سبعم سنه ۱۰۷۷ روز
سه شنبه در بلده اکبرآباد در ایامی که منصب کناشته
بودند بطریق استکتاب بخط اعتراف.

مقابلۀ این کتاب با منقول عنه تمام شد روز سه
شنبه ۲۴ محرم سنه ۱۰۷۷ در اکبرآباد و منقول عنه در
روز چهار و چهارم رمضان سال ۸۴۲ هجری مرقوم شد.

Then follow two more lines, which are rubbed over;
so far as we can read them, they run thus:

لیکن با اصل مقابلۀ نمود
ازین جهت

According to a note on the first page, this MS.
belonged to Mirzā Muḥammad Rustam called Mu'tamad-
khān, the son of Kubād called Dīyānātkhān.

Pf. 99, ll. 17; Naakh; size, 10 in. by 5½ in. [USELEY 385.]

1845

Tuḥfat-aladwār (تحفة الادوار).

A short treatise on music, composed by 'Ināyat-allāh
bin Mir Hājī Alharawī in order to facilitate the study
of music. He dedicated it to the emperor Akbar
(A. H. 963-1014 = A. D. 1556-1605), who is mentioned
twice on fol. 50^a, l. 11, and fol. 50^b, l. 3.

حمدی بیرون از دائره احصا و سیاسی افزون
Beginning:
از احاطه و استغنا آلح.

It is composed partly in prose and partly in verse.
Dated A. H. 1077, the 24th of Muḥarram = A. D.
1666, July 27; copied by Muḥammad Amlin in Ak-
barābād, for Shāh Kubād bin 'Abd-aljalil Alhārithi
Albadakhsī, called Dīyānātkhān, the same for whom

the preceding copy was transcribed, and collated with
the original on the following day.

Ff. 50-52, ll. 25; small Nasta'lik; size, 8½ in. by 4½ in.
[USELEY 38.]

1846

Hazār Dhurpad-i-Nāyāk Bakhshū (هزار دهرید نایک)

A collection of one thousand Dhurpads¹, composed
by Bakhshū (Bakhshava), collected by order of the
emperor Shāhjahān (A. H. 1037-1068 = A. D. 1628-
1658). On the first page: هزار دهرید نایک
کتاب هزار دهرید نایک که بحکم شاه جهان پادشاه جمع کرده اند
بخشود.

Beginning:
چون نفوس مقدسه تجرد نهاد را میل بلذات :
روحانی بیشتر و ادراک سرور از امری که مستلزم آلح

As the compositions of Bakhshava were superior to
those of any other composer, the emperor ordered that
every piece of music attributed to him should be
examined, and those which were found genuine should
be collected and written down. In the course of two
years up to two thousand Dhurpads were fixed by
writing; the best of these were selected, one thousand
in number, in four Rāgs and forty-six Rāginis; these
are preserved in this MS. As several of his contemporaries
composed in his style, great care was necessary
in the examination of the songs. The preface proceeds
to give general remarks on Indian music, on the high
perfection of Bakhshava's art and of his life. He was
born in Gwāliyar, and was attached to the court of
Rājāh Mān Singh (who died about A. H. 924 = A. D.
1518). As in Gwāliyar music was always much culti-
vated, and most of the famous musicians came from
this country, Mān Singh was also accomplished in
this art.

After the death of Rājāh Mān Singh, Gwāliyar was
taken by Sikandar Lūdl (A. H. 894-923 = A. D. 1489-
1517); the Rājāh's son Bikramājīt was attached to his
suite, and received Shamsābād as jāgir. After Sikan-
dar's death the prince was attached to Ibrāhīm Lūdl,
and both were killed in the battle of Pānīpat against
Bābar (A. H. 932 = A. D. 1526).

Bakhshava went to Kālinjar and attached himself
to the Zamindār of that place, called Rājāh Kīrat. After
this he was asked to come to Gujrat by Bahādur Shāh
(A. H. 932-943 = A. D. 1526-1537), where he remained.
Comp. with these statements the introduction of the
Rāg-darpan in the following copy.

Then follows some information about a musician
called Tānsen (تانسین), who flourished under Akbar,
and died A. H. 996 = A. D. 1588; see Beale, Oriental
Biogr. Dict., p. 271) and his pupils.

End of the preface: درین عشرت نامہ از :
تصانیف نایک بخشود هزار دهرید نگارش یافته و بهندی
هزارا سہنسر میگویند و لذت را سی نامند و این مجموعه
بعیت ذری لذت انگیز مشتمل بود بر ہر فردو معنی بہنسر
رس موسوم گردید ہزار دهرید چہار رک و چہل وشش رانی^۱

¹ Comp. Garcin de Tassy, Histoire de la Littérature hindouise,
etc., II, préface, p. viii.

At the end, on fol. 136^a, is added: جدول تقسیمات بجہت تعیین مخرج نغمات کہ بخط مرزا ابو الخیر یسر وندہ درگاہ (ابزی) Kubād bin 'Abd-aljalil Hārithi¹ قباد بن عبد الجلیل حارثی این جدول را وضع نمود اعداد این ابعاد را موافق ضابطہ کتب موسیقی استخراج نمود (درین جدول نوشت).

Dated A. H. 1078, Jumādā II = A. D. 1667, November, December; it was collated with the original.

2. اسمی سر.

Ff. 137^a-139^b: A small treatise on musical modes, containing a short introduction and three جداول, with the headings رُوب, سُر, رَاک.

Beginning: سرچ رکب گندھار مَدَم بَنِم دَقِیَو نَکھاد و بواسطہ اختصار در وقت اجرای احکام در این سرما سر حروف هر اسمی را میگیرند و ترکیب از مجموع آن چنین میکنند س ر ل ه م پ ن.

Dated the 22nd of Safar, A. H. 1079 = A. D. 1668, August 1, at Dihli. This MS. belonged, like several of the preceding ones, to Mirzā Muḥammad Rustam Mu'tamadkhān bin Kubād Diyānkhān.

Ff. 133^a-139, l. 26; small Nasta'liq; size, 10 in. by 5½ in. [OUSELEY 155.]

1850

Two treatises on music.

1. Fol. 72^a: A short account of the twelve مقام, and the twenty-four شعب, beginning: بعد حمد خدا و صلوة بر رسول و اصحاب او بایند دانست کہ علم موسیقی علمیت الٰہ.

The preface is written in prose, the treatise itself in verse.

2. Another treatise on music, called معرفة النغم, on ff. 72^a-74^a, composed by one Abū-alḥasan, with the takhallus قیصر (Kaisar, a poet whose diwān, containing among others a chronogram for A. H. 1071 = A. D. 1660, 1661, is preserved in the India Office Library, No. 935); in the preface the author mentions the date A. H. 1087 = A. D. 1676, 1677.

Beginning: الحمد لمناص العالم و مبدع الخلق من العدم والمولود علی رسول المعظم محمد سید العرب والعجم اما بعد چنین گوید بنده احرار ابو الحسن المتخلص بـ قیصر الخ.

The author states in the preface that, A. H. 1087, he found several books on Persian and Indian music, that he studied them, and composed his treatise from these sources.

The title occurs on fol. 72^b, l. 9.

It is divided into a mukaddimah (of two kisms), two makālas, and a khātimah.

Dated A. H. 1174, beginning of Jumādā II (A. D.

¹ See the colophons of Nos. 1844-1846 above.

1761, January 8). The writing is in many places almost illegible.

Ff. 72-74; for the greater part in diagonal lines; Shikasta; size, 10½ in. by 6½ in. [OUSELEY 160.]

1851

A collection of songs, expressed according to the Indian system by letters instead of our notes; see Sir W. Ouseley, Oriental Collections, i. p. 76.

By whom and when this collection was made is not stated anywhere. There is no introduction.

The first volume contains the chapters: در اصول خفیف, on ff. 1-26; در اصول غزل, on ff. 26-50; در اصول اوسط, on ff. 50-63; در اصول چار صرب, on ff. 64-95; در اصول غم و تحجیل, on ff. 95-108-114.

The second volume begins with در اصول رمل وغیرہ, on ff. 1-9^a; الوش الکلی جامع لجميع الاغان مرتب علی: composed by Khwājah Rūmī, on ff. 9-10^b; compositions in different tunes, on ff. 10^b-72^a; explanation of some musical terms, with some poetry interspersed, on ff. 73-81; در اصول ثقیل, on ff. 81-107.

In some parts, between the different chapters, more recent hands have made additions of a similar character.

In order to enable the reader to form an opinion for himself, we give the following two extracts:—

Ouseley 127, on fol. 6^a, l. 7:

خفیف در دو گاه ازان علی سبائی

اگر با مردم دانا نشینی - بمعنی از همه بالا نشینی
نه درنا ها کا کا در لته در تللا تا تا درله دن در دل
دن در تجیلن در دل در در در در در در در در در در در
دل در تا کا اما بللی و تدر در تا ها لی تا کا کا اما
بللی بللی بللی بللی دانا نشینی. جدول ثانی بعینه. باز
گفت. تته در تان تان تا در دل دن در دلی تر دلی
تنا تته در نا تنا تته در لی تا در دل تللن تنا کا ها
لی تر دل در تنا تر دللر در تنا تته درنا تنا تته در لی
نا تر دل تجیلن تا در دل تلن دن در دل لرد تلللیلا در نا
ها تته درنا ها در تن تن تنا تر دلی لی و تدر در در وای
بلا نشینی. دخول تته درنا الخ.

Ouseley 128, the first piece, on fol. 1^b:

رمل قصیر در شهنواز ازان علی سبائی

چشم تو بجاوای برآمد چه کنم
زلف: از سر آمد چه کنم
گفتم هوس ساعد دست نکتم
اکنون چو بگردم در آمد چه کنم

تا ها تن در تیل لیل لن در لالا لا لا مد چه کنم
جدول ثانی بعینه. میان خانه. گفتم هوس تا لا لا
تللن تا کن تا کن در تیل لیل لن و تدر در دل تلللیلا

¹ One word illegible.

لا تر دتی من کا لردن در دہ در لیللا ما در
ما درنی منہ در دندز تی وند منہ در لیل لیل لاند در
شستا تر دہ در تر درنا اکنون الخ

Not dated; but it may be as old as two or three centuries.

No. 127, ff. 114; No. 128, ff. 107; ll. 20; small Nasta'liq; size, 6½ in. by 4½ in. [Ouseley 127, 128.]

1852

Risāla-i-'ilm-i-mūsīqī (رسالہ علم موسیقی).

A large treatise on music, according to the Hindū system, beginning: بدانکہ علم موسیقی علمی است در غایت لطافت هر طبعی آنرا محیط نتواند شد و هر دلی آنرا مدرک نتواند گشت زیرا کہ کسب علم موسیقی ممکن نشود مگر بطبع سلیم الخ

It is very likely that we have got in this work, as Sir Gore Ouseley supposes, the Persian translation of the famous Sanskrit work *Sangit Darpan* (see above in No. 1847), or the mirror of melody; comp. Oriental Collections, vol. i. p. 75; but unfortunately no preface or introduction gives us the title of the book or the translator's name.

No date.

Ff. 96, ll. 15; Nasta'liq; size, 10 in. by 6½ in.

[Ouseley Add. 60.]

1853

Khulāṣat-al-'aish-i-Ālamshāhi (خلاصۃ العیش العالمی).

A very modern compendium of Indian music, compiled in the fortieth year of Shāh 'Ālam's reign, A. H. 1213, from older sources, for instance, from the *Sangit Darpan* and many others.

Beginning: بعد حمد کبریا و نعت سید الاصلیا علیہ و علی آلہ و اصحابہ التعیت و الملوٰۃ و النسا' بر صمیم دانشوران دقتدروس و کاملان صبح نفس الخ

Written (probably by the author himself) in the very year of its composition, A. H. 1213, and finished at Lakhnau the 16th of Rabi'-al-awwal=A. D. 1798, August 28.

A work on sexual intercourse, bearing exactly the same title, has been described above in No. 1628, 1.

Ff. 80, ll. 12-13; Nasta'liq; size, 9½ in. by 7½ in.

[Ouseley Add. 123.]

VII. VARIA: TRAVELS, SPORT, ARTS AND GAMES, PICTURE-BOOKS AND CALLIGRAPHY, AND MISCELLANEOUS MSS.

(a) Travels.

1854

Shigarf-nāma-i-Wilāyat (شکرنامہ ولایت).

A very interesting description of a journey to England, made in A. H. 1180-1183=A. D. 1766-1769,

Bangālāh era 1173-1176, by a native of Bangālāh, Ftisām-aldin, the son of Shaikh Taj-aldin, who was first Munshi to the Nāzim of Bangālāh, Ja'far 'Alīkhān. He went to England in company with the special envoy of the emperor Shāh 'Ālam, Captain Archibald Swinton (آرچبال سوئٹن), to deliver a letter of the Moghul sovereign to the King of England (George III),—no doubt the same letter, a copy of which is found in the Library of the Royal Asiatic Society (No. 134; comp. W. Morley, p. 128),—expressing the emperor's attachment to England, and requesting the assistance of 5-6000 men, to replace him on the throne of Hindūstān. After an account of his own life, the author begins his valuable book with a description of the invasions of the Portuguese and other Europeans in Bangālāh, and proceeds then to the relation of his travelling adventures with an explanation of the 'compass' (Persian *ḥalqah*), which he paraphrases by *qibla* (showing the *Qiblah*), on fol. 24^a. The more interesting chapters are: Arrival in England, on fol. 60^b; account of London and its principal buildings, etc., on fol. 63^a; visit to Oxford University and the Bodleian Library, on fol. 84^b; to Scotland, on fol. 92^a; on the Christian religion, on fol. 103^b; on the English government, etc., on fol. 122^a; on William the Conqueror, on fol. 126^b; on the English army, etc., on fol. 131^a; on English law and justice, on fol. 132^b sq.; on English constitutional freedom, on fol. 136^a; on the treasury, on fol. 139^a; on the Lord Mayor's election, on fol. 150^a; on public schools, on fol. 151^a; on sport, on fol. 153^a; on America, on fol. 162^b; on English agriculture, farming, etc., on fol. 168^a; hunting, on fol. 177^b, etc. etc.

Beginning: ستایش و نیایش مالک ملکنا سازد کہ در ولایت لانهایت جلالت بیلہ اندیشہ الخ

The author wrote this account of his journey A. H. 1199=A. D. 1785; comp. another copy of the same work in Rieu i. p. 383. The book was translated into the Hindūstāni dialect of Madras, 1825, by the Munshi Shamsahr Khān together with Lieutenant James Edward Alexander, who published it with an English translation, London, 1827. Extracts from this Hindūstāni version are also given by Garcin de Tassy in his 'Manuel du cours d'hindoustani', p. 30 sq.; see also Garcin de Tassy, *Histoire de la Littérature hindoue*, 2^e édition, Paris, 1871, iii. p. 110. This copy was made by the Munshi Muḥammad Kāmil, known as Muḥammad Akmal.

Ff. 193, ll. 15; Nasta'liq; size, 11½ in. by 5½ in.

[Carr. Or. A. 8.]

1855

Masir-i-Tālibi fī bilād-i-afrañjī (مسير طالبی فی بلاد افرانجی).

Abū Tālib bin Muḥammad Begkhān Tabrizī Isfahānī's highly interesting journal of his travels in Europe, especially in England and Ireland, in A. H. 1213-1218=A. D. 1799-1803, with many historical and political discussions, commenced immediately after his return

to Calcutta, the 15th of Rabi'-al-awwal, A. H. 1218 = A. D. 1803, July 5, and completed A. H. 1219 = A. D. 1804; comp. Rieu i. p. 384, and No. 2955 in the India Office Library. The author is identical with the compiler of the famous *tadhkirah* *خلاصة الافكار*; see No. 391 in this Catal. He started on his voyage to Europe from Calcutta the 1st of Ramanadān, A. H. 1213 = A. D. 1799, February 6.

Beginning: بعد حمد خداوند عالم که بخشنده هم
بنوع بنی آدم الخ.

An English translation of this narrative was published by C. Stewart, London, 1810; the Persian text was edited by Mirzā Husain 'Alī, the author's son, 1812, and an abridgment of the same by Dr. Macfarlane, Calcutta, 1827.

This copy is dated A. H. 1222 = A. D. 1807, 1808.

Ff. 256, ll. 17; clear and distinct Nasta'liq; mounted MS.; size, 10½ in. by 7 in. [Ouseley Add. 108.]

1856

Journal of a journey from Isfahān to Tāharān, containing topographical and historical information about these two towns and the places lying between. It is composed by Mirzā Muhammad Sāliḥ Shīrāzī, the son of Hājī Bakīr Khān, who accompanied the English embassy under Sir Gore Ouseley; it is dated at the end, A. H. 1227, the 11th of Jumādā I = A. D. 1812, 23rd of May.

Beginning: در بیان کیفیت مجملی از احوالات اصفهان
صانها الله عن اللذان باسلع اقوال از انکیم سیم الخ.

Mirzā Muhammad Sāliḥ is better known as the author of an interesting narrative of travels from Tabriz through Erivan, Tiflis, Moscow, and St. Petersburg to England and back via Gibraltar, Malta, and Constantinople to Persia in A. H. 1230-1235 = A. D. 1815-1819; see Rieu i. pp. 387 and 388, and as the editor of the first Persian newspaper, see *Journal of the Royal Asiatic Soc.* v. p. 355.

Ff. 1-40, ll. 12; Nasta'liq; size, 8½ in. by 5½ in.

[Ouseley 159.]

1857

A collection of Persian dialogues (سؤال و جواب), composed by the same Muhammad Sāliḥ Shīrāzī for Sir W. Ouseley. It is dated the 8th of Jumādā I, probably in the same year as the preceding *Journal*, A. D. 1812.

The first conversation has on commercial matters; the following ones have these headings:

در حرف زدن آقا با نوکر, on fol. 114b.

حرف زدن با منشی, on fol. 108b.

حرف زدن حکیم با مریض, on fol. 106b.

در حرف زدن با باغبان, on fol. 100b.

در حرف زدن با زارع, on fol. 98b.

برگشتگی آنیکه شخصی احوال درخت داس را بهرسد
on fol. 92b.

Colophon: عیالیهام معلی الخ سر ولیم اوزلی
مرتب شد بتاریخ روز هشتم شهر جمادی الاول علی يد
القلم للامير محمد صالح ابن مرحوم حاجی باقر خان
شیرازی.

Ff. 122-91; Nasta'liq; size, 8½ in. by 6½ in.

[Ouseley 204.]

1858

Persian diary of a journey from Atak (اله), Attock in the Panjāb) to Bukhārā via Kashmir, Tibet, Yarkand, Kāshghar, Kokān in Farghāna, and Samarkand, and back by the route of Balkh, Khullam, Bāmīyān, and Kābul to Peshāwar and Atak, undertaken on behalf of Mr. William Moorcroft (ولیم مورکرافت) by a native friend of his, Mir 'Izzat-allāh, in A. H. 1227 and 1228 = A. D. 1812 and 1813. 'Izzat-allāh left Dihli the 7th of Rabi'-althānī, A. H. 1227 = A. D. 1812, April 20; Atak the 27th of Rajab in the same year (A. D. 1812, August 6), and returned thither towards the end of Dhū-ṣalḥ, A. H. 1228, A. D. 1813, December 16.

Beginning: انوال سفر بخارا و تفصیل منازل از اله
ناکمبر من کسمبر الی ثبت من ثبت الی یارکند من
یارکند الی کاشغر و منازل از کاشغر الخ.

This interesting narrative has been partly translated into English by H. H. Wilson (Calcutta Quarterly Magazine and Review, vols. iii and iv, 1825), and retranslated into French and German (Magasin Asiatique, Juillet, 1826; Ritter, Geographie von Asien, vol. iii). A complete English translation was published in Calcutta, 1872, by Captain Henderson: 'Travels in Central Asia by Meer Izzat Oollah,' comp. also 'Travels in the Himalayan Provinces of Hindustan and the Panjāb, etc.' by Mr. W. Moorcroft and Mr. G. Trebeck; prepared for the press by H. H. Wilson, London, 1841, vol. i. preface, p. xviii. Other copies of the same diary in the British Museum, Rieu iii. p. 982, and in the India Office Library, Nos. 2884 and 3210.

Ff. 236, ll. 11; large and clear Nasta'liq; size, 11½ in. by 6½ in. [Bibl. O. 746.]

(b) Sport (falconry, hunting, fishing, farriery, etc.)

1859

Dastūr-i-Said (دستور سید).

A handbook of falconry (رساله بازنامد), the proper title appears on fol. 5b, l. 3 ab infra), compiled by Khwājā Muhammad Sādiq, a son of Khwājā Muhammad Yūsuf and a descendant of the prophet's master of the chase Khwājā Muhammad Asāfi (see fol. 2a, l. 4 sq.), in the twenty-fifth year of the reign of Abū-almuẓaffar Muḥyī-aldīn Firūzshāh (who was probably one of the petty sovereigns of Balkh), A. H. 571, the

15th of Ramadân = A. D. 1176, March 28, and divided into fifty-five chapters (باب); see fol. 5^b, ll. 6-10. The author was trained in the art of falconry under Munawwar Khân Bahâdur, the Kausbegi of Firâzshâh (see fol. 5^a, l. 1 sq.). A full table of contents is given on ff. 6-8.

Beginning: حمد بی حد و سپاس بی عد من ازل تا ابد پادشاهی را التَّح.

We quote the headings of the first ten bâbs:

1. در معرفت جانوران گلابچشم و سیاه چشم, in two fâsils, on fol. 8^a.
2. در مقدار دادن ادویه بجانوران التَّح, on fol. 20^b.
3. در طریق طیار نمودن جانوران التَّح, on fol. 21^b.
4. در طریق صاف نمودن جمیع جانوران التَّح, in two fâsils, on fol. 45^b.
5. در شناخت بند شدن صاف بگلچشم التَّح, on fol. 51^a.
6. در شناخت رسیدن داغ بسبب صاف بجانوران, on fol. 51^b.
7. در جوش داشتن جانوران التَّح, on fol. 52^a.
8. در طریق بستن پر مهره برای جانوران, in three fâsils, on fol. 55^b.
9. در شناخت نگاه داشتن پر مهره و غیره بجانوران, in two fâsils, on fol. 57^a.
10. در شناخت پر مهره خام بی نور گلابچشمی التَّح, on fol. 58^a, etc.

An enumeration of the food of various animals at the end. The colophon is defective, but a note on fol. 1^a states that this copy was made by a certain Mâlik Muhammad Fâdil; it came into Sir Gore Ouseley's library A. H. 1219 = A. D. 1804, 1805.

FF. 111, ll. 12; Nasta'liq, mixed with Shikasta; many marginal notes; size, 8½ in. by 5½ in. [ELLIOTT 33.]

1860

Bâznâme (بازنامه).

Another shorter handbook of falconry, composed A. H. 859 = A. D. 1455, by 'All bin Husain bin 'All Mirân al-Husaini of Isfahân (see the name and date on fol. 2^a, l. 3, and fol. 27, last line). It is divided into seven chapters (مقاله) and an epilogue (خاتمه):

مقاله اولی در باز نمودن اجناس و انواع شکره, on fol. 2^b.

مقاله دوم اوصاف باز, on fol. 5^b.

مقاله سیم در اوصاف شاهین و ذکر نشانی چند که دلالت کند بر خوبی وی, on fol. 8^b.

مقاله چهارم در اوصاف چرغ و ذکر نشانی چند که دلالت کند بر خوبی او, on fol. 9^a.

مقاله پنجم در ذکر شرایط و آداب شکره آموختن و تکامداشتن, on fol. 10^a.

مقاله ششم در ذکر تندرستی شکره و تعداد بیماریها که در وی می باشد, on fol. 12^a.

مقاله هفتم در ذکر علاج و علامات (و) مرفهای که ذکر کرده, on fol. 15^a.

خاتمه در کیفیت کربج دادن شکره, on fol. 25^a.

Not dated.

Ff. 27, ll. 12; Nasta'liq; size, 5½ in. by 3½ in.

[WALKER 27.]

1861

A treatise on the chase and all the animals connected with it, as hawks, etc., in seven bâbs, probably compiled by Muhammad bin Muhammad, the author of an as-nâmeh (composed A. H. 767 = A. D. 1365, 1366); see below in No. 1863.

Beginning: الحمد لله حق حمده والصلوة والسلام علی خیر خلقه محمد وآله من بعده اما بعد چون پادشاهان واکابر واکسره را التَّح.

No date.

Ff. 91^b-133, ll. 11; Nasta'liq; size, 6½ in. by 5 in.

[FIRKAT 173.]

1862

Another general treatise on sport, hunting, fishing, etc., entitled *در حلال و حرام حیوانات از رساله میدیه* و چندی و پرند و گروتن ایشان و خواص ایشان, بهترین طائر با خال مبارک بال که طیران, and beginning: کند در هوای ابتدای امر ذی بال حمد خداوندیست که بکمال قدرت اصناف چرند و پرند التَّح.

It is dedicated by the anonymous author to Sulţân Badî'alzamân Bahâdurkhân (see fol. 2^b, l. 2), that is probably Sulţân Husain Mirzâ's son, usually called Mirzâ Badî'alzamân, who after his father's death in A. H. 911 = A. D. 1506 ruled conjointly with his brother, Muẓaffar Husain Mirzâ, over Khurāsân, and died A. H. 921 = A. D. 1515; it is divided into twelve fâsils and a khâtimah. The khâtimah, which is the most important part of the whole, deals with the names, peculiarities, ways of living, and ruling tendencies of all animals, in form of a dictionary, arranged alphabetically according to the first letter, on ff. 29^b-87^a (خاتمه در بیان نامها). و حکمها و خاصتیهای جانوران و غرائب حکایات که از ایشان نقل کرده اند بترتیب حروف تهجی beginning with امد (lion). This part seems to be taken from the famous Arabic work on Zoology, *حیاء الحيوان*, 3/2.

by Damiri (died A. H. 808 = A. D. 1405, 1406), a fuller Persian adaptation of which was made by Muhammad Taqi Tabrizi, the son of Khwājah Muhammad, for his patron Mirzā Muhammad Ibrāhīm, son of Šadr-al-dīn Muhammad, in the reign of Šāh 'Abbās II (A. H. 1052-1077 = A. D. 1642-1666), and entitled *خوارزمی لایوان*; see Rieu ii. p. 842^b and the copy in the India Office Library, No. 912.

No date.

Ff. 1-87, ll. 11; Nasta'lik; ff. 1 and 70-87 supplied by other hands; size, 7½ in. by 4 in. [HTDE 4.]

1863

Aspnāma (اسپنامہ).

A treatise on farriery, in two kisms:

قسم اول در معرفت اسبان و سال و رنگ و نیک و بد آن.

قسم دوم در علم بیطریه و معالجه و مداوا اسبان.

Composed by Muhammad bin Muhammad, A. H. 767 = A. D. 1365, 1366; see the author's name and the date of composition on ff. 2^b, l. 6, and 3^a, first line, and comp. No. 1861 above. It is incomplete at the beginning, opening abruptly thus: *فی سبیل الله باموالهم* و انفسهم الخ.

The first kism is divided into forty bābs and begins on fol. 5^a, the second comprises thirty-three fāgl and begins on fol. 74^a. The title occurs at the end on fol. 91^b, l. 2.

Ff. 1-91^b, ll. 11; Nasta'lik; size, 6½ in. by 5 in. [FRASER 173.]

1864

Farasnāma-i-hindī (فراسنامہ ہندی).

Another larger treatise on farriery, translated by several learned Pandits from an old Sanskrit work, styled Śālihotra (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of all works dealing with it; see Rieu ii. p. 481), under the superintendence of Sayyid 'Abdallāh, known as 'Abdallāhkhān Bahādur Pirūzjang, during the reign of the emperor Šāhjahān (A. H. 1037-1068 = A. D. 1628-1658). Sayyid 'Abdallāh died A. H. 1054 = A. D. 1644, 1645, seventy years old. The treatise opens with an introductory part, containing extracts from an older Persian book on farriery (فراسنامہ فارسی), compiled in the time of Sulṭān Maḥmūd of Ghazna, in two bābs:

(on the creation of horses), on fol. 4^a.

(colours of the finer class of horses), on fol. 8^b.

The real Indian horse-book (فراسنامہ ہندی) begins on fol. 10^a, and is divided into two kisms; the first of

which (otherwise styled the فهرست or preface), on ff. 10^a-32^a, treats of the knowledge of horses and their good or bad characteristics (بیان و معرفت افراس و در معرفت افراس و بیان); the second, on ff. 32^a-154^a, of the diseases of horses and their cure (درمانستن). The first kism contains twelve bābs, the second, according to the preliminary remarks on ff. 10^a and 32^a, thirty-eight, but according to the detailed index on ff. 32^a-34^b, thirty-nine, and in the text itself forty-one; see the fortieth bāb on fol. 125^a:

باب چہلم در بیان صورت احسن و قوت اغلب و قواعد خریدن اسب مستعمل بر دو فصل
باب چہلم دیگر (which ought to be styled باب چہم دیگر در معالجه متفرقه دراز کردن موی عیال و دم: او یکم اسب و ادویه مرض متفرقه و آبتهای قرآن مجید برای مرض الخ).

The original Sanskrit work contained thirty-eight chapters only.

Beginning of the treatise: *اسب فکر چو زین کند* - *انا - به کہ گردید نخست حمد خدا*.

Other copies in the British Museum, see Rieu ii. p. 482, and in Copenhagen, see A. F. Mehren, p. 16. No. XXXIX. English translation by Joseph Earles, Calcutta, 1788.

Not dated.

Ff. 154, ll. 13; Nasta'lik; size, 9 in. by 6 in. [BODL. OR. 590.]

1865

Another copy of the same.

Another modern copy of the فراسنامہ ہندی, which came originally from Kashmir, where it was acquired by A. S. (Schlagintweit), October 28, 1856. Beginning as in the preceding copy.

Introduction, in two bābs, on ff. 4^b and 9^b. Index on ff. 10^b and 11^a. First kism, in twelve bābs, on fol. 11^a; second, in thirty-eight bābs (in agreement with the Sanskrit original), on fol. 35^b. Six pictures of horses, on ff. 6^b, 26^a, 40^a, 47^a, 52^a, and 66^a.

No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 88, ll. 12; clear Nasta'lik; size, 8½ in. by 5½ in. [MS. PERA. c. 6.]

1866

A defective copy of the same.

This copy begins a few lines before the second bāb of the Introduction with the words: *سوار شد و نازبانہ* *ز آلی* z, corresponding to Bodl. Or. 590, fol. 8^a, l. 8, and breaks off in the thirty-fifth bāb of the second kism with the words: *زبانہ سبز باشد علاج* corresponding to Bodl. Or. 590, fol. 93^a, l. 7.

Ff. 127-182, ll. 11; careless Nasta'lik, mixed with Shikasta; size, 8½ in. by 5½ in. [WALKER 39.]

1867

Midmār-i-dāniāh (معمار دانش).

A third treatise on *farrīeri*, entitled *Midmār-i-dāniāh* or the hippodrome of knowledge, compiled on the basis of the best traditions, documents, and works on this subject by Niẓām-al-dīn Aḥmad (see the author's name on fol. 3^b, l. 8) at the command of Shāh 'Abbās II of Persia (A. H. 1052-1077=A. D. 1642-1666), to whom it is dedicated. It was completed four years after the census of the Shāh's horses, taken in Rajab, A. H. 1067, that is, A. H. 1071=A. D. 1661; comp. another copy in Rieu ii. pp. 482 and 483.

Contents:

Preface, on fol. 1^b.

Beginning: *سیاس بقیاس خداوند جهانرا که ابلیس و نهار آید*.

Mukaddimah or introduction (در بیان آغاز کفرینش), on fol. 4^a.

The first *marḥalah* or stage (در ذکر محامد و ذمات), subdivided into nine *bābs*, on fol. 6^b. The second *marḥalah* (در آداب), subdivided (ترتیب و شرح سابقه و ذکر سائر این مراکب) also into nine *bābs*, on fol. 26^a. The third *marḥalah* (در معالجات امرانی), subdivided also into nine *bābs*, on fol. 42^b.

Khātimah or conclusion (در بیان مجمعی از اسباب) and the author's epilogue, on fol. 61^a.

This copy was finished at Ṭaharān in the beginning of Šaṣar, A. H. 1227=A. D. 1812, 15th of February, and presented soon afterwards to Sir Gore Ouseley by Faraj-allāhkhān, the transcriber of the Persian king Fath 'Alī Shāh; comp. Sir Gore Ouseley's account of this work, written in English on the fly-leaf. On fol. 64^b there is found the donor's letter and at the bottom of it his seal.

Ff. 64, ll. 16; *Nasta'liq*; size, 6½ in. by 4½ in.

[ELLIOTT 132.]

1868

Another copy of the same.

Another, older, but slightly defective copy of the same work; the first seven-and-a-half lines of Elliott 132 are missing here, and this copy opens thus: *از سخن حمد بی نیاز حقیقی میدان داری آید*, corresponding to Elliott 132, fol. 1^b, last line but one.

Mukaddimah, on fol. 4^b. Author's name and title, on ff. 3^b, last line, and 4^a, l. 8. First *marḥalah*, on fol. 7^b, in nine *bābs*; second, on fol. 35^b, in nine *bābs*; third, on fol. 58^b, in nine *bābs*; and *khātimah*, on fol. 81^b.

This work concludes on fol. 82^a. Ff. 83^b-85^a are filled with talismans, which, if hung round a horse's neck, are said to be able to protect it against diseases, etc.

Ff. 85, ll. 13; *Nasta'liq*; illuminated frontispiece on ff. 1^a, 35^b, and 58^a; size, 7½ in. by 4½ in. [FRASER 172.]

(c) *Arts and Games* (polytechnics, alchemy, agriculture, precious stones, physiognomy, archery, chess, and manners and customs of the East).

1869

Majmū'at-al-ṣanā'ī (مجموعه الصنائع).

The collection of arts, a polytechnical work by an anonymous author, in 42 *bābs* and 140 *faṣls*, treating of all the various branches of artificial, especially alchemical, work and handicraft; for instance, the first *bāb* teach the art of imitating pearls, rubies, sapphires, and other precious stones, of the solution of gold, of dyeing ivory, etc.

حمد و سیاس بدیع الاساس حضرت صانی
را که مجموعه وجود جمیع موجودات آید

In the colophon of one of the India Office copies, No. 1752 (fol. 333^b), the name of the author is given as Mir Yahyā; in another of the same collection, No. 2363, as Ḥakīm Faiṣāf-i-Maghribī; that the work must have been written before A. H. 1033=A. D. 1624 is evident from the following copy; comp. also Rieu ii. pp. 489 and 490.

A literal Turkish translation of this work was made at the request of Abdālkhān, who was beheaded at Constantinople, A. D. 1668; comp. G. Flügel ii. p. 525, where a more detailed description of its contents is given. This copy is dated the 12th of Muḥarram, A. H. 1100, thirty-second year of 'Ālamgir's reign=A. D. 1688, November 6, by Bahā'idās.

Ff. 72, ll. 15; *Nasta'liq*; size, 8 in. by 4½ in. [FRASER 184.]

1870

Another copy of the same.

Another, much older, but very disorderly and not quite complete copy of the same work, copied in Rajab, 1033 (A. D. 1624, April, May), at Ḥaidarābād. Beginning the same as in the preceding copy. It contains forty-two *bābs*; in the index there are only mentioned forty-one, but the comparison with Fraser 184 shows that between the thirty-eighth and thirty-ninth one *bāb* is missing. The headings throughout the text are in hopeless confusion.

Ff. 59^b-155, ll. 14-15; very careless *Nasta'liq*, mixed with *Shikasta*; size, 8½ in. by 4½ in. [MARSH 56.]

1871

The same.

This copy is collated and annotated, but not dated. It agrees entirely with Fraser 184. It ends on fol. 77^a, first line, and there is annexed to it on fol. 77^a, second line, to fol. 79^a, another short treatise on prayers and invocations.

No date.

Ff. 1-79, ll. 15; *Nasta'liq*; size, 8½ in. by 4½ in.

[BODL. OR. 451.]

1872

Badā'ī-'al-'amal fī ḡanā'ī-'al-hiyāl (دقائق العمل فی صنائع الخيال).

A work on certain artifices and contrivances in the realm of natural science, by 'Abd-aljānāl 'Alā' Alkirmānī (fol. 3^a). The author relates in the preface (on fol. 6^b, l. 1 sq.) that during one of his travels he met with a man who had composed some books, dedicating it to Abū-almuẓaffar Sulṭān Muḥammad Khān (fol. 5^b, ll. 8 and 9), who may perhaps be identical with the emperor 'Ālamgir's eldest son, who died A. H. 1087 = A. D. 1676.

Beginning: حمدی فزون از حدّ عدّ و احصا و ثنائی: بیرون از حیطه احاطه و انتها ذات قدیمی را که آلت

It is divided into four bābs and a khātimah:

باب اول در عمل وقت وساعت که آنرا پنجان گویند, containing five faṣls, on fol. 7^b.

باب دوم در زمر دایم, in three faṣls, on fol. 92^a.

باب سوم در برآوردن آب از بیر بی معونت دلو و مؤنث شخمی که آب کند, in two faṣls, on fol. 95^b.

باب چهارم در فوائد متفرقه و درو پنج فائده است, on fol. 99^a.

فائده اول در ساختن آلتی که بدان استخراج تقوم آفتاب توان کرد

فائده دوم در ساختن شیشه ساعتی که از یک طرف او رنگ در ساعتی گذرد و از دیگری در نیم ساعت

فائده سوم در اشارت به اصلی که قبله نما بر آن سازند

فائده چهارم در حیل عجیب در وزن کردن چیزی

فائده پنجم در حیل که ماهی در تابه چون ماهی زنده در آب حرکت کند

خاتمه در نقل سخن حجة الاسلام, on fol. 105^a.

In many places drawings are added; these as well as the whole MS. are very carefully executed.

Not dated. It seems to have belonged to an imperial library, as there are tughrās on the first and last pages. On the first page: استعجبه الفیرمطی طالب سرستاری شهریار خانة خاتمه

Ff. 113, ll. 15; Nasta'liq; size, 7½ in. by 4½ in. [OUSELEY 111.]

1873

A treatise on the liquefaction of such metals as gold, silver, mercury, copper, iron, tin, lead, etc., in twenty-four bābs (رساله در باب کشتن جمیع رساتن), beginning: در باب کشتن رساتن یعنی هفت دهات, یعنی زر و نقره و سیماب آلت

The first bāb begins immediately after the short preface of six-and-a-half lines, without any author's name, with the liquefaction of steel (بر کشتن بولاد). No date.

Ff. 1-40, ll. 25; Nasta'liq; size, 11 in. by 6½ in. [FRASER 205.]

1874

A short tract on alchemy, copied A. H. 1151 = A. D. 1738, 1739, and beginning: درین هنگام که هنگام شناس مزاجان آدم آلت

In Fraser's hand-list this tract is styled محض لحن. Ff. 26, ll. 9; Nasta'liq, written on gold-ground; small illuminated frontispiece; size, 5½ in. by 3½ in. [FRASER 207.]

1875

Risālah dar 'ilm-i-falāḥāt (رساله در علم فلاحات).

A tract on agriculture by an anonymous author, divided into twelve bābs and a khātimah, beginning: نمد نه خالق لبّ و التری و خالق القدر و القوی و الصلوة علی رسولہ محمد و آلت

Slightly injured and worm-eaten throughout. No date.

Ff. 50, ll. 13; Nasta'liq; size, 9½ in. by 5½ in. [FRASER 188.]

1876

Various treatises, chiefly dealing with alchemy, the elixir of life, and similar matters.

1. Ff. 1-58, ll. 11, two columns:

Makhzan-al-hikmat (مخزن الحکمة), a scientific mathematical, treating of the science of chemistry, that is, on chemistry, metallurgy, and alchemy (see the title on fol. 6^a, l. 8), and beginning:

بود نزد حکیمان خردمند

کلید گنج دل نام خداوند

سزاور ثنا آن کردگاری

که پیدا کرد سیماب از بخاری

It is divided into the following seven bābs:

(a) در بیان اشیاء کانی و نام هر یکی, on fol. 8^a.

(b) ذکر آلات که درین صنعت کار آید, on fol. 13^b.

(c) اندر ارواح (this bāb, the third according to the general index, is erroneously styled here چهارم اکثیت چهارم)

(d) در تکلیس اجساد و احجار, on fol. 24^b.

(e) در بیان شمع اجساد و احجار, on fol. 36^b.

(f) در حلّ و تدبیر آن, on fol. 52^a.

(g) در عقد و حلّ, on fol. 57^b.

Dated the 8th of Jumádá-alawwal, A. H. 1017=A. D. 1608, August 20, by 'Abd-alkhálik ibn Muḥammad.

2. Ff. 69^a-90^a, ll. 21:

An anonymous prose-treatise on the same subject, divided into twenty bábs, and beginning, without any preface, at once with the first báb, on fol. 59^b:

باب اول در تدبیر زینق که در عمل آید بیاض و حمراء

کار آید اول در تنقیه زینق بستاند زینق را آن مقدار آید

An index on fol. 59^a.

Dated by the same scribe the 20th of Jumádá-althání, A. H. 1017=A. D. 1608, October 1.

3. Ff. 90^b-94^a, ll. 20-22:

A short glossary of all those Arabic terms which are used in chemistry and alchemy, with an interlinear Persian paraphrase, headed اللغات من العربیة, and beginning:

الطی الكبریت المة العقیة
ابرک گوگرد آبی نفرو

4. Ff. 94^a-95^b, ll. 19:

Short fragment of a treatise, on درفن اكسير (on the elixir or the philosopher's stone), in a mukaddimah and two makálas, beginning: اما بعد این... الحمد لله... رساله ایست در فن اكسير مرتب بر مقدمه و دو مقاله اما مقدمه بر دو فصل است فصل اول در اثبات این علم و در متكران این علم آید.

This treatise is very incomplete; it breaks off already in the beginning of the second fásl of the mukaddimah (فصل دوم در معرفت عقائری که درین mukaddimah صنعت دخلی دارند و عقائیر سه قسم است حیوانی و نباتی و معدنی آید).

5. Ff. 96^a-109^b, ll. 19:

Fragment of an Inshá or forms of letters, without beginning or end. There occurs a heading on fol. 106^a: مفاضة جلال الدین محمد اكبر پادشاه بعد الله خان نامه نامی پادشاه: and another one on fol. 109^a: هندوستان بعد الله خان اوزبك.

The right order of the leaves is: 96, 108, 109, 97 (lacuna), 100-107, 98 (lacuna), 99 (lacuna).

6. Ff. 110 and 111, ll. 17:

Fragment of an astronomical tract, defective both at the beginning and end.

Ff. 111; careless and unequal Nasta'lik; ff. 96-109 written by another hand; size, 10½ in. by 5½ in. [MARSH 675.]

1877

Jawáhirnāma (جواهرنامه).

The book of jewels, compiled by Muḥammad bin Manḡūr, who wrote about A. H. 700=A. D. 1300, 1301; see fol. 3^a, ll. 11 and 12. He mentions as his sovereign Sultān Abū-alnaḡr Bahádurkhān (see fol. 5^a, l. 5), at

the desire of whose son, Abū-alfath Khallī Bahádurkhān (see fol. 6^a, ll. 14 and 15), he wrote this book. For a detailed table of contents we refer to G. Flügel ii. p. 516; see also Rieu ii. pp. 464 and 465.

Beginning: ستایش و سپاس بی انداز و قیاس
صانعی را که جوهر صنعتی بازار کثانت را آید

Contents:

The author's preface, on fol. 1^b.

Index, on ff. 6^a-7^a.

Mukaddimah (مقدمه) و کیفیت نكته
در مواضع اجسام معدنی (ایشان و امور متعلقه با ایشان) on fol. 7^b.

First makálah (در جواهر), 'On precious stones,' in twenty bábs, on ff. 10^a, 20^a, 27^a, 30^a, 31^b, 34^b, 35^b, 40^a, 44^b, 48^b, 50^a, 52^a, 53^a, 56^a, 56^b, 58^b, 60^b, 63^b, 64^b, and 66^b, and a khātmah.

Second makálah (در فلزات), 'On metals,' in seven bábs, on ff. 76^a, 79^a, 81^a, 82^b, 84^a, 85^b, and 87^b, and a khātmah.

Dated by Mubārak bin 'Abdallāh alhindī alehrāzi, end of Jumádá-alákhār, A. H. 877=A. D. 1472, beginning of December. Other copies of the same work in the India Office Library, Nos. 357 and 1097, margin-column, ff. 77^b-124^b.

Ff. 91, ll. 15; Nasta'lik; binding with flowers; size, 6 in. by 3½ in. [ELLIOTT 176.]

1878

A portion of the same Jawáhirnāma.

This portion of the Jawáhirnāma (here styled منتخب جواهرنامه) contains the mukaddimah (on fol. 4^b) and the first makálah (on fol. 6^a); the rest is missing.

Beginning: ستایش و سپاس بیانی را که جوهر صنعتی آید

Not dated.

Ff. 1-31 and 62-65, ll. 16; Nasta'lik; size, 8½ in. by 5 in. [FRANK 179.]

1879

Another treatise on precious stones, describing their peculiarities, their different species, the places where they are found, their supposed influences, their value, etc. Composed by Aḡmad bin 'Abd-al'aziz Jauhari, on the basis of the 'original' Jawáhirnāma.

Beginning: الحمد لله آید اما بعد میگوید احمد بن عبد العزیز جوهری که این رساله ایست منتخب از جواهر نامه اصلی.

It is divided into twelve chapters:

1. باب 1 در بیان معرفت الماس (diamond), on fol. 2^a.

2. باب 2 (hyacinth and sapphire), on fol. 6^a.

3. باب 3 (ruby), on fol. 9^a.

در بیان معرفت زمرد **باب ۳** (emerald), on fol. 10^b.
 در بیان معرفت مروارید **باب ۴** (pearls), on fol. 12^a.
 در بیان معرفت فیروزه **باب ۵** (turquoise), on fol. 15^a.
 در بیان معرفت بازهر حیوانی **باب ۶** (bezoar), on fol. 17^a.

در بیان معرفت عنبر اشهب **باب ۷** (amber), on fol. 20^a.
 در بیان معرفت لاجورد **باب ۸** (lapis lazuli), on fol. 22^b.
 در بیان معرفت مرجان **باب ۹** (coral), on fol. 26^b.
 در بیان معرفت عقیق **باب ۱۰** (cornelian), on fol. 28^a.
 در بیان معرفت یشم **باب ۱۱** (jasper), on fol. 29^a.

Not dated. Other copies in the British Museum (see Rieu ii. pp. 789 and 790) and in the India Office Library, No. 1997, ff. 1-13^a.

Ff. 30, ll. 11; Nasta'liq; size, 8½ in. by 5½ in. [Ouseley 15.]

1880

Risālah dar 'ilm-i-firāsāt (رساله در علم فرست).
 A tract on physiognomy in general by Nūrbakhsh, beginning: حمد و سپاس و ثنای بقیاس حضرت
 حکیمی را که بموجب خمره طیبه آتخ.

Dated by Salāmi alkhunji the 25th of Shawwāl, A. H. 1044 = A. D. 1635, April 13.

Ff. 92^a-124^b, ll. 9; Nasta'liq; size, 7½ in. by 4 in. [HYDE 4.]

1881

A shorter tract on physiognomy.
 An anonymous tract on the same subject, beginning:
 اما بعد بدان ای داندۀ اهل زمان که این رساله است
 در علم فرست آتخ.

Copied by Mir 'Alīshir alkhunji in the month Dhū-alhijjah, A. H. 1045 = A. D. 1636, May, June. See another treatise on general physiognomy in No. 1238, 23 above.

Ff. 212^a-224^b, ll. 10; Nasta'liq; size, 7½ in. by 4 in. [HYDE 4.]

1882

Mirāt-alkiyāfat (مرآت الکیافه).
 A treatise on the special branch of physiognomical science, called Kiyāfat (that is, predicting a man's fortune from certain signs in his outward appearance), in metre (مغزای); see other tracts on the same subject in No. 1241, 28 and 48 above. The author's name is given in the colophon as (۱) برج موهن محسوری. The book seems to have been composed in India, as on fol. 232^a, l. 5, there is mentioned that in Hindi this art is called Sāmudrak (سامدرک). Beginning:

بنام خداوند دانای راز
 حکیم زهر واسطه بی نیاز

It is divided into two bābs; the first, on fol. 234^a: در تعریف مروارید; the second, on fol. 247^a: در تعریف مروارید, each being subdivided into two parts (در).
 Not dated.

Ff. 229-258, ll. 13; Nasta'liq; size, 8 in. by 5½ in. [Ouseley 15.]

1883

Risāla-i-manẓūm fī 'ilm-i-kiyāfat (رساله منظوم فی علم کیافه).
 A metrical treatise on the same subject.

Title: رساله منظوم فی علم کیافه من میریاب افلاطون
 للمکتم العالم.

The book is represented as containing a tradition coming down from Plato, fol. 76^a, l. 4:

هست روایت زفلاطون خبر
 علم کیافه بر اهل هنر

Beginning:

حمد و ستایش اهد کبریا
 آنکه روان داد و بیان خاک را

It gives descriptions of different parts of the body, adding the inferences which are to be drawn from their peculiarities.

Not dated.

Ff. 75-86, ll. 13; Nasta'liq; size, 9½ in. by 5½ in. [Ouseley 225.]

1884

Dar tir-andāzī (در تیر اندازی).
 Two treatises on archery; the first, an anonymous one, begins on fol. 1^b: بنامکه این ذکر است
 در بیان تیر اندازی و قبضه کمان گرفتن و عیب و هنر
 تیر و کمان دانستن آتخ; the second is composed by Mirzā Falih-Allah (میرزا فلیح الله) and begins on fol. 10^b:
 سبحان ربک و سلام علی المرسلین و الحمد لله رب
 العالمین حمد نامتناهی و سپاس و ستایش کما هی آتخ.

This second treatise is dated by Sayyid Rājū (سید راجو) in Ahmādābād, the 22nd of Shawwāl, in the fourth year of 'Ālamgir's reign (A. H. 1072 = A. D. 1662, June 10).

Ff. 49, ll. 12-15; Nasta'liq, by two different hands; size, 8½ in. by 4½ in. [FRANK 177.]

1885

Another tract on archery and sword-fighting (رساله
 در هنر تیر اندازی و خنجر گذاری), made at the request
 of Muhammad Šādiq bin Khwājah 'Abd-alrahīm
 Nakhshbandi, beginning: حمد و ثنای بیعت

مر قادری را که بغدوت کامله خوش از هیچ این و آن بهم رسانیده الخ.

Dated the 11th of Sha'ban, in the forty-fifth year of 'Ālamgir's reign (A. H. 1113 = A. D. 1702, January 11).

Ff. 1-42, ll. 11; Nasta'liq; size, 6½ in. by 5 in. [FRANK 250.]

1886

Kashf-i-asrār-i-ramy (کشف اسرار رمی).

The disclosure of the secrets of shooting, a third tract on archery, composed A. H. 1112 = A. D. 1700, 1701 (the title is a chronogram), by Khwājāh Muḥammad Fāḍil bin Khwājāh Muḥammad Kāsim (see ff. 51^a and 55^a). This treatise is divided into twenty-five bābs, the last of which, consisting of thirty-one fāḥs, contains a detailed treatise on farrīry (on fol. 94^a).

Beginning: حمد بحد و سہاس ببعدد مر مانع
ببچون و ببچگون را کہ عالم گوناگون با چندین شیون
الخ.

Comp. Rieu iii. p. 1047^a; another copy of the same in the India Office Library, No. 1744, ff. 37^b-118^a.

This copy is dated the 23rd of Rabi'-al-awwal, A. H. 1143 = A. D. 1730, October 6.

Ff. 49-126, ll. 17; Nasta'liq; size, 8½ in. by 5½ in. [WALKER 39.]

1887

A fourth, very short tract on the same subject, anonymous.

Beginning: الحمد لله رب العالمین اما بعد
این رساله ایست در بیان تیر انداختن و قیسه گرفتن
قال النبی الخ.

Other copies of the same in the British Museum (Rieu ii. p. 797^a) and in the India Office Library, No. 1627, ff. 113-119, where Mir Muḥammad of Nishāpūr is mentioned as author.

Not dated.

Ff. 84-89, ll. 16; Nasta'liq; size, 7½ in. by 4½ in. [OUSELEY ADD. 115.]

1888

Bashāhat-alkalām (باشاشت الکلام).

The liveliness of discourse, an amusing little game, a full description of which on the basis of this copy is given in Ouseley, Biographical Notices, pp. 244-246. As the author, Malik-al-din (see fol. 1^b, l. 4), informs the reader in the preface, this game is an imitation of another one by his brother, called the 'play of sweet-hearts,' and whilst adopting the same method, he has introduced a considerable number of original and highly interesting features. He goes through the following twelve letters of the Persian alphabet:

1. ا, on fol. 2^a, l. 13; 2. ب, on fol. 3^b, l. 15; 3. پ, on fol. 6^b, l. 10; 4. ت, on fol. 8^b, l. 7; 5. ث (or ج), on

fol. 10^b, l. 2; 6. ح, on fol. 12^a, l. 5; 7. د, on fol. 13^b, l. 2; 8. ر, on fol. 15^a, l. 13; 9. ی, on fol. 16^b, l. 10; 10. ش, on fol. 18^a, l. 6; 11. ق, on fol. 19^a, l. 14; 12. ل, on fol. 21^a, l. 4; 13. گ, on fol. 22^a, l. 14; 14. ج, on fol. 23^b, l. 16; 15. م, on fol. 25^a, l. 3; 16. ن, on fol. 26^a, last line; 17. و, on fol. 27^b, l. 8; 18. س, on fol. 29^a, l. 3; 19. ی, on fol. 30^b, l. 7; 20. ی, on fol. 32^a, l. 7.

Each of these twenty becomes in turn the initial letter of the sweetheart's name and description. A long series of questions follows, and all the answers to these commence with the same letter. To each set of questions and answers there are added: a fard, a rub'ā', a mukhammas, a ghazal, and a kit'āb in Persian, — a rekhta, a dohrā, a palheli, a mukri, a kabit, and a pakhānā in Hindustāni. The other twelve letters of the alphabet are not taken into consideration by the author, as they are not commonly found in genuine Hindustāni words.

Beginning: بعد از حمد سخن آفرینی که بشاره الخ.

This copy is dated A. H. 1144 = A. D. 1731, 1732.

Ff. 34, ll. 16-18; Shikasta; size, 8½ in. by 4 in. [ELIOTT 21.]

1889

Sardār-nāma (سر دارنامہ).

A modern Persian treatise on the game of chess (شطرنج), by Shīr Muḥammadkhān, with the takhalloṣ Imān (ایمان), see fol. 6^a, last two lines, and fol. 6^b, l. 4, who began to compile it A. H. 1211 = A. D. 1796, 1797; see fol. 5^a, lin. penult. (در سنه هزار و دود و یازده), for a great lover of chess-playing, Ḥusain-al-dīnkhan Bahādur, who was in the service of the ruler of the Dakhan, Āsafjāh Nizām-almulk Rustam-i-daurān, see fol. 5^b, l. 1 sq., that is, Nizām 'Alikhān Bahādur Nizām-almulk Āsafjāh II, who reigned from A. H. 1175-1217 = A. D. 1762-1802.

Beginning: حمد متواتر و نناء متکثر تسلیم بارگاه
شاهنشاهی که مهرهای ثوابی الخ.

This treatise is divided into six ma'rakāt (مَرکَکَ), i. e. arenas or places of combat, which almost exclusively consist of diagrams with explanations; each deals with a special manoeuvre, i. e. position or chess-problem.

Ma'rakah I, on fol. 7^b, last line (در منصوبه بازی رومی); II, on fol. 5^{8b} (در منصوبه بازی خرد نیز میگویند); III, on fol. 8^{8b} (بازی فرنگی که بازی کلان نیز میگویند); IV, on fol. 9^{2b} (در بازی برد); V, on fol. 9^{4b} (بازی زاهد); VI, on fol. 10^{2a} (بازی زاهد صورت بساط و ترکیب چیدن مهرهای آن و اصطلاحات شطرنج). The work ends on fol. 106^b. Blank spaces for further diagrams on ff. 107-112. The

chromogram for the completion of this treatise is *شطرنج مستقیم*, A. H. 1212 = A. D. 1797, 1798. For older Arabic and Persian works on chess and all the technical words used in this game, see Bland's interesting treatise, 'On the Persian game of chess,' in the *Journal of the Royal Asiatic Society*, vol. xiii. (1852), pp. 1-70, and also Rien ii. p. 490.

Bought at Sotheby's sales, 15th of August, 1884. Former owner: Rev. George Keene, 1810.

Fl. 112, number of lines in a page differing greatly: *Shikasta*; size, 7½ in. by 5½ in. [M. A. PERS. c. 10.]

1890

'*Akâ'id-al-niswân* (عقائد النساء).

A treatise on the customs and manners of eastern women, similar to (but not identical with) that treatise, which is translated into English by J. Atkinson, 'Customs and manners of the women of Persia,' Oriental Translation Fund, 1832.

Beginning: *بر صبر منیر اخوان مهران و عزیزان*
جانی پوشیده نماند که این رساله ایست مشعر بر بیان
افعال واقوال زنان آئین.

The lady authorities referred to are five in number:
باجی یمن خال جان آغا کلتم نه نه بی بی شاه
را. Comp. Atkinson, p. 2.

It is divided into fifteen chapters:

باب ۱ در بیان وضو و غسل و تیمم و غیره on fol. 34^b.

باب ۲ در بیان نماز on fol. 36^a.

باب ۳ در بیان روزا on fol. 36^b.

باب ۴ در بیان نکاح و شروط آن on fol. 38^a.

باب ۵ در بیان افعال و کردار شب زنان و روز آن on fol. 41^b.

باب ۶ در بیان زائیدن زنان on fol. 45^a.

باب ۷ در بیان حقام رفتن on fol. 46^b.

باب ۸ در بیان زدن سازها و فیلتن آن on fol. 47^a.

باب ۹ در بیان معاشرت زنان با شوهران و خواهر شوهران on fol. 48^a.

باب ۱۰ در بیان مطبوعات که بنظر واجب می شود on fol. 49^a.

باب ۱۱ در بیان تعویذ چشم زخم on fol. 50^a.

باب ۱۲ در بیان محرم و نامحرم on fol. 51^a.

باب ۱۳ در بیان استیجاب دعاها on fol. 51^b.

باب ۱۴ در بیان مهمان نماندن بردن و رفتن on fol. 52^b.

باب ۱۵ کیفیت خواهر خواندگی on fol. 53^a.

Not dated; a modern copy.

Fl. 33-57, ll. 13; *Nasta'liq*; size, 7½ in. by 5 in. [Ouseley 15.]

(d) *Persian and Indian Picture-books and Specimens of Calligraphy.*

1891

Twelve pictures, collected by Sir W. Ouseley, A. D. 1811, at Isfahân, Shirâz, Kâshân; containing portraits of Hâfiz, Sa'di, Shâh Ismâ'il, Sultân Sanjar, and fancy drawings.

Size, 12½ in. by 9½ in.

[Ouseley 27.]

1892

Thirty-six pictures, representing garden and harem scenes, sports, and games.

Size, 12½ in. by 8½ in.

[Ouseley Add. 169.]

1893

Forty-four very fine pictures, mostly representing court, harem, and hunting scenes, intermixed with well-executed likenesses of Jahângir, Nûr Jahân Begum, 'Âlamgir, Shâhjahân, Muharârajah Sûjân Singh, etc., and a few portraits of women. Most wonderful binding, exquisitely enamelled both inside and outside, with two miniatures.

Size, 17½ in. by 12½ in.

[Ouseley Add. 166.]

1894

Twenty-five gorgeous representations of harem scenes, battles, fights on elephants, birds, etc., and a few portraits, among them fine pictures of the Holy Virgin, of a European queen (probably Queen Elizabeth), of a charming Moorish or Spanish woman with cows and goats, of two Spanish ladies, etc. Numerous specimens of calligraphy, of which however only three are signed, one by Mushkinkalam (i. e. Mir 'Abdallâh of Tirmidh with the takhallus Washf, who died A. H. 1025 = A. D. 1616; see Rien i. p. 154^a), on fol. 4^b, and two by Muhammad Ibrâhîm, on ff. 6^b and 22^b.

Size, 13½ in. by 10½ in.

[Ouseley Add. 171.]

1895

Twenty-one pictures in the same style as those in the preceding collection, representing Shâh 'Abdâs Sa'di; Nûr Jahân Begum; Bânû Begum; Muhammadshâh; the Holy Family (very fine drawing); 'Rajah Jaisingh (probably the ruler of Amber, who died A. H. 1156 = A. D. 1743; see Rien iii. p. 1088^a); the interior of a harem at Agra; another one at Haidarâbâd, drawn by Fakir-allâh; a Hindû lady after bathing; the emperor Jahângir after hunting; female pilgrims at the shrine of Shâh Madâr (one of the popular saints of India, who died A. H. 840 = A. D. 1436; see Rien i. p. 361^b); a Hindû woman of rank, visiting a Jogin or female devotee; an old woman, giving a love message; the emperor 'Âlamgir; the interior of a harem in Ithil; Zib-al-nisâ, the daughter of 'Âlamgir; Muharârajah Tikait or Tikait (نکیت) Râi Bahâdur (the minister of Oude,

who died A. H. 1215 = A. D. 1800, 1801; see Rieu i. p. 376^b, foot-note); and several fancy drawings, one of them with the subscription Mallārī Rāgini, another with that of Dīpāk Rāg (two musical modes, the former sung during the rains, the latter at noon or dusk in the hot season). Of the specimens of calligraphy some are signed by the following penmen: Fakhr-aldin 'Alī, A. H. 998 = A. D. 1590, on fol. 1^a (this piece was written for Mir Sayyid Husain); Muḥammad Husain (perhaps the well-known calligrapher in Shāh Tahmāsp's time, called al-Tabrizī; see Rieu ii. p. 783^a), on fol. 2^b; Muḥammad Shafī, on fol. 6^b; Khudāyār (خدایار), A. H. 1163 = A. D. 1750, on fol. 8^b; Sikandar Kalandar, on fol. 12^b; Shāh Muḥammad (perhaps the same who translated the Rājatarangini from Sanskrit into Persian for Akbar, A. H. 998 = A. D. 1590; see Rieu i. p. 296^a), on fol. 19^a; and Ghulam Faḥr-Allah, on fol. 20^b.

Size, 14½ in. by 10½ in.

[OUSELEY ADD. 170.]

1896

Thirty-seven pictures, both portraits and fancy drawings, in the same style as the foregoing collections. The first three of them, which were originally lying loose in the book, but are now bound together with the rest, represent a Muḥammadan lady of importance with her female attendant; trading Fakīra (very naturally executed); and a harem and garden scene. Among the others are a portrait of Timūr, pictures of Rustam and his son, of Ġingizkhān entering Khwārizm, of Rustam in battle (two pictures), of boats and birds, particularly of a fine wild camel bird (شتر مرغ صحرائی), of a penitent female Brahmin, and a likeness of the emperor Shāhjahān. In the calligraphical portion the following penmen appear, with their signatures: Muḥammad Husain altabrizī (who can scarcely be identical with the calligrapher mentioned on fol. 2^b in the preceding collection, since his specimen is dated A. H. 1049 = A. D. 1639, 1640, at Akbarābād), on fol. 10^b; Muḥammad Bākīr bin Zain-al-'ābidīn alḥusainī, with two ta'rīkhs, giving as dates A. H. 1085 and 1089 = A. D. 1674 and 1678, on fol. 17^b; Mir 'Alī al-Kātib (who had the takhalluṣ Majnūn and died about A. H. 950 = A. D. 1543, see Rieu ii. p. 531 and iii. p. 1089), on ff. 18^b and 26^a; Muḥammad Afḍal, with the date A. H. 1081 = A. D. 1670, 1671, on fol. 25^b; Muḥammad Husain alḥashmīrī Zarrīnkalam, on fol. 29^b; Sultān 'Alī almasbhadī (who died in Harāt, A. H. 919 = A. D. 1513, the teacher of Mir 'Alī al-Kātib; see Rieu ii. p. 573^a and iii. p. 1089), on fol. 32^a.

Size, 15 in. by 10 in.

[OUSELEY ADD. 167.]

1897

Thirty-four portraits of the Moghul emperors and their sons, from Timūr to Muḥammadshāh, in the following order (according to European custom):

1 and 2. Timūr; the first a real Tatar drawing, and no doubt a genuine likeness; the second a more softened one, by the adulation of an Indian artist.

3. Jalāl-aldin Mirānshāh, third son of Timūr.
4. Shāh Sultān Muḥammad, son of Mirānshāh.
5. Sultān Abū Sa'id, son of Sultān Muḥammad.
- 6 and 7. Sultān 'Umar Shaikh, sixth (according to others fourth) son of Sultān Abū Sa'id, two different pictures.
8. Sultān Bābar, son of 'Umar Shaikh.
9. Humāyūn.
- 10 and 11. Akbar, two very similar and equally striking pictures by different artists.
12. Jahāngir.
13. Jahāngir and his court (an excellent picture; all faces considered to be genuine likenesses).
14. Jahāngir in undress.
15. A son of Jahāngir (شاهزاده پسر جهانگیر).
16. Prince Kīmabeksh, another son of Jahāngir.
17. Shāhjahān.
18. Shāhjahān and his court (all likenesses as in No. 13).
- 19 and 20. Shāhjahān again, two other portraits.
21. Prince Dārā Shukūh, Shāhjahān's eldest son.
- 22 and 23. Shāh Shujā' and Prince Dāniyāl, brothers of Dārā Shukūh.
24. 'Ālamgir Aurangzib.
- 25 and 26. The same, two other portraits.
- 27-30. Muḥammadshāh, four different portraits.
31. Sultān 'Azīm-aldin.
32. A'zamshāh.
33. Bahādursāh.
34. Jahāndārshāh.

Signatures, found in the specimens of penmanship: Bahādūr Singh; Muḥammad Ibrāhīm (see above in No. 1894), once with the date A. H. 1216 = A. D. 1801, 1802; Muḥammad Ja'far ibn Muḥammad 'Alī, grandson of Zarrīnrakam (i. e. Hūdāyat-Allah, who died A. H. 1118 = A. D. 1706, 1707; see Rieu i. p. 45 and iii. p. 1078^a); Muḥammad Dārā Shukūh, with the date A. H. 1046 = A. D. 1636, 1637; Muḥammad Ḥāshim Shirīnkalam; 'Alī Ridā' abbāsī, with the date A. H. 1011 = A. D. 1602, 1603 (see Rieu ii. p. 782^a); Faḍl-Allah, with the dates A. H. 1130 = A. D. 1718 and A. H. 1134 = A. D. 1721, 1722; 'Imād alḥusainī, with the date A. H. 1015 = A. D. 1606, 1607; Muḥammad Husain Tabrizī (comp. above in Nos. 1895 and 1896); 'Alī al-Kātib (see No. 1896); 'Abd-alraḥīd (perhaps identical with 'Abd-alraḥīd Dailamī, a famous calligrapher, who died A. H. 1085 = A. D. 1674, 1675; see Rieu ii. p. 786^b and iii. p. 1094^a); Muḥammad Ṣādīq (about A. H. 1102 = A. D. 1690, 1691; see Rieu ii. p. 784^b); 'Alīm-Allah Husainī; Muḥammad Kāsim; Muḥammad Kamar-aldin; 'Alī Husain Bahādūr, etc.

An English description, both personal and historical, of the first twenty-seven portraits in this collection, is added by Sir Gore Ouseley.

Size, 16½ in. by 11½ in.

[OUSELEY ADD. 173.]

1898

Twenty-two pictures and drawings, representing, among others, the catching of wild elephants with

tame ones; portraits of Zib-alnisā, 'Ālamgir's daughter (see No. 1895), and of Muḥammadshāh (see the preceding collection); a parrot; nosegay of flowers; Frankish women; various Avatārs (or incarnations of Vishnu), viz.: Rāma Avatār; Nri-singha Avatār; the expected Avatār; Kaśhapa Avatār (twice); Krishṇa Avatār; Matsya Avatār and Varāha Avatār; Asāwari Rāgini (a musical mode, see above in No. 1895); another Rāgini; Mahādeva and Pārvatī; Sri Krishṇa and Lakshmaṇ; portrait of 'Ālamgir (see the preceding collection); portrait of Mullā Mu'min; assembly of Jogis and Jogins (male and female devotees, see above in No. 1895), etc. As penmen in the calligraphical part appear: Muḥammad Husain Tabrizi, on ff. 1^b and 14^b (see above in Nos. 1895-1897); Amān-allāh Kādiri, with the dates A. H. 1146=A. D. 1733, 1734, and 1144=A. D. 1731, 1732, on ff. 3^a and 19^a; Muḥammad 'Arif alḥusaini altimridhi, on fol. 13^a; 'Abd-alḡhafūr, on fol. 16^b; Yār Muḥammad (probably the same Munshi who compiled the دستورالانشا, or collection of letters relating to transactions in Bangālāh, A. H. 1151-1170; see Rieu iii. p. 1031^a), on fol. 20^b; 'Abd-alraḥīm 'Anbarinkalam (see Rieu ii. p. 783^a), on fol. 21^a. An anonymous piece, on fol. 18^b, is dated 13th of Rabi'-alṭhāni, 1202 of the Bangālī era.

Size, 11½ in. by 9½ in.

[Ouseley Add. 174.]

1899

Seventeen pictures, mostly of beautiful women, with a few representations of men and paintings of flowers, etc.; splendidly illuminated throughout. Portraits of Tulukkhān Kūfī (تولک خان کوفی) and Shāh Abū-alma'all, on fol. 17^a (drawn by Khwājāh 'Abd-alḡamad), and of the emperor Juhāngir (see above, No. 1897), on fol. 19^b. Among the penmen of the calligraphic specimens only two appear with their signatures, viz. Muḥammad Sharif, on ff. 6^a, 6^b (with the date A. H. 1039=A. D. 1629, 1630), 7^a, 9^a, 15^a, 18^a, 18^b, etc., and 'Abd-alraḥīm 'Anbarinkalam (see the preceding collection), on fol. 17^b.

Size, 13½ in. by 10½ in.

[Ouseley Add. 172.]

1900

Thirty pictures, illustrating Indian life, manners and customs, harem and love-scenes, battle-scenes, birds, etc. The following signatures with a few dates appear in the pieces of calligraphy: Ikbālī alḡusaini, A. H. 995=A. D. 1587, on fol. 5^a; Mālik Dailami, on fol. 5^b; 'Alī Muḥammad Kashmiri, on ff. 10^a and 12^b; 'Abd-alḡhafūr (see No. 1898), on ff. 16^b and 42^a; Mahdi (about A. H. 1114=A. D. 1702, 1703; see Rieu ii. p. 782^b), on fol. 17^b; Husain, on fol. 20^a; Muḥammad Raḡf, son of Khwājāh 'Abd-alḡamfī, on fol. 24^b; Muhrkan (the seal-engraver), on ff. 27^a and 37^a; Shaikh Auliya, on fol. 28^a; 'Abd-albakī alḡusaini, on fol. 34^a; Mustafā bin Nūr-i-Muḥammad, on fol. 36^a; Nūr-i-Muḥammad Khudādād (the father of the preceding calligrapher), on fol. 40^a; Sulṭān Muḥammad (perhaps identical with the calligrapher Sulṭān Muḥammad Khandān, a pupil

of Sulṭān 'Alī almasḡhaddī, see above in No. 1896 and Rieu ii. p. 629^a), on fol. 43^b; Maḡmūd, A. H. 1011=A. D. 1602, 1603, on fol. 45^a; Jalālī Tabibi, on fol. 48^b; Aḡmad Sulṭān, on fol. 49^a, etc.

Size, 15½ in. by 10 in.

[Laud Or. 10.]

1901

Fifty-four pieces.

A collection of scraps, filled with Arabic, Persian, Hindūstānī, and Bangālī writing; many leaves contain mere trials of the pen. On a few leaves written by a European hand, a collection of Persian words, explained in English.

[Ouseley 154.]

1902

Four leaves, being detached pieces of neatly copied Persian and Arabic manuscripts.

[Ouseley 396.]

(e) Miscellaneous.

1903

Fath-almujāhidin (فتح المجاهدین).

Rules and regulations for Tipū Sulṭān's army, or the duties of men engaged in holy war, compiled under the superintendence of Tipū himself by Zain-al'abidin (or with his full name, which we learn from No. 41; in the India Office Library: Zain-al'abidin ibn Sayyid Raḡf of Shūhar, the author of the موزن المجاهدین, a collection of poetical khufṭas), A. H. 1197=A. D. 1783; see fol. 8^b, ll. 9-10. It is divided into the following eight bābs:

1. در بیان مسائل عقائد و نماز و مسائل منع نیکاو، on fol. 6^b.
2. در بیان فائزنامۀ اذن علی و اسمای نو مقرری برای، on fol. 34^a.
3. تقسیم حساب و لفظ وزن و تعداد مقرری آل، on fol. 35^b.
4. در بیان احکام بنام سرخشی و متصدیان تعلف، on fol. 55^b.
5. کچهری حضور و غیرو، on fol. 66^a.
6. در بیان قواعد شهادتاران و غیرو، on fol. 77^b.
7. در بیان قواعد سواران تعلف عسکر، on fol. 80^b.
8. در بیان قواعد پیاده تعلف عسکر، on fol. 88^a.

Beginning of the work, on fol. 3^b:
تسخیر اقلیم معنی یزیری بصمصام ثنائی سلطانی میسر
آید که نه ورق ملک فردیست از دیوان قدرت او الخ

Fol. 1^b is a repetition of the same beginning, corresponding to ff. 3^b-4^a, l. 2, and fol. 2 is a repetition of fol. 36^a, ll. 2-11. Moreover, fol. 36^a, l. 1, down to the

middle of the last line, must be inserted immediately after fol. 1^b. Tipā Sultān's autograph on fol. 3^b. From fol. 36^a down to the end the copy is written by the same hand which wrote fol. 1^b. There are about twenty-one more or less complete copies of this work in the India Office Library, the best of which are Nos. 517, 713, 2211-2217, 3073, 3077, and 3093.

Ff. 96, ll. 13; Nasta'liq; size, 8½ in. by 6½ in.

[Bodl. Or. 618.]

1904

A large collection of miscellaneous pieces in prose and verse, both in Persian and Arabic.

Four (and even five) different texts run side by side on the same page through the greater part of this curious MS. The *first* text fills the top of the page, ll. 5-8 (on ff. 39^b-77^b, 11-12 diagonal lines); the *second* the bottom of the page, ll. 4-7 (on ff. 39^b-77^b, 11-12 diagonal lines); the *third* and *fourth* the two halves of the centre, ll. 4-10.

Contents:

1. Ff. 1^b-29^a, top-lines:

Kitāb-i-manāhl (کتاب مناهلی), that is: Traditions of the prophet on all that is forbidden to Muslims, collected by Kāḍī Imām Abū-alḥasan Muḥammad bin Aḥmad bin Abī-alkāsim almahāmilī (المحملي), and accompanied by a Persian paraphrase, beginning: احمد الله رب العالمين.... این کتاب مناهست خبرهای رسول صلوات الله علیه گفته است الخ

2. Ff. 29^b-35^b, top-lines:

A psychological tract, beginning: بدانکه طبیعت بقول بعضی الخ

3. Ff. 36^a-77^b, top-lines, and ff. 45^b-77^b, bottom-lines:

A mystical mathnawī, incomplete at the end, treating of all the principal topics of Sūfism in the form of questions, put by a murīd, and answers given by the Pīr. Beginning:

چون قره صبح گشت پیدا - شد طره آسمان مطرا

4. Ff. 78^a-91^b, top-lines:

Fragment of a mystico-theological tract, interspersed with numerous Kūrān-verses and traditions of the prophet.

5. Ff. 93^b-103^b, top-lines:

Forty traditions of the prophet, in Arabic (کتاب الأربعين من احادیث رسول); see Jāmi's Persian paraphrase above in No. 894, 20.

6. Ff. 104^a-129^b, top-lines:

Kitāb Bayān albiyānī (کتاب بیان البیانی), a Persian treatise on alchemy, ascribed to Abū 'Alī ibn Sīnā (Avicenna), who is said to have written it for Khwājah Abū-alḥasan (i.e. Kharakānī, who died A.H. 425=A.D. 1034, three years before Ibn Sīnā), and beginning: معلوم خداوندان بصیرت باشد که این کتاب آزل یافتیم یک روز یق نختین از وی افتاده بود.....

این رسالتی است که شیخ رئیس ابو علی بن سینا نبشته است از بهر خواجه ابو الحسن، از من التماس کرده الخ

It is divided into eight faṣḥa.

7. Ff. 130^a and 130^b, top-lines:

A few introductory lines to another (anonymous) tract.

8. Ff. 1^b-44^b, bottom-lines:

A treatise on Sūfism, beginning: للمد لله کاشف اهل القصور بحقائق الخ. Injured on the first pages.

Copied A.H. 933=A.D. 1526, 1527.

9. Ff. 78^a-90^b, bottom-lines:

A short didactical mathnawī in Persian, with a prose-preface, beginning: للمد لله للخبیر لخصیات الفعائر البصیر بخصیات السرائر الخ

10. Ff. 93^b-99^b, bottom-lines:

Arabic prayers and invocations.

11. Ff. 100^a-130^b, bottom-lines:

A mystical treatise on love (عشق), beginning: در پیدا کردن محبت و عشق و اقبال حکما و علما در صفت و فضیلت وی، بدانکه اندر لغت عرب لفظ الخ

12. Ff. 130^a, centre-column (left side on the front-page of each leaf, right side on the back-page):

A treatise on the forty stations of the mystical road and other Sūfī topics, based on words and sayings of the great Shaikh Abū Sa'īd bin Abū-alkhair, who died A.H. 440=A.D. 1049 (see the end: من مقالات شیخ:....), and beginning: (ابو سعید ابو الخير آورده اند که روزی خواجه طریقت شیخ ابو سعید ابو الخير تقس الله روحه العزيز الخ

13. Ff. 30^b-36^a, centre-column (left side on the front-pages, right on the back-pages):

Arabic sentences in form of kit'as (two baits each), ascribed to Imām Shāfi' almuṭṭalibī (died A.H. 204=A.D. 820).

14. Ff. 36^b-63^a, centre-column (left side on front-pages, right on back-pages):

A tract on the Sūras of the Kūrān, the reward granted to Muslims for reading them, and similar matters, in Persian.

15. Ff. 78^a-82^a, middle-column of the centre:

A short fragment of the same Persian treatise of Avicenna on Muḥammad's ascension (فی المعراج علی) منذهب للمکما من تصانیف الشیخ الرئيس حقیة اللقی علی اللقی ابی علی الحسین بن عبد الله ابن سینا البخاری..... بیان مقصود معراج و شرح وی، سپس خداوند آسمان وزمین را و ستایش الخ. This copy breaks off already in the first faṣḥa (در بیان پیدا کردن نبوت و رسالت).

6. در معرفت قسمت غربا, on fol. 41^b.
 7. در خطائین مبناه عمل بر تناسب چهار یا سه عدد, on fol. 44^a.
 8. در بیرون آوردن جذر مطلق هر عددی که ابر در زند, on fol. 48^a.
 9. در بیرون آوردن غلج کعب, on fol. 51^a.
 10. در استخراج مال المال بس مرتبه, on fol. 54^a.
 Conclusion on various arithmetical questions, on fol. 58^a.
 Dated end of Rabi' al-awwal, A. H. 914 = A. D. 1508, end of July.

Ff. 64; Nasta'lik, by different hands; size, 8½ in. by 6 in. [SALE 83.]

1908

Miscellanies.

A kind of Persian almanack, containing different pieces in prose and verse, without any value; it begins with a sort of تقویم or calendar, on fol. 1^b; then follows a فائزنامه (prepared, as the preface pretends, by the wazir Buzurjmīr for Hārūn-alraashid !), on fol. 7^b; a series of short tales, anecdotes, and bits of poetry, on fol. 11^b sq., and a series of نصائح, on fol. 30^b, partly in prose, partly in verse. A second part, introduced by a new frontispiece, contains 100 advices (بند), given by the wise Lakmān to his son, on fol. 37^b; see No. 1241, 44 in this Catalogue; a description of Hindūstān by Mirzā Ashraf of Kāshghar in form of a letter to his friends, on fol. 43^a; the same گلشن خیالات by Mirzā Tāhir Naṣrābādī, on fol. 48^b, which is found in Fraser 206, fol. 172^a sq.; see No. 1623, 6 in this Cat.; two other tracts on similar subjects, viz. تعریف سرایى در بیان و همچنین که عاشق انشا نمود, on fol. 56^a, and عشق و محبت, on fol. 58^b. At the end some ruḳ'a'āt. A third part, also introduced by a new frontispiece, begins on fol. 65^b, and contains short historical accounts of Ālamgir and his successors in the Moghul empire, some miscellanies in prose and verse on various matters, on fol. 90^a, and some extracts from the مجمع المنافع (perhaps identical with the مجموعة المنافع; see above, Nos. 1869-1871), on fol. 112^a.

Ff. 126, ll. 11; Nasta'lik; small illuminated frontispieces, on ff. 1^b, 37^a, and 65^b, every page surrounded with a gilt stripe; size, 6½ in. by 4½ in. [FRASER 188 A.]

1907

Varia.

The first portion on ff. 74-174 contains a tract on marriage (در بیان عقد نکاح), on fol. 74^b; admonitions for Khwājah Niẓām-almulk Tūsī, by Khwājah 'Abdallāh Anṣārī (who died A. H. 481 = A. D. 1088), on fol. 76^b; letters and documents, on ff. 79^b and 91^b; and fragments of ethical, historical, and biographical works, on ff. 118^a and 170^a, etc. The second portion on ff. 176-

304 is quite a worthless scribbling, containing bits of an Arabic-Persian dictionary, short fragments and scattered pieces in prose and verse, etc. The only part of interest is ff. 200^b-208^b, containing two mathnawīs (not found anywhere else), viz.: 1. کتاب هفت مجلس, on fol. 200^b; 2. مجلس امروز, on fol. 205^b. Beginning of the first:

پیش از آن دم که بود کوی مکن
 بود آنگنج گرانمایه نهنان

The second is defective at the end.

The author of this poetry is simply styled: حضرت ایشان. Perhaps 'Urī is the author, since there follows immediately a poetical piece by him on fol. 409^a. This portion has also a date, viz. A. H. 1030 = A. D. 1620, 1621.

Ff. 74-304; written by many different hands; size, 7½ in. by 4½ in. [SELD. SUPERIUS 9.]

1908

فهرست کتبخانه اچهی صاحب.

A catalogue or rather a hand-list of MSS., preserved in the library of Acdhāi Shāhib, that is, according to Beale's Oriental Biographical Dictionary, p. 22: Prince Baland Akhtar, the brother of the emperor Muḥammad-shāh and author of a poem: ناهید اختر (completed A. H. 1139 = A. D. 1726, 1727), written by Shaikh Sharaf 'Alī and dated the 27th of Shawwāl, A. H. 1211 = A. D. 1797, April 25. This catalogue comprises 1413 numbers and is divided into the following parts:

1. Qurān, with commentaries and collections of traditions (Nos. 1-127), on fol. 1^b.
2. History, biography, ethics, tales, etc. (Nos. 128-366), on fol. 10^a.
3. Breviaries, books of prayers and invocations, and other works on similar matters (Nos. 367-484), on fol. 25^a.
4. Geomancy, astronomy, astrology, arithmetic, etc. (Nos. 485-518), on fol. 34^b.
5. Sūfiism (Nos. 519-749), on fol. 38^a.
6. Law and philosophy (Nos. 750-983), on fol. 62^a.
7. Arabic, Persian, and Turkish lexicography (Nos. 984-1005), on fol. 79^a.
8. Medicine and veterinary art (Nos. 1006-1134), on fol. 80^a.
9. Persian and Rekhta poetry and tadhkiras (Nos. 1135-1314), on fol. 88^b.
10. Riddles, enigmas, etc. (Nos. 1315-1321), on fol. 99^a.
11. Epistolography and refined prose-composition (Nos. 1322-1357), on fol. 100^a.
12. Hindūstānī works in prose and verse (Nos. 1358-1381), on fol. 102^a.
13. Miscellanies and Addenda (Nos. 1382-1413), on fol. 104^a.

Ff. 106, ll. 11; large and distinct Nasta'lik; worm-eaten throughout; size, 8½ in. by 5½ in. [OUSELEY ADD. 10.]

1909

A paper roll, written in Persian (Shikasta). Size, 20 feet by 6 inches. It contains the accredited copy of a judicial decree, passed in one of the law-courts of Calcutta, in the case of one Mirzā Muhammad Sādik Khān of Murshidābād v. Hājī Muhammad Mahdi. It is dated the 26th of August, A.D. 1785. The reverse page contains two documents relating to the same case.

In several places occurs a seal with the name Sayyid Hasan Khān 'Alī Khādim-al-sharh' :

سید حسن خان علی
خادم الشرع

۱۵

[OSBELEY 412.]

1910

A paper roll, written in Persian (Shikasta). Size, 32 feet, 9 inches by 8 inches. It contains the minutes of a lawsuit, dated the 24th of September, A.D. 1785.

Title: در جواب دعوی نامۀ نژاد صاحب مؤمن الملک
مبارک الدوله سید مبارک علیخان بهادر فیروز جنگ
نوشته بهر و دستخط مرزا علی بیگه داروغۀ تاری مل
پیشکار حوینی نژاد صاحب سابق الاناب مرزومه نوزدهم
شهر ذلحده سنۀ ۱۱۹۱ هجری مطابق یازدهم ماه آسن
سنۀ ۱۱۹۲ بنگله روز شنبه

On the reverse side are found several documents in Persian and Bangālī, relating to the same case.

In several places occurs a seal with this inscription :

نانک حمد ۱۱۹۱

۲۷

[OSBELEY 411.]

1911

A double copy of 'Orders of Council respecting the native (Indian) Courts of Judicature' (احکام کونسل) (در باب عدالت اول آنکه در هر محال حکم و کچهری عدالت مقرر گردد یکی از آن باسم دیوانی عدالت مقرر برای انصاف قضایای ملکی الیخ

Both copies seem to have been written by the same hand in Nasta'liq; the first comprises ff. 7, ll. 17-18; size, 13 in. by 8½ in.; the second, ff. 7, ll. 16-17; size, 12 in. by 7½ in.

[MS. PERS. c. 3.]

1912

Collection of letters and documents, mostly in Persian, one in Bangālī (?), and one in Arabic.

Fol. 10 is the copy of a letter of the emperor Shāh 'Ālam.

On fol. 24, kaṣṣidah by Cakannātha (چکنانده), with the takhalluṣ Ḥakīr, beginning :

کلکم بگویند از زمان - کن مدح آن عالی مکان

It is entitled در مدح تصید, and composed for Colonel William Franklin.

Another kaṣṣidah by the same poet, on fol. 19, beginning :

دوش از کسل و ماندگی سفر
چون فتادیم بر سر بستر

Ff. 25.

[OSBELEY 408.]

1913

Twenty-eight pieces.

Letters, written by different persons, in Persian, with the exception of piece 27, which is composed in Hindūstānī. On the first page six seals.

[OSBELEY 407.]

1914

Ff. 12, with ornamented margins.

Models for writing the Arabic characters. Each leaf is devoted to one letter according to the order of the alphabet, showing its figure in connection with other letters. Several leaves seem to be wanting.

They are written by Muhammad 'Alī, A.H. 1189 = A.D. 1775, 1776, according to a note on the first leaf: محمد علی ۱۱۸۹.

[OSBELEY 405.]

VIII. COMPOSITIONS OF EUROPEANS.

1915

An English-Persian vocabulary, written by Robert Hughes, English merchant in the kingdom of India in the city of Ajmir, A.H. 1026 = A.D. 1617. Fol. 1^a shows a coat of arms, ff. 2-4 are blank; on fol. 5^a two miniatures, one representing a lady, and between both, in Persian language and Persian characters, a statement about the origin of this vocabulary and the date of the copy. On fol. 5^b a certain Tāmājia of Armenia (توماجان ارمنی) tells us that he compiled and gathered the materials of this work for Mr. R. Hughes, in Ajmir, in the same year of the Hijrah, 1026, in the reign of Jahāngīr, Akbar's son; on fol. 6^a the same Persian statement by R. Hughes follows in Roman characters; at the bottom of the page the sketch of a female figure; on fol. 7^a the same statement by R. Hughes in English; ff. 8-11 blank; on fol. 12^a the Lord's Prayer in English, in Persian with Roman characters, and in Persian with Persian characters; on fol. 13^a the name of R. Hughes again, and the coloured sketch of a horse; ff. 14-18 blank; on ff. 19-21^b a short outline of Persian grammar, beginning with the alphabet; fol. 22 left blank; on fol. 23^a the vocabulary begins at last, arranged in the following manner: each page is divided into three columns; the first, on the left side, shows the form of an English dictionary in the order of the English alphabet; the second column gives the corresponding Persian words in Roman characters, and the third the

same in Persian characters. The first word is 'abase or cast down,' Persian *آوردن*; the middle column gives wrongly 'feruzamadan' instead of 'feruzawardan.'

Ff. 89, 3 coll., with a great variety in the number of lines; else, 9½ in. by 7 in. [BOUL. Oa. 492.]

1916

First sketch or 'brouillon' of a Persian-English dictionary, compiled by G. Bedwell, and given to Archbishop Laud, A. D. 1633. It fills 520 leaves (size, 13½ in. by 8½ in.), each page containing two columns and each column comprising 5-10 words. It is arranged alphabetically, according to the first and second letters of the words. The greater part of the Persian words being left without an English explanation. Only a limited number filled in.

[LAUD OR. 151.]

1917

The autograph of J. Golius' Persian-Latin dictionary, afterwards transcribed into Edm. Castell's famous lexicon. Golius finished it the 11th of July, 1643. The first thirty pages are interleaved, and many small additions are affixed to the leaves now and then. The original pagination shows 374 leaves, but by a mere mistake in numbering, as no lacuna is to be found anywhere; see the following two notes on the last page:

1. In hoc lexico MS. folia 303 et 354 nullibi extant: quae quidem nullo casu adverso exciderunt, sed ab Amanuense folia minus attente (ut videtur) numerante sunt praetermissa. Attestor Thom. Mareschallus. Nov. xiv. st. novo. 1662. Dordraci.

2. Folia hujus MS. (exceptis 303^{uo} et 354^{to}, de quibus D. Thom. Mareschallus 13 Nov. st. novo, 1662, Dordraci monuit) praeter nonnulla a principio usque ad 30^{am} paginam interfoliata et hinc inde sparsim foliola aliquot affixa, numero fuisse 374, attestatur N. Paget. Mart. Murray. Mayi vi. st. vet. 1665, Londini.

Golius finished his work with the assistance of the secretary of the Persian envoy to the Duke of Holstein, Hakwirdi (see No. 441 in this Catalogue).

Ff. 372, 3 coll.; else, 12½ in. by 8½ in. [MARSH 213.]

1918

A rich collection of letters, chiefly relating to Castell's (or rather Golius') Persian lexicon.

Contents:

1. Letter of Edm. Castell to J. Golius (Prof. in Leyden), dated the last of January, 1662, London, in *Latin*.

2. The same to the same, London, 14th of February, 1662, in *Latin*.

3. The same to the same, dated Charterhouse Yard, London, 8 Cal. August, 1662, in *Latin*.

4. The same to the same, 6 Id. September, 1662, Charterhouse Yard, London, in *Latin*.

5. The same to the same, November 28, 1662, in *Latin*.

6. Letter of Marshall to Golius, Dordrecht, February 6 or 16, 1662, in *Latin*.

7. The same to the same, Dordrecht, March 5, st. nov. (new style), 1662, in *Latin*.

8. The same to the same, Dordrecht, July 6, 1662, in *Latin*.

9. The same to the same, Dordrecht, August 10, 1662, in *Latin*.

10. The same to the same, Dordrecht, October 11, 1662, in *Latin*.

11. The same to the same, Dordrecht, December 4 or 14, 1662, in *Latin*.

12. The same to the same, Dordrecht, January 19 or 29, 1663, in *Latin*.

13. The same to the same, Dordrecht, February 2 or 12, 1663, in *Latin*.

14. The same to the same, Dordrecht, July 3 or 13, 1663, in *Latin*.

15. The same to the same, Dordrecht, August 27, 1663, in *Latin*.

16. Letter of Robert Paget to Golius, Dordrecht, March 16, 1662, in *Dutch*.

17. The same to the same, Dordrecht, April 5, 1662, in *Dutch*.

18. The same to the same, Dordrecht, June 1, 1662, in *Dutch*.

19. Paget and Marshall to the same, Dordrecht, September 21, 1662, in *Dutch*.

20. The same to the same, Dordrecht, October 21, 1662, in *Dutch*.

21. The same to the same, Dordrecht, November 30, 1662, in *Dutch*.

22. Extract nyt de Engelsche brief van Dr. Edm. Castellus aen R. Paget, London, January 9 or 19, 1663, *Dutch*.

23. Letter of Caesar Calandrin (bedienaar des H. Evangelij in de Nederduitsche gemeente) to Golius, London, November 28, 1662, in *Dutch*.

24. Letter of B. Stuart to Golius, Kal. Jun., 1663, in *Latin*.

25. Letter to Golius in *Latin*. Signature and date illegible.

26. Another anonymous letter to Golius, in *Latin*.

27. Another in *Dutch*.

28. Joint declaration by Caesar Calandrin, Paget, J. Windet, Mart. Murray, and John Tibbotts, in *English*, November 28, 1662.

The remaining leaves are filled with bits of Oriental writing, the fragment of a Latin translation of Jami's Yūsuf and Zalkhā, etc., and twenty-two pages of contributions to Persian lexicography, written by different hands (mostly by Marshall).

[MARSH 714.]

1919

A nearly complete Italian-Oriental dictionary, compiled in European manner by a European hand. It comprises 185 leaves (size about 12 in. by 8 in.), every page of which has about thirty to thirty-two lines in

four columns. The first column on the left side contains the Italian words in alphabetical order, the three other columns the equivalents in Arabic (column 2), Turkish (column 3), and Persian (column 4). Here and there a leaf is missing, and very unfortunately many pages are severely injured at the bottom, pieces of paper being torn away, etc.

[FRASER 23.]

1920

English-Persian dialogues.

Two series of Persian-English or English-Persian dialogues, on ff. 1^a-13^b and 15^a-40^b. Both are apparently identical, but the older and larger one is the second, beginning on fol. 15^a; from that the first appears to have been copied, but in an incomplete manner; namely, ff. 15-20 are identical with ff. 1-6; ff. 21 and 22 with ff. 12 and 13; ff. 23 and 24 with ff. 9 and 8; ff. 28 and 29 with ff. 10 and 11; and fol. 30 with fol. 7. Ff. 25-27 and 31-40 have no equivalents in the first series. Both are arranged in three columns, the first of which, on the right side, contains the Persian phrase in Persian characters, the second or middle one the same in Roman characters, and the third or last one (on the left) the corresponding English sentence.

Beginning of both series: *راست میگوئی ابن سخن تحقیق است*. You say true; your words are very certain.

The Persian text—in the larger, second series at least—seems to have been written by an eastern hand.

Ff. 40, 3 coll. in each page; two different European hands; size, 9½ in. by 6½ in. [GREAVES 41 (olim 44).]

1921

The first (entirely worthless) sketch of a Persian-Latin dictionary, made in pencil by T. Hunt. There are altogether thirty-six leaves more or less filled; the whole of the rest of many hundred leaves being left blank. Two columns in each page.

Size, 13½ in. by 7½ in.

[BODL. OR. 314.]

1922

A short Persian-Latin grammar, beginning with the nine exclusively Arabic and the four exclusively Persian letters of the alphabet, together with an appendix, on ff. 20^b-23^a, containing small bits of Ethiopic grammar and Ethiopic reading-lessons, with an interlinear Latin and—on the first page—also an interlinear Persian paraphrase. Copied probably by Bodley himself.

Ff. 23; European handwriting; size, 7½ in. by 4½ in.

[BODL. OR. 219.]

1923

One of Mr. Fraser's commonplace books, in which he collected various documents, containing a great number of leaves, only twenty-five of which are covered with writing (Shikasta, size, 8½ in. by 4½ in.), the rest being left blank. It comprises a series of notes and letters, especially about Indian trade, the

emperor 'Ālamgir's last will (رسیت نامه محیی الدین), on fol. 13^a ('Ālamgir died, according to the inscription of this will, the 27th of Dhū-alka'dh, A. H. 1118=A. D. 1707, March 2); a firmān given by the emperor Muhammad Farrukhsiyar to English merchants, in which they are exempted from all taxes in Indian ports, on fol. 23^a; and Persian translations of the 'oratio dominica', the 'Symbolum Apostolicum', and the 'Decalogus', on fol. 25.

[FRASER 118.]

1924

Adversaria.

Paralipomena Historiae Saracenicae, etc., a hand-book or diary, containing various extracts from Persian authors with Latin paraphrases and notes, in European handwriting, compiled, no doubt, by Bodley himself.

[BODL. OR. 377.]

1925

Adversaria.

Another diary of the same kind by the same, beginning on fol. 1^a with 'Excerpta historica, ad nuptias, partim aliorum spectantia.' There are altogether fifteen leaves (with many blanks between them) more or less filled with notes, relating to Arabic and Persian matters.

[BODL. OR. 378.]

1926

Sixty-four pieces.

A collection of letters, being the private correspondence of Mr. Andrews, an English gentleman, during a long residence in India; so according to a note on the first page. On piece 9 occurs the seal of Shāh 'Ālam.

[OUSLEY 409.]

1927

1. Pieces 1-21. A similar collection of Persian letters preceded on fol. 1 by a small collection of seals.

2. Ff. 22-49. A collection of scraps, being mostly Persian letters and pieces of Persian poetry, but also compositions in Arabic, Hindūstānī, Telugu (†), Bangālī.

On fol. 38, a list of the names of Rajahs who were passed in Province of Terpperah.

3. Ff. 51-58. A small collection of Persian letters and documents. On the first leaf a collection of seals.

[OUSLEY 406.]

1928

Letters, pasted on thirty-seven leaves, collected into one volume. The first leaf contains a small collection of seals; the greater part is occupied by private letters in Persian; on fol. 5 copy of a letter of the emperor Shāh 'Ālam; towards the end a great number of small scraps filled with Persian writing; two Turkish letters on fol. 28; several small pieces in the handwriting of Sir W. Ouseley.

[OUSLEY 494.]

1929

A similar collection of sixty-six pieces, containing short letters in Persian, other leaves filled with poetical quotations in Persian (among them several odes of Ḥāfiẓ); some pieces seem to have formed part of larger manuscripts. Piece 60 contains the Lord's Prayer in Hindūstāni and transliteration into Latin characters; other leaves with incantations and charms.

[Ouseley 157.]

1930

Ff. 1-19. A small collection of letters in Persian, in different handwriting. The first leaf contains several seals.

[Ouseley 280.]

1931

1. Ff. 1-7. The Persian alphabet, explanation of the orthographic signs (Maddah, Jazm, the vowels, etc.), exercise in writing Persian (a ghazal by Ḥāfiẓ), a few Persian words explained in English.

2. Ff. 9^b-20. Paradigms of Hindūstāni and Persian verbs, specimens of Hindūstāni writing (three gits or hymns), a few lines of Hindūstāni transcribed into English.

3. Ff. 22-37. Hindūstāni phrases in Nāgari and Persian characters, transcribed and translated into English.

4. Ff. 38-49. Elementary exercises in Arabic and Persian.

5. Ff. 52-60. Extracts from the Mahābhārata in Sanskrit and Hindūstāni.

6. Ff. 64-71. Copy of a few pages of Arabic text, made by Sir W. Ouseley (see the note on fol. 64^b). On ff. 68 and 69 the Arabic text is accompanied by a translation in another (Malay?) tongue.

[Ouseley 399.]

1932

1. Ff. 1-15. Collection of sixty fantastic alphabets. On fol. 1^b we read: 'Copied by me from an original MS. in the collection of Lord Teignmouth, in all sixty alphabets. W. O.' On fol. 16 a cuneiform alphabet.

2. Ff. 16-34. Persian and Hindūstāni exercises, probably from the pen of Sir William Ouseley.

[Ouseley 160.]

1933

1. Ff. 1-24. Collection of Persian words and phrases, translated into English.

2. Ff. 26-43. Phrases and, towards the end, a few letters and documents in Persian, with an English translation.

[Ouseley 398.]

1934

1. Ff. 1-6. Paradigms of auxiliary verbs in Hindūstāni, Bangālī, Persian, and English.

2. Ff. 7-16. Alphabetical list of Hindūstāni words

that have some resemblance in sound, but differ in orthography.'

3. Table of the Devanāgarī alphabet, with its equivalents in the Mugh, Tibetan, Bangālī, Māhajenka, and Persian characters. Ff. 1-7.

List of compound letters in Devanāgarī and Bangālī. Ff. 8-29.

Copied by a European hand on European paper.

[Ouseley 308.]

D. ZOROASTRIAN LITERATURE IN OLD BACTRIAN (OTHERWISE STYLED ZAND), PAHLAVI, PĀRSĪ OR PĀ-ZAND, AND PERSIAN.

1935

Vandīdād-sāda (وندیداد ساد).

A copy of the Vandīdād-sāda (being an arrangement of the chapters of Vandīdād, Yaçna, and Vispered for liturgical use), in old Bactrian, or, as they are commonly called, Zand characters; see the edition of E. Burnouf, Paris, 1829-1843, and of H. Brockhaus, Leipzig, 1850.

This copy was made in the year 1050 of the Yazdajird era (A.D. 1681), see the colophon quoted in Spiegel, Die traditionelle Literatur der Parsen, Wien, 1860, p. 10; Westergaard, Zendavesta, vol. i, preface, p. 7, note 2. It belongs to the second class of Vandīdād MSS., Anquetil, tom. i, part ii, page iii. The title given to this book on the back of the MS. is: 'Leges sacrae ritus et liturgia Zoroastri'; the original title, as appearing in the colophon: 'Jat-di-wād'; see also Rieu i. p. 53^b. It was presented to the Bodleian Library in 1718, by Mr. George Bowcher, a merchant in Sūrat, and brought from India by Richard Cobbe, 1723.

Ff. 350, ll. 15; also, 10½ in. by 8½ in. [Bodl. Or. 321.]

1936

Another copy of the Vandīdād-sāda.

According to the colophons on ff. 200 and 201, this MS. is copied by Mōbad Bhikhā bin Dastūr Rustam bin Dastūr Bahram, the son of Dastūr Khurshid bin Dastūrān Dastūr Hōshang Āsā Sunjānān, for Mōbad Mānukji, in the year 1105 of the Yazdajird era, = A.D. 1737, in Nausāri, district of Sūrat in Gujarāt. There are two colophons, the first of which, on fol. 200^b, runs thus:

تمام شد کار من نظام شد کتاب یزنده بروز رفته راست
بمناه اوردیم بهشت امشاسفند سال اور یک هزار صد و پنج از
شاهنشاه دزدگرد شهریار ساسان تخته کتاب المروف من
بنده دین بد مازدینستان موبد بهیکها بن دستور رستم
بن دستور بهرام بن دستوران دستور خورشید پرستار درگاه
معظم آتش ورمهر صاحب ساکن قصه نوسای سرکار سورت

داخل بلاد گجرات اندر ملك هند نوشتن بحسب فرموده
شیت صاحب مهربان فیض رسان شیت صاحب موند
ماناهی شیت نوشته شد

A second colophon, on fol. 202^a:

کاتب للرفوف من دین بندۀ دین به مازدینسان موند
بهیکها بن دستور رستم بن دستور بهرام ولد دستور خورشید
بن دستوران دستور هوشنگ آسا لقب سنجانان پرستار درگاه
آتش و فرام صاحب ساکن قصهٔ نوساری سرکار سورت
داخل بلاد گجرات اندر ملك هند نوشتن و خوانیداران
و آموزانیداران الخ

Ff. 202, ll. 15; also, 9½ in. by 6 in.

[OUSLEY 364.]

1937

Khurda Avastā.

The Bactrian text of the Khurda (i. e. small) Avastā, copied A. D. 1646, comp. Westergaard, *Zendavesta*, p. 15 of the preface (note), and p. 143 sq. of the text. It contains a collection of the Yashts, Nyāyish, and Gāhs, and is identical with that which Anquetil du Perron mentions in his '*Zendavesta*', tom. i, part ii, page vi. It closely agrees for the greater part with the two Paris MSS., No. 4 fonds Anquetil 89, and No. 3 supplem. Anquetil fol. An index in Devanāgarī characters on ff. 1-3^b. Beginning of the text itself on fol. 4^b.

Ff. 297, ll. 15; size, 8½ in. by 5½ in.

[FRASER 258.]

1938

A part of the same Khurda Avastā.

This portion of the Khurda Avastā, the Bactrian text along with a Persian paraphrase, contains chh. i-xi, xviii, xxxxi (Āfrīgān Gāhanbār, beginning with ver. 3), xxxvii (Āfrīgān Gāthā, beginning with ver. 4), and Yagna, ch. lix (beginning with ver. 2). See 'Avesta,' from Prof. Spiegel's German translation of the original MSS., by A. H. Bleeker, London, 1864, vols. ii and iii.

On the fly-leaf, fol. 1, is written: این کتاب پیرامون یشت که آنرا خورده اوستا میگویند حروف پهلوی را ترجمه شد. 'This book is the Pērāmūn Yasht, which they call Khurda Avastā. Of the Pahlavī (sic) words, there is added a Persian translation.'

Throughout in good preservation and clearly written. Without date.

Ff. 85, ll. 15; size, 9½ in. by 5½ in.

[OUSLEY 248.]

1939

Ābān Yasht.

The Bactrian text of the Ābān Yasht, transliterated into Arabic characters. It is divided into thirty *skd*. Edited by Westergaard, *Zendavesta*, pp. 157-173.

Not dated.

Ff. 1-21; Nasta'liq.

[OUSLEY 30.]

1940

Rām Yasht.

The Bactrian text of the Rām Yasht, transliterated into Arabic characters. It is divided into eleven *Kardas*. See Westergaard, *Zendavesta*, pp. 259-266. This copy is imperfect at the end; it ends with ver. 57.

Not dated.

Ff. 34-43; Nasta'liq; seems to be written by the same hand as the preceding MS. [OUSLEY 28.]

1941

1. Khurdād Yasht, transcribed into Arabic characters, introduced by a prayer in Pārsi, which is peculiar to copies of the Khurda Avastā, written in Īrān. Beginning: *می ووه فیروزگر یاد مینوی خرداد وشتی یاد می ووه فیروزدین خشنوتره امرومه مزنا اسم وهی الخ*. On ff. 176^a-179^b. See Westergaard, *Zendavesta*, p. 155 sq.

2. The beginning of a prayer in Pārsi, called *خوار*, 'the Lord's name,' on fol. 179^b. Another fragment of the same (likewise the beginning), on ff. 197^b-198^b. Comp. Ed. Sachau, *Neue Beiträge zur Kenntnis der Zoroastriischen Litteratur*, p. 11, and p. 27, note 1.

3. A Patet (formula of confession), similar to, and in places identical with that one published by Spiegel in his '*Grammatik der Pārsisprache*,' Leipzig, 1851, pp. 156-160. At the beginning imperfect: *مجت وهرشت وهرورزین وکشن وکشن اواج ایستابم الخ*. loc. cit., p. 156, l. 2. On ff. 180^a-196^b.

On fol. 197^a follows a fragment (end) of another prayer in Pārsi, called *اورمزد*, 'Ormazd's prayer.' The whole is extant in a MS. of the British Museum. Add. 8996, fol. 45^b; edited by Ed. Sachau, *Neue Beiträge*, p. 26.

4. Bahrām Yasht, fragment at the beginning: *و نام بیزه قنام زیومو اعد مردو امرو مزنا ووه ترغو الخ*. See Westergaard, *Zendavesta*, p. 249, l. 6 (*mainyavanān*). On ff. 199^a-213^b.

On fol. 213^b we read *دستور مهربان*, 'written by Mīhrbān, the son of Dastūr Ardāshir.'

On the first page (fol. 176^a), 'Wm. Ouseley-Shīras—1811, May 9. There are leaves missing after ff. 179, 184, 190, 196, 197, 198, 204, 205, 206, and 211.

Ff. 176-213, ll. 10; Nasta'liq, size, 7½ in. by 4 in. [OUSLEY 110.]

1942

1. Ff. 1-3^a. Persian paraphrase and commentary to the prayer *Ašem volū*, see the same in Rieu i. p. 52^b. and iii. p. 1067^a.

2. Ff. 3^a-5^b, l. 3. Persian paraphrase to Khurhād-Nyāyish, vv. 1-5. See Westergaard, *Zendavesta*, p. 313.

3. Ff. 5^b, l. 3-6^a, l. 4. Persian paraphrase to Yaçna, ch. lxvii, vv. 66 and 67.

4. Fol. 6^a, ll. 4-11. Prescript concerning the recitation of the prayer Yathâ ahû vairyô; see the same in Rieu i. pp. 52^b and 53^a.

5. Ff. 6^a, l. 11-6^b, l. 7. Prescript concerning the ceremony of purification, called Barashmûm.

6. Ff. 6^b-15^a. Extracts from the Minôkhirad, in Persian prose.

The original of this work was composed in Pahlavi, but it is translated into Pârsi, Sanskrit, Persian verse and prose. See Spiegel, *Die tradit. Lit. der Parsen*, pp. 135-150; *Grammatik der Pârsisprache*, p. 128 sq.; about the redaction in Persian verse, see Ed. Sachau's 'Contributions to the knowledge of Pârsi literature,' in the *Journal of the Roy. Asiat. Society*, July, 1869, p. 7 sq.

7. Ff. 15^a-18^b. Description of the twenty-one Nusks (books), which Zoroaster is said to have brought from heaven. They are the same which Wilson mentions in 'The Pârsi Religion unfolded,' pp. 444 and 445.

8. Ff. 18^b, l. 3-20^b, l. 2. Ormazd explains to Zar-tusht why the day Khordâd (the 6th) of the month Farvardin is a particularly distinguished day, enumerating those events which happened on it.

9. Ff. 20^b, l. 3-21^b. Jamshêd deposited in one of his buildings seven things, where they remained till destroyed by Iskandar Rûmî; specification of them.

10. Ff. 22-56^a. 'Ulamâ-i-islâm (علمای اسلام). Edited by T. Olshausen, *Fragmente relatifs à la religion de Zoroastre*, Paris, 1831; translated into German by Vullers, *Fragmente über die Religion Zoroasters*, Bonn, 1833; comp. also F. Spiegel, *Avesta, die heiligen Schriften der Parsen*, Leipzig, 1852, i. p. 32 sq. This MS. offers considerable variations from the Paris MS., from which the edition is made. Besides the part from fol. 28^b, l. 3 (در دیگر مذاهب میگویند) to fol. 32^a, l. 1 (بفرمایم) is not found in the edition, where it would have to be inserted between the words رستاخیز and در و شکفت تر on p. 9, lin. ab inf.

The much-quoted explanation of Avastâ, Zand, and Pâzand (fol. 28^a, edit. p. 9) runs in this MS. as follows: اوستا زبان اورزد است و زند زبان ما و پازند آنکه در مر کشور بداند که چه میگویند; comp. F. Spiegel, *Grammatik der Pârsisprache*, p. 13; *Zeitschrift der D. M. Gesellschaft*, xvii. pp. 708-710.

11. The romance of Anûshirwân in prose. About the same story, but in other redactions, see Ed. Sachau, 'Contributions' etc., in the *Journal of the Roy. Asiat. Society*, July, 1869, p. 30 sq.

This redaction, being without a political tendency, was probably composed in India. Here the Khalif Ma'mûn makes the pilgrimage to Anûshirwân's mausoleum. See Ed. Sachau, 'Contributions,' p. 36, and comp. also Rieu i. p. 51^a.

This MS. is not dated, but it is written by the same scribe who wrote No. 1955 below, viz. Sheikh Muhammad Bâkir, A. H. 1153 = A. D. 1740, at Sûrat.

Ff. 1-72, ll. 13; Nasta'lik; size, 9½ in. by 5½ in.

[OSLEY 225.]

1943

1. Collection of prayers:

(a) Fol. 1^b. اوستای نان خوردن. In Pârsi, written in Arabic characters. Beginning: ارزانی آراسته باد از همد نام الخ.

(b) Fol. 6 (bound in the wrong place). The Kusti-prayer (اوستای کستی); the introductory and concluding prayers are in Pârsi, the chief prayer in Bactrian, viz. Yaçna 13, 25-29; the whole in Arabic characters.

The following pieces are all in Bactrian and Bactrian characters:

(c) Fol. 2^a. Ashem vohû (see the preceding copy, No. 1).

(d) Fol. 2^b. Yathâ ahû vairyô (see the preceding copy, No. 4).

(e) Fol. 3^a. اوستای نان خوردن. Yaçna 5, 1.

(f) Fol. 3^b. اوستای کمیز کردن. Consisting of Yaçna 35, vv. 4-6, 13-16, and a third piece, which in this form we cannot identify with any passage in the Bactrian texts.

(g) Prayers to the five day-times:

Hâvan, on fol. 4^b. See Westergaard, *Zendavesta*, p. 325, ver. 1.

Rapithwin, on fol. 5^a, ib., p. 326, ver. 1.

Uziran, on fol. 5^b, ib., p. 327, ver. 1.

Aiwisrithrem, on ff. 5^b and 7^a, ib., p. 328, ver. 1.

Ushahin, on fol. 7^a, ib., p. 330, ver. 1.

2. Ff. 8-10. Persian treatise, called 'custom' (آیین for آیین), on certain customs connected with the festival Naurôz in old Sāsānian times, and their signification. Beginning: ملوک پشوروز از گاه شاه کجغسرو. زنا پشوروز کار بدجد بن شهریار آخر ملوک عجم آیین ملوک چنین بوده است که روز دروز نخست کسی از مردمان بی گانه بیرون از خدم و حشم که با پادشاه الخ.

3. Ff. 11-18. Collection of prayers in Bactrian (Arabic characters) and Pâzand, along with a Persian explanation.

Ashem vohû, on fol. 11; Yathâ ahû vairyô, on fol. 12 (see above, on fol. 2); prayers for the five Gâhs, on fol. 13; and some minor extracts of the Bactrian texts, on fol. 14^b: اوستا عطفه کردن; prayer against the evil influence of sneezing; prayer in Pâzand with a Persian paraphrase, on ff. 17 and 18; exposition about the two birds Amrôsh and Camrôsh. See F. Spiegel, *Grammatik der Pârsisprache*, p. 172. Imperfect at the end.

On the first page is prefixed a diagram, showing the influence of the planets on the different days of the week.

Not dated, but the handwriting is identical with that of No. 1953 below, which was copied A. H. 1225 = A. D. 1810.

Ff. 1-19, ll. 12; cursive Nasta'lik; size, 7 in. by 4½ in. [OSLEY 120.]

1944

Bundehehsh.

Pahlavi text of the Bundehehsh. This Zoroastrian cosmogony has been edited and translated into German

by F. Justi, Leipzig, 1868; he gives a description of this MS. in the preface, p. xiii sq. It is preceded by the *نبرنگ عصب* and five introductory verses, both in Persian. An older edition of the *Bundehesh* by Westergaard, Copenhagen, 1851. The first chapter in text and German translation by Spiegel, *Zeitschrift der D. M. G.* xi. p. 98 sq.

The arrangement of the single chapters is entirely different from that of the oldest copy (in Copenhagen), which has been followed by both editors, Westergaard and Justi. Compared with the editions, the arrangement is this: chh. xv-xxiii, i-vii, xii-xiv, xxiv-xxvii, xxxi, vii (latter part)-xi, xii (only the title).

In this copy there are missing the last portion of chh. xxvii, xxviii, xxix, xxx, and the latter half of chh. xxxi-xxxiv.

On fol. 65 we find the Pārsi translations of (1) a portion of ch. 5=fol. 37^b, l. 13 sq. (ed. of Justi, pp. 1^r, l. 5-1^r, l. 4), on fol. 65^a; (2) and of ch. 25=fol. 48^b, l. 16 sq. (ed. of Justi, pp. 1^r, l. 6-1^r, l. 2), on fol. 65^b.

A small fragment of the *Bundehesh* is noticed in Rieu i. p. 51^b.

On ff. 55^b-56^b there are twelve *Rīwāyāt* (short rules and sentences) in Pahlavi.

The MS. is not dated. Handwriting clear and distinct.

Ff. 12-56 and fol. 65. ll. 19; size, 7½ in. by 6 in.

[OUSELEY 121.]

1945

Sad dar (صد در).

The same poetical version of the 'book of hundred chapters' (کتاب صد در نظم) which is described in Rieu i. pp. 48 and 49, made by Īrānshāh bin Malikshāh at the request of Dastūr Shahrīyār bin Dastūr Ārdashīr bin Bāhrāmshāh, see ff. 4^b, l. 5 sq., and 5^b, last line sq., in the year of the Yazdajird era 864 (A.D. 1494)=A.H. 900; see the last verse of the book:

ده و چار بود از محرم که من - شتر کرده تا رنج آن در سخن
'It was the 14th of Muharram when I made the word-str the chronogram of this book.' The consonants of *شتر* added together give 900.

Beginning: بنام خداوند ذات وصفات - خداوند فیض - بخداوند حیات و خدای حیات.

It has been translated into Latin by Th. Hyde in 'Vetorum Persarum etc. religionis historia,' Oxford, 1760 (second edition), p. 445 sq. See besides, F. Spiegel, 'Die traditionelle Literatur der Parsen,' Vienna, 1860, p. 182; and Ed. Sachau, 'Contributions,' in *Journal of the Royal Asiatic Society*, 1870, p. 280, etc.

No date.

Ff. 1-75, ll. 13; Nasta'lik; size, 9½ in. by 5½.

[OUSELEY 56.]

1946

Another copy of the same.

According to the colophon on fol. 175^b this copy was made by Herbad Mihrnōsh, son of Dastūr Bāhrām in the year of the Yazdajird era 1091=A.D. 1722.

Ff. 116-175, ll. 16; cursive Nasta'lik; size, 7½ in. by 4½ in.

[OUSELEY 110.]

1947

Zartusht-nāma (زرتشت نامه).

A mythical history of Zoroaster in Persian verse (metre *mutakārib*). It was composed by Zartusht-Bāhrām bin Pazhd, in the year of the Yazdajird era 647=A.D. 1277-1278, according to his own statement in the colophon of that MS., from which E. R. Eastwick translated it. This translation is published in 'The Parsi Religion unfolded,' by J. Wilson, Bombay, 1843, pp. 477-522; comp. also Anquetil's *Vie de Zoroastre: Zend-Avesta*, part ii. pp. 1-70, and the 'Mujaṣṣat-i-Zartushti' in Gujarātī, Bombay, 1840.

Beginning:

سخن را بنام خدای جهان - آغاز در آشکار و نهان

An account of this work is given by J. Wilson, l.c. p. 417 sq.; by F. Spiegel, 'Die traditionelle Literatur der Parsen,' Wien, 1860, p. 181; and in Rieu i. p. 46 sq.

The last verse

ندانم سیاس خداوند گفت
که با دانش دین مرا کرد جفت

corresponds to 'The Parsi Religion,' p. 521, l. 25, in Eastwick's translation.

Not dated. This MS., however, is due to the same hand as No. 1951 below, which was copied for Sir W. Ouseley, probably in 1811.

Ff. 33, ll. 13; Shikasta; size, 8½ in. by 7 in. [OUSELEY 40.]

1948

A defective copy of the same.

Badly copied by a European hand; a date—Nov. 30, 1800—appears at the top of fol. 1^b. Imperfect at the end. The last verse

چو بک روز از آن دانش آگاه گشت
که کار آن سخن را هوا خواست گشت

corresponds to the preceding copy, fol. 20^a, l. 8.

Ff. 55, ll. 14-18; only the reverse of each folio filled with text; size, 11 in. by 8½ in. [OUSELEY 397.]

1949

Zartusht-nāma in prose.

The same Zartusht-nāma in a Persian prose-phrase. The first fifty-eight baits of the original are given both in the poetical form and in prose; but from there down to the end only the prose-version is found. Beginning the same as in No. 1947. The two initial baits are thus paraphrased: *سخن را بنام خدای مطلق شروع میکنم که در ظاهر و باطن بغیر از نام او هیچ کاری تمام و کمال نمی شود و کسی را استواری نگیرد آنگاه*.

Not dated. The colophon runs simply thus: *نام: شد کتاب زرتشت نامه*.

Ff. 66, ll. 13; Nasta'lik; size, 8½ in. by 4½ in. [FRASER 258.]

1950

Ārdāi Virāfnāma in prose (آردای ویراف نامه).

An anonymous prose-version of the *Ārdā Virāfnāma*.

in Persian, quite identical with that of MS. 28 in Dr. Haug's collection; see Martin Haug, 'The Book of Arda Viraf', Pahlavi text prepared by Destur Hoshangji Jamaspji Ass, Bombay and London, 1872, Introductory Essays, pp. xv-xx. This version is probably the same, which Dastūr Zartušt-i-Bahrām bin Pazhdā closely followed in his paraphrase in Persian verse, made immediately after the completion of the Zartušt-nāma in the year 647 of the Yazdajird era = A.D. 1277-1278; see Nos. 1947 and 1948 above; comp. also J. A. Pope, 'The Arda Viraf Nameh, or the revelation of Arda Viraf', translated from the Persian and Guzerate versions, London, 1816; F. Spiegel, 'Die traditionelle Literatur der Parsen', pp. 120-128; Rieu i. p. 47 sq.; Ed. Sachau, 'Contributions', p. 279, etc.

Beginning: ساس دارم ایزدی را که مارا بیافرید
... اما بعد گویند که چون شاه اردشیر بابکان (و چون)
بهادشاهی بنهست نود پادشاه بگشت و بعضی گویند نود
و شش پادشاه بگشت و جهانرا از دشمنان خالی کرد و
آرمیده گردانید و دستوران و مودان که در آن زمانه
بودند همه را پیش خویش خواند و گفت الخ

This preface corresponds literally to that in Haug's MS. 28. The copy is dated the 2nd of the old month Mordād (مرداد ماه قدیم), in the year of the Yazdajird era 896 = A.D. 1526. Another copy of the same prose-version is found in No. 830 of the India Office Library, fol. i sq.

Ff. 29, ll. 13; Nasta'liq; size, 8½ in. by 4½ in. [BODL. Or. 719.]

1951

Cangraughīcā-nāma (جنگرنگهاچه نام).

Story of the Brahmin Cangraughīcā's conversion to the Zoroastrian faith at the court of Shāh Gushtāsp, in Persian verse. See J. Wilson, 'The Parsi Religion unfolded', p. 445, and Spiegel, 'Die tradit. Lit. der Parsen', p. 182.

Beginning:

سر دفتر بنام پاک یزدان - نگهدار زمین و جبرگ کردان
This work is likewise due to Zartušt-i-Bahrām bin Pazhdā, who composed the Zartušt-nāma and the Arda Viraf-nāma (see the preceding copies); his name appears on ff. 52^a, l. 10, and 47^b, l. 8.

According to the colophon on fol. 53^a it was copied in the year of the Yazdajird era 1029 = A.D. 1660, by Kīkē ben Mēhrjī ben Lāmān ben Janāda.

But this colophon must have been transferred from an older MS., as we learn from a note of the same hand, on fol. 54^b, stating that it was copied for Sir William Ouseley (سرولیم اوسلی صاحب) in a great hurry from a bad and orderless MS. We add the principal text both of colophon and note: فرجید بدرد و شادی
ورامشی برز منورام بهام مبارک امرداد سال اور هزار
بیست ونه از شاهنشاه ایزدجری تمام شد و کاتب لایرون
من بنده دین به مازدیسنان کیک بن مهرجی بن لاما
بن جاندا و این نسخه در دین مازدیسنان نوشته شد هر
که خواند دعا و آفرین الخ

On fol. 54^b (much effaced): از برای خاطر عاطر صاحب
والا مناتب بحر محیط و معدن فتوت دریای قدرانی و نلزم
سختدانی سر و ولم اوسلی صاحب دام اقبالهم این نسخه
را حسب الوسعه والامکان و عجالت نوشته ام الخ
Ff. 35-54, ll. 13; Shikasta; size, 9½ in. by 7½ in. [OUSELEY 160.]

1952

Shāyist-u-nāshāyist (شایست ناشایست).

An exposition of the chief doctrines and duties of the Pārsis, in Persian prose.

Beginning: دفتر شایست و ناشایست که بر مردمان
فریضه باشد تا بر خوانند نیک از بد بدانند آنچه در دین
به مازدیسنان ایزد تعالی فرموده شرع خویش بجای می
آورند تا فردا پیشمانی نباشد الخ

It is identical with that work which in the Paris MS. is called Sadder Bundeheš. From this F. Spiegel (Die tradit. Lit. d. Parsen, p. 168 sq.) has given several extracts, of which that one on pp. 176-179 is found in this MS. on fol. 142^b, l. 9, to fol. 147^a, l. 5. See besides Spiegel, l. c., p. 182, No. 4; J. Wilson, 'The Parsi Religion', pp. 444, 445; and Rieu iii. p. 1067. A copy of the same work in the India Office Library, No. 2506, ff. 1-46, bears, like the Paris MS., the title در کتاب، on account of its being subdivided into 100 chapters: but it is of course not to be confounded with the real در (see above, Nos. 1945 and 1946).

No date. Clearly written and well preserved.

Ff. 76-147, ll. 13; Nasta'liq; size, 9 in. by 5½ in. [OUSELEY 56.]

1953

Another copy of the same.

Title: کتاب شایست و نه شایست دین کرد.

This MS. offers many and important variations from the preceding copy and the Paris MS., from which Spiegel took his extracts.

According to the colophon on fol. 76^b this copy was finished A. H. 1225 = A. D. 1810, on the day Dabādū (the 23rd) of Isfandarmāz-Māh, by one ځدونر ځوانمرد (sic).

Ff. 76, ll. 13; cursive Nasta'liq; in several places both in Bactrian and Arabic characters. [OUSELEY 116.]

1954

Riwayt-i-buzurg (روایت بزرگ).

The great riwayt, containing ordinances relating to the legal obligations and religious observances of the Zoroastrian creed, in Pārsi and Persian, with numerous quotations from the Zandavastā and Pāzand explanations. The treatises, all of liturgical and casuistical character, begin with a discussion on creation. A complete, but not always quite correct, index of all the contents in Persian, on fol. 565 sq.

Ff. 571, written partly in Bactrian, partly in Arabic characters; size, 9½ in. by 6½ in. [BODL. Or. 676.]

1955

Riwayât.

Various treatises in Persian on Zoroastrian doctrines, laws, and usages, in general composed of sentences or decisions of wise Dastûrs for the purpose of settling questions of practical life, for which the pure text of the *Avastâ* is not sufficient. See Spiegel, 'Die traditionelle Literatur der Parsen,' p. 151 sq.

1. Fol. 44^a. Introduction, in which the author, whose name is not given, states that he wrote this in Irân for the Behdîns and their clergy in Hindûstân, of whom he mentions several.

2. Ff. 45^a-47^a. Minor pieces about the duration of the world, the Alburz, the Hôrn-tree, Popadshâh (sic), the first men, the kishwars of the earth, etc.

3. Ff. 47^b-49^a. A short prayer (Patet) in Pârsi, along with a Persian paraphrase.

Beginning: اورمشی من که نکبری کردم ترمنشی
من که غروی کردم آن گناه آتخ

4. Ff. 50-63. Ahkâm-i-Jâmâsp (decisions of Jâmâsp), being a conversation between him and Shâh Gushâsp, during whose reign he is said to have been the wisest of the time. In answer to Gushâsp's questions, such as these: 'Who ruled in Irân before me? Who will follow me? What is the duration of the Din?' etc., Jâmâsp gives that information which is current in modern Pârsi tradition. It is likewise called Jâmâsp-nâma. See J. Wilson, 'The Parsi Religion unfolded,' pp. 445, 446. An extract of this MS. is published by F. Spiegel in 'Grammatik der Pârsisprache,' Leipzig, 1851, pp. 192 and 193; comp. 'Avesta, die heiligen Schriften der Parsen,' Leipzig, 1852, i. p. 32 sq. See besides the same in 'Die tradit. Literatur der Parsen,' p. 182.

5. Ff. 64-75. A poem (metre mutakârib) about the Amshâsfands, composed by Rustam bin Siyâwakshah, A. H. 921 = A. D. 1515. The name occurs on fol. 65^b, l. 10, and fol. 75^a, l. 13.

Beginning:

سخن گفتم اول بنام خدا - بر آردند چرخ وارض و سما
End:

چنین نظم کاندز جهان کم بود

زبور سیاوش رستم بود

هجرت چو شد نهصد و بیست و نیک

بگفتم من این نظم از دل تو شک

برون کن بدین بهی یار شو

زماشافندان خبردار شو

6. Ff. 76, 77. Liturgical prescript for the ceremony of purification, called Barashtôm. See F. Spiegel, 'Avesta, die heiligen Schriften der Parsen,' ii. p. lxxxv sq.

On fol. 77^b the following colophon: 'Copied by Shaikh Muhammad Bâkir, the son of Shaikh Kamâl Muhammad bin Hâjî Dâ'ûd, inhabitant of Sûrat, the 27th Safar, A. H. 1153 = A. D. 1740, May 24.'

7. Ff. 79-136. A collection of riwayât, treating of a great variety of subjects, in four parts:

(a) Ff. 79. Teaching when to say the prayer 'Yathâ ahâ valryô.'

(b) Ff. 80-98.

(c) Ff. 100-125^b.

(d) Ff. 125^b-136.

The contents seem to be very much the same as those in Cod. xii suppl. d'Anquetil, whence Spiegel, in 'Die tradit. Literatur der Parsen,' p. 151 sq., has given extracts. One of them (l. c., p. 153, the second one) is found in this MS., on fol. 104^a, l. 6 sq. This copy does not give the authorities for the single traditions.

All seven parts are written in the same handwriting and on the same paper. But who the compiler of the whole was,—whether Rustam bin Siyâwakshah, the composer of No. 5, and whether he is identical with the writer of the introduction, No. 1,—we have no means of ascertaining.

Ff. 44-136, ll. 13; Nasta'lik; size, 9 in. by 5½ in.

[OUSELEY 44.]

1956

Pahlavi glossary.

The Pahlavi words are transcribed into Arabic characters, and from fol. 49^b also into Bactrian letters. It is that glossary which was edited by Anquetil, *Zend-Avesta*, tom. iii. p. 476 sq., and added by Dr. Justi to his dictionary of Bundehesh (Leipzig, 1868), preface, pp. xxxi, xxxii; also edited by Destur Hoshangji Jamaspiji Asa and M. Haug, 'An old Pahlavi-Pâzand Glossary,' London, 1870.

Not dated; modern copy.

Ff. 47-84, ll. 12; modern paper; size, 8½ in. by 7 in.

[OUSELEY 390.]

1957

A defective copy of the same.

The same glossary, but here the transcription is given only in Bactrian characters. By some mistake the first page is written on fol. 8b.

Imperfect at the end; the last line corresponds to the preceding copy, ff. 67^a, third and fourth line, and to p. 14, l. 12 (text) in the edition of Destur Hoshangji.

Paper and handwriting are quite modern.

Ff. 17-37, ll. 10; size, 6½ in. by 4½ in. [OUSELEY 132.]

1958

Part of a collection of Pâzand or Pârsi words, transcribed by Sir William Ouseley, along with his transliterations and explanations in Persian and Latin characters.

Arranged alphabetically according to the first letter; it breaks off in.

Ff. 124-148, ll. differing in number very much; size, 7½ in. by 6 in. [OUSELEY 106.]

1959

1. Ff. 150-157. Part of the Zand-Pahlavi glossary, published by Destur Hoshangji Jamaspiji, Bombay and London, 1867.

This copy breaks off after p. 12, l. 4 (edit), and before this there is wanting p. 11, l. 11, till p. 12, l. 1 va.

2. Ormazd Yasht, vv. 1-33, Zand text with the Pahlavi translation. Right side of the leaves: ff. 158-171, 178-182^b; the same in Rieu i. p. 52b.

ADDITIONAL PERSIAN MSS.

HISTORY OF MUHAMMAD, THE KHALIFs, AND IMÁMS.

1963

Ma'arīj-*al-nubuwwah* (معارج النبوة).

A very defective copy of the Ma'arīj-*al-nubuwwah*, see above, Nos. 128-130. Beginning: *نك رحمة* (لد) *وهي لنا من امرنا رشدا* *الغ*. Contents:

1. Part of the introduction, in the following order of leaves: ff. 1-5, lacuna (corresponding to Ouseley 363, fol. 9^a, l. 12, to fol. 15^a, l. 25), 17-20, lacuna (corresponding to Ouseley 363, fol. 18^a, l. 21, to fol. 19^a, l. 8), 6-16, 27 sq.

2. Book I (first rukn), in eight bābs, on ff. 78^a, 85^a, 113^a, 122^a, 124^b, 135^b, 140^a, and 186^a.

3. Book II (second rukn), in seven bābs, on ff. 197^b, 222^a, 225^b, 246^b, 251^b, 258^a, and 266^b.

4. Book III (third rukn), in five bābs, of which only the first three appear in this copy, viz. on ff. 270^b, 292^b, and 307^b. The copy breaks off on fol. 320^b, and the last words correspond to Ouseley 364, fol. 236^a, l. 10. But a continuation is found on ff. 23-26 and 22 (comprising the following portion of Ouseley 364: fol. 237^a, l. 16, to fol. 240^a, l. 8). Fol. 21 belongs to the fourth bāb of this rukn, of which no other part is extant in this copy.

There are besides the following mistakes and omissions: On fol. 27^a, l. 7, *المناجات الثاني عشر* to be read instead of *المناجات الثاني*; on fol. 29^b, *نمل سيم* instead of *نمل النعت السادس*; on fol. 35^a, *نمل سيم* instead of *نمل النعت السادس*; on fol. 42^b, again *نمل النعت* instead of *نمل سيم*; on fol. 172^a, *نمل سيم* instead of *نمل النعت*. On fol. 209^b, between ll. 17 and 18, must be inserted fol. 214^a, first line, to fol. 217^b, l. 11 (comprising the third, fourth, and fifth *واقعة*), and therefore *واقعة* must be read on fol. 209^b, l. 18, instead of *سيم*; *واقعة* *سيم* instead of *واقعة* *نجم*, on fol. 215^b, lin. penult., instead of *واقعة* *نجم*; *واقعة* *نجم*, on fol. 217^a, l. 3, instead of *واقعة* *نجم*; *واقعة* *نجم*, on fol. 209^b, l. 17, corresponding to Ouseley 364, fol. 168^a, first line, and fol. 214^a, l. 1, to Ouseley 364, fol. 168^a, l. 5, so that there are missing only four lines, containing the heading and beginning of the third *واقعة*. Fol. 213^a, last line, corresponds to Ouseley 364, fol. 172^a, l. 6, and the beginning of the fourth *واقعة*, on fol. 217^b, l. 12, to Ouseley 364, fol. 172^b, l. 16, so that the two pages, left blank in this copy (ff. 213^b and

214^a), cover a missing portion of little more than one page in Ouseley 364. There must further be read on fol. 258^a, *باب هشتم* instead of *باب ششم*; on fol. 266^b, *واقعة* *نجم*; *باب هشتم* *در ذكر سال سي و بنجم* instead of *واقعة* *ششم*; and on fol. 317^a, *واقعة* *نجم* instead of *دبكر*.

To sum up, the proper order of the leaves is as follows: ff. 1-5, lacuna, 17-20, lacuna, 6-16, 27-320, lacuna, 23-26, 22, lacuna, 21. Many pages are severely injured by worms, and whole parts on the top or at the sides destroyed.

Bought by the Bodleian Library, Dec. 5, 1886, for £2, from H. A. Stern, B. A.

Ff. 320, ll. 23-25; Nasta'liq; size, 13½ in. by 9½ in. [Ms. Pers. c. 5.]

1964

*Raudat-*al-shuhadā** (روضة الشهداء).

Another modern copy of the *Raudat-*al-shuhadā**, see above, Nos. 134 and 135. Beginning: *شربت* *درد تو آید*.

Bāb I, on fol. 8^a; II, on fol. 60^b; III, on fol. 89^b; IV, on fol. 112^b; V, on fol. 140^b; VI, on fol. 170^b; VII, on fol. 188^a; VIII, on fol. 207^b; IX, on fol. 240^b; X, first *fasl*, on fol. 348^a; second *fasl*, on fol. 385^b. Khātimah, on fol. 391^a, first line (heading omitted).

Dated the 24th of Dhū-*al-hijjah*, A. H. 1229 = A. D. 1814, Dec. 7, by Muhammad Karīm of Allāhābād.

Ff. 407, ll. 15; Nasta'liq; size, 9½ in. by 6½ in. [BODL. OR. 772.]

INDIAN HISTORY: EMPEROES OF DELHI.

1965

Fragment of a detailed history of the early Rājās of India, with full genealogies and statistics, defective both at the beginning and end. The first Rājā that can be deciphered in this extremely damaged and worm-eaten little MS. is on fol. 2^a, *مہاراجہ برہو برت*, the last *راجہ روجیت*.

Ff. 31, ll. 17; Nasta'liq; size, 11½ in. by 8½ in. [Ms. Pers. d. 20.]

1966

Fragment of a collection of official letters, chiefly from the time of the emperors Jahāngir and Shāh-jahān. The first letter is addressed to Jahāngir by Shāh 'Abbās I of Persia after the capture of Kandahār, A. D. 1621; beginning: *ناسم دعوتی که از نفعات اجابت*. The second is the emperor's answer; see another copy of both above in No. 255, ff. 64^b and 66^a, etc. This collection is not only incomplete at the end, but also defective in the middle; after fol. 23 there are three leaves missing.

Ff. 15-42, ll. 15; clear and neat Nasta'liq; size, 8½ in. by 5½ in. [BODL. OR. 781.]

1967

Pādīshāhnāma (پادشاهنامه).

Another complete copy of the history of the emperor Shāh-jahān's reign, by 'Abd-al-hamid and Muhammad Wārith; see above, Nos. 232-235, in three volumes. It is styled incorrectly on the printed slip pasted on the inside of the binding, 'Shah Jehaun Namah.'

The first volume (Caps. Or. D. 1) begins, on fol. 43^b, in the usual way: *نگارین کلامی که گزارش آن نامن*. It is preceded, on fol. 1^b sq., by a sketch of Shāh-jahān's life before his accession to the throne, taken from Mu'tamadkhān's *Jehān-kirī* (see above, Nos. 224-230), and styled, on fol. 1^a, *احوال*. *شاهزادگی شاهجهان پادشا تصنیف معتمد خان ذکر سطوع نیر جهان و جلال و طوع کوکب*. *دولت و اقبال یعنی ولادت با سعادت شایسته الخ*.

Second volume (Caps. Or. D. 2), beginning, on fol. 1^b: *سپاس والا اسب دادگار کارساز بی انباز را که*.

Third volume (Caps. Or. D. 3), beginning, on fol. 1^b: *بر سر هر نامه دبیر قلم الخ*.

This volume is styled, on fol. 1^a: *دفتر سپیم*. *شاهجهاننامه از منشآت شیخ محمد وارت شاکرد رشید ملا عبد الحمید لاهوری*.

This volume ends on fol. 165^a, dated the 19th of Jumādā-althānī, A. H. 1197=A. D. 1783, May 22. Ff. 166^a-196^a contain an extract from Šālih Kanbū's *Jehān-nāma*, which was incorrectly styled *شاهجهاننامه*, *عمل صالح* (شاهجهاننامه نوشته شیخ محمد صالح کنبو completed A. H. 1070=A. D. 1659, 1660; see Rieu i. p. 263 sq., and India Office Catal., Nos. 332-336. This extract begins: *آغاز سال سی و یکم جلوس والا*. The first volume of the Pādīshāhnāma is dated the 20th of Rabi'-althānī (without a year, probably A. H. 1197, like the third volume, = A. D. 1783, March 25); the larger part of fol. 48^b in the same volume is left blank.

Vol. I, ff. 397; vol. II, ff. 175; vol. III, ff. 196; ll. 25; clear and distinct Nasta'liq, written by the same hand throughout; size, 14½ to 14½ in. by 8½ to 8½ in. [CAPA. OR. D. 1-3.]

1968

Another copy of the second and third volumes of the same.

Second volume, on fol. 1^b; third volume, on fol. 239^b. Beginning as usual. No date.

Ff. 462, ll. 17; Shikasta; size, 13½ in. by 8½ in. [FRASER 138.]

1969

Akhbār or news-letters from various places; the first is headed: *اخبار در بار تواب وزیر الممالك بهادر سپیم*. *ربیع الاولی روز جمعه سنه ۲۰ مقام بشول الخ*. The twenty-seventh year is no doubt that of Shāh 'Ālam's reign = A. H. 1200 (A. D. 1786, Jan. 4). On fol. 2^a, l. 10, appears as date the last of Rabi'-alawwal, A. H. 1200 = A. D. 1786, Jan. 31; on fol. 5^a, l. 13, the 7th of Rabi'-althānī, in the same year, A. D. 1786, February 7. The last heading is *اخبار حیدرک خان*.

Ff. 7, ll. 19-30; Shikasta; size, 10 in. by 6½ in. [Ms. Pers. d. 15.]

MINOR DYNASTIES OF INDIA.

1970

Waka'i-i-Holkar (واقع هولکر).

A history of the last years of Marattah rule, with special reference to the great family of Holkar, founded by Malbār Rāo Holkar I (died A. D. 1768), whose short biography begins on fol. 5^a. The main portion of the book deals with the history of A. H. 1213-1223 = A. D. 1798-1808, see the beginning of Jaswant Rāo Holkar's history (died A. D. 1811), on fol. 29^b, and the date A. H. 1213, on fol. 35^a.

The book was completed A. H. 1223. No author's name appears anywhere. The first owner of this copy was Mr. Watkins (Feb. 24, 1812).

Beginning: *خداوند اداى مراتب نای که اولیا و انبیا*. *کوکس ما عرفنا حق معرفتک الخ*.

Ff. 183, ll. 11; clear and distinct Nasta'liq; size, 10½ in. by 6½ in. [BODL. OR. 779.]

HISTORY OF PERSIA.

1971

Tārīkh-i-Nādirī (تاریخ نادری).

Another copy of Mirzā Muhammad Mahdikhān's history of Nādirshāh, see above, Nos. 302-306. Beginning as usual. This copy is almost complete, only a few lines at the end are wanting; the last words agree with Elliott 365 (No. 304 above), last page, l. 5 ab infra. Worm-eaten towards the end.

No date.

Ff. 192, ll. 18-19; large and distinct Nasta'liq; size, 14½ in. by 8½ in. [Ms. Pers. c. 2.]

SPECIAL HISTORIES.

1972

History of the Rohilla Afghāns.

An anonymous history of the Afghān chiefs of Kather or Rohilkand, from their first establishment to their final defeat in A.H. 1188 = A.D. 1774 (see fol. 19^a, l. 1), identical, as a comparison proves, with the *تاریخ فیض بخش*, by Shih Parahād, which was completed A.H. 1190 = A.D. 1776 (see Rieu i. p. 306), and with the Persian work, on the basis of which Mr. Ch. Hamilton wrote his 'Historical relation of the origin, progress, and final dissolution of the Rohilla Afghans,' London, 1787. The present copy begins, like Rieu's (after an introduction which is not found here), with Shīrshāh, and concludes in the last two pages (ff. 19^b and 67^a) with the release of Hāfiz Rahmat's and Dūdīkhān's families from their captivity in A.H. 1189 = A.D. 1775.

Beginning: *در ایام فرمان روائی و حکومت محمد فرید*
مخاطب به شیرشاہ بن حسن سوری

The leaves of this MS. are in the utmost disorder; they must be re-arranged in the following order: ff. 1, 2, 62-66, 61, 20-58, 3-16, 59, 60, 17-19, and 67. A lacuna after fol. 66.

Arguments in English of the events narrated are written on the margin of the respective pages. No date. Another copy of the same history, and with the same beginning, identified by an English note on the fly-leaf with the original of Mr. Ch. Hamilton's work, is preserved in the India Office Library, No. 2585.

Ff. 67, ll. 14-20; Shikasta, by several hands; size, 8½ in. by 4½ in. [CARR. OR. C. 2.]

1973

History of Kashmir.

One of the most modern of the histories of Kashmir, composed A.H. 1251 = Samvat 1890, A.D. 1835, by Pandit Birbal, known as Kāṣar (پندت بیربال معروف کاسر), see fol. 4^b, ll. 6-8, mainly on the same basis as all the other known histories of this country (comp. above, Nos. 315-320), viz. the Rājataranginī, but continued to the writer's own time; see, for instance, the beginning of the reign of Mahārājāh Ranjit Singh, A.H. 1220-1255 = A.D. 1805-1839, on fol. 277^b. The author mentions on fol. 4^a sq. three older prominent adaptations and amplifications of the original Sanskrit work by Kalhana (here spelt *کلین*, fol. 4^a, l. 3), viz. 1. That by Haidar Malik of Cādwarah (so here given instead of the correct form چارور *Čārwarah*), about A.H. 1027-1030 = A.D. 1618-1621; see above, Nos. 316 and 317; Rieu i. p. 297. 2. That by Narāyan Kūl, A.H. 1122 = A.D. 1710; see above, No. 318; Rieu i. p. 298. 3. That by Khwājāh A'zam, A.H. 1160 = A.D. 1747, styled *کشمیر و اتماع*; see above, No. 319; Rieu i. p. 300. Neither the oldest Persian paraphrase by Mullā Shāh Muḥammad of Shāhābād, A.H. 998 = A.D. 1590, re-written by 'Abd-alkādir Badā'ūn, A.H. 999 = A.D. 1591, under Akbar (see Rieu i. p. 296), nor some

of the later ones, viz. the *بهارستان شاهی*, A.H. 1023 = A.D. 1614, see Rieu i. p. 297, and India Office Library, No. 943; the *تاریخ کشمیر* by Ḥasan bin 'Alī, A.H. 1024 = A.D. 1615, see above, No. 315; the *نوار الاخبار* by Rafī' al-dīn Aḥmad, with the *takhalluṣ* Ghāfil, A.H. 1136 = A.D. 1723, see Rieu i. p. 299; the *کرمزنامة عالم* by Abū-alkāsim Muḥammad Aṣlam Mun'imī, about A.H. 1188 = A.D. 1774, see above, No. 320; Rieu iii. p. 956; and the *حشمت کشمیر* by 'Abd-alkādir Khān, A.H. 1245 = A.D. 1830, see Rieu iii. p. 1016, find any distinct mention here. The author only remarks that the Rājataranginī extended to A.H. 725 = Samvat 1367 (! clearly a mistake, see Rieu i. p. 296), and that two or three others continued the work to the conquest of Kashmir by Akbar, A.H. 995 = A.D. 1587. On the earliest attempts at giving accounts of Kashmirian history in Persian, see above, No. 320; on the most modern Persian work on the same subject, the *التواريخ*, A.H. 1262 = A.D. 1846, Rieu iii. p. 957.

Beginning: *محمد بن محمد مرخالی را سزاست که بقدرت*
کامل الی

Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 399, ll. 13; large and distinct Nasta'liq; size, 10 in. by 6 in. [MS. PERS. d. 5.]

BIOGRAPHY.

1974

Short fragments of Persian *tadhkiras*, containing the memoirs of *Amir Mu'izz* (died A.H. 542 = A.D. 1147, 1148) and *Athir al-dīn Akhshikati* (died A.H. 608 = A.D. 1211, 1212, see above, No. 620), on fol. 2^a; of Jalāl al-dīn *Adīb Ṣābir* (died A.H. 540 = A.D. 1145, 1146), Nizām al-dīn *Mahmūd Kāmar* of Isfahān, and Qādī *Shams al-dīn*, on fol. 2^b; of *Nāṣir bin Khurrau*, on fol. 3^a; here appears the following interesting passage, which gives the first correct view of the author's *Zād-al-musafir* (comp. H. Ethé, *Nāṣir bin Khurrau's Leben, Denken und Dichten* in 'Actes du 6^{me} Congrès International des Orientalistes,' 2^{me} partie, section 1, p. 198, Leide, 1885):

تغیبات من زاد المسافر - که معقولات را اصل است وقانون
اگر بر خات افلاطون بخوانی - بر شک آید از جان فلاطون

Ff. 3, ll. 19-20; large and clear Nasta'liq; size, 12½ in. by 7½ in. [MS. PERS. c. 6.]

TALES.

1975

Tūṭī-nāma (نامہ طوطی).

A small portion of the shorter redaction of *Divāi Nakshabī's* *Tūṭī-nāma* (see above, Nos. 444-448), by

Muhammad Khudāwand (or as he is called in other places—see, for instance, fol. 21^b, l. 4 ab infra—Khudābānda)-i-Kādiri; see Rieu ii. p. 754; J. Aumer, p. 54. This fragment goes down to the middle of the fifth story (داستان پنجم), which begins on fol. 21^b.

Beginning: پس از جنس جنس ننا و مفت و بعد از
گونگان حمد و تعریف خداداد الخ

Dated on the paper cover: Putey (!) Nama, 1766.

Ft. 22, ll. 9-13; careless and often incorrect Nasta'lik, mixed with Shikasta; size, 11½ in. by 8½ in. [Ms. Pers. d. 19.]

1776

Bahār-i-dānish (بهار دانش).

Another splendid copy of 'Ināyat-allāh's collection of tales, the framework of which is formed by the romance of prince Jahāndār Sultān and Bahrawar Bānū, see above, Nos. 466-472. The author of the introduction, which begins here in the usual way, Muhammad Ṣāliḥ Kanbū, 'Ināyat-allāh's pupil and younger brother, is identical with that of the *عمل صالح*, or history of Shāh-jahān, and of the *بهار سخن*, or collection of letters and refined prose-writings, see above, No. 1967, and Rieu i. pp. 263 and 398. The author's own preface begins here on fol. 5^a thus: شروع تصنیف عنایت الله پیرایه دو دیباجه سخن حمد حکیمی است که ملک معنی را بواسطت

دیباجه سخن حمد حکیمی است که ملک معنی را بواسطت

Other editions of the work are those of Calcutta, 1836; Dihli, 1849; Bombay, 1877; and also of Lucknow. An earlier translation than that by Jonathan Scott was published by Alexander Dow, London, 1768; German translation by A. T. Hartman, Leipzig, 1802.

No date; eleventh and twelfth century of the Hijrah. This MS. was bought with the Schlagintweit Tibetan Collection in March, 1885.

Ft. 337, ll. 17; splendid Nasta'lik; illuminated frontispiece; all the pages surrounded by variegated stripes; size, 10½ in. by 6½ in. [Ms. Pers. d. 3.]

EPIC, LYRIC, AND DIDACTIC POETRY.

1777

Shāhnāma (شاهنامه).

An exquisite copy of the Shāhnāma (see above, Nos. 493-503), dated 4th of Shabān, A.H. 852 = A.D. 1448, October 3, by 'Abdallāh bin Shābān bin Ḥaidar alash-tarjāni, with the same rare preface, containing a legendary life of Firdausi, his satire on Sultān Mahmūd, and an account of the deposition of Ḥasan Maimandi, which is noticed in Rieu ii. p. 536 (Add. 27.302), and is also found, with some alterations in the beginning, in Hyde 49 of the Bodleian Library, see above, No. 497. Beginning of the preface, on fol. 3^b: سہاس و ستایش: مر خدا برا عز و جل کہ خدای ہردو جهانست و آفریدگار زمین و زمان است الخ

Beginning of the poem, on fol. 7^b: بنام خداوند جان و خرد الخ

Blanks are left throughout for pictures, only one of which is filled in, viz. on fol. 272^a. Bought by the Bodleian from Quaritch for £36, in April, 1886.

Ft. 539, 4 coll., each ll. 25; splendid Nasta'lik; the first two pages beautifully embellished in ultramarine, red, gold, and other colours; an equally gorgeous frontispiece on fol. 7^a; all the headings (with the exception of a few which are left blank) illuminated in the most charming way; excellent eastern binding, probably the finest the library possesses; size, 13½ in. by 10½ in. [Ms. Pers. c. 4.]

1778

Farāmurnāma (فرامرزی نامہ).

One of the imitations of the Shāhnāma (see above, Nos. 507-511, and Mohl's preface to the 'Livre des Rois') relating the adventures of Farāmurnaz, the son of Rustam, and beginning:

بنام خداوند روزی دمان - یکی مقہ اکرم برون از نہان

The heading is: بنام دادگر آغاز داستان فرامرزی نامہ

Bought of Mr. Sidney Churchill, Taharān, through Dr. Ch. Rieu, Jan. 4, 1886.

Ft. 56, 2 coll., each ll. 15; clear Nasta'lik; size, 7½ in. by 5½ in. [Ms. Pers. c. 13.]

1779

Bizhannāma (بیژن نامہ).

This is no imitation, but part of the Shāhnāma itself. Beginning: بنام خداوند گردان سپہر الخ

From the fifth bait, *چہ خسرو آمد زکین خواستن الخ*, down to fol. 57^a, l. 9, it agrees (with certain omissions and numerous additions) with Turner Macan's edition, vol. ii. p. 755, l. 13, to p. 802, l. 20. The rest is different. The last bait

چہ (چو) زین داستان دل بہرداشتم

سوی زین ہرزو می تاختم

is an obvious counterpart to Turner Macan, vol. ii. p. 805, l. 5 ab infra:

چو از کار بیژن بہرداشتم - زکودیز و پیران سخن ساختم

The heading is: بنام ایزد بخشاہندہ بخشایشگر مہریان! آغاز داستان بیژن نامہ

Written by the same hand as the Shāhnāma, and bought of Mr. Churchill through Dr. Rieu, Jan. 4, 1886.

Ft. 59, 2 coll., each ll. 16; clear Nasta'lik; size, 8½ in. by 5½ in. [Ms. Pers. c. 14.]

1880

Diwān-i-Anwarī (دیوان انوری).

A short fragment of the diwān of Anwarī (see above, Nos. 543-558), beginning, on fol. 1^a: مغفرتی نہ بآگت. It contains *kaṣidas* on ff. 1-7, with a large lacuna after fol. 6, and another one after fol. 7; a portion of the *kiṭ'as* on ff. 8-14, again with lacunas

after ff. 12 and 14; and some parts of the rubrics on ff. 15-17, where it breaks off.

Ff. 17, 2 coll., each ll. 14-15; *Nasta'liq*; size, 9½ in. by 5½ in. [Ms. Pers. d. 6.]

1881

Khamsa-i-Nizāmi (خمسه نظامی).
Nizāmi's five mathnawis (see above, Nos. 585-617), viz.:

1. مخزن الاسرار, on fol. 1^b, beginning: هست کلید در گنج حکیم - بسم الله الرحمن الرحیم. As date appears here on fol. 29^b, l. 4, A.H. 579 (probably a mistake for 573, having been written instead of 580):
2. ارگ و تارنج شده این زمان - پانصد و هفتاد نه افزون بر آن خسرو و شیرین, on fol. 29^b. Beginning as usual.
3. لیلی و مجنون, on fol. 96^a. Beginning as usual.
4. هفت پیکر, on fol. 142^b. Beginning as usual.
5. اسکندر نامه, first part, on fol. 195^b. Beginning as usual.

No date. Probably tenth to eleventh century of the Hijrah. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 264, 4 coll., each ll. 24; *Nasta'liq*; large illuminated frontispiece at the beginning of each poem; the first seven leaves greatly effaced; water-pots throughout; parts of the margin torn away; size, 13½ in. by 8½ in. [Ms. Pers. c. 1.]

1882

Kalid-i-Sikandarnāma (کلید سکندرنامه).
Key to Nizāmi's *Iskandarnāma* (see above, Nos. 607-617), being a glossary of difficult Arabic and Persian words, with interlinear Persian explanation. No author's name. The first words are:

اسم ذات خداوندی = الله.

نام محمد = محمد و احمد.

No date.

Ff. 1-12; careless *Nasta'liq*, mostly *Shikasta*; size, 8½ in. by 5½ in. [Ms. Pers. e. 11.]

1883

Būstān (بوستان).
Another excellent copy of Sa'di's *Būstān* (see above, Nos. 727-742), beginning:

بنام خداوند جان آفرین - حکیم سخن در زبان آفرین.
No date; ninth century of the Hijrah. A new English translation of the *Būstān* has lately appeared: 'The Garden of Fragrance, being a complete translation of the *Bostān* of Sādi, from the original version into English verse, by G. S. Davie, M. D. London, 1882.'

Ff. 62, 4 coll., each ll. 17; small, but clear *Nasta'liq*; the first two pages luxuriously adorned; the chapter-headings on gold ground; two full-size pictures on ff. 9^a and 34^a, and a slightly smaller one on fol. 59^a; size, 9½ in. by 6½ in. [Mansh 517.]

1884

Gulistan (گلستان).
Another copy of Sa'di's *Gulistan* (see above, Nos. 698-717).

Beginning as usual. Bāb I, on fol. 9^b; II, on fol. 37^a; III, not marked; IV, on fol. 79^b; V, on fol. 84^a; VI, on fol. 101^b; VII, on fol. 107^a; VIII, on fol. 124^b. No date; twelfth century of the Hijrah.

Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 143, ll. 12; *Nasta'liq*; size, 8½ in. by 5½ in. [Ms. Pers. e. 2.]

1885

Fragment of the same *Gulistan*.

This fragment begins in the seventh bāb: نام نیکوئی, corresponding to Eastwick's edition, p. 165, l. 14, and goes down to the end of that bāb; the eighth bāb begins on fol. 11^a. A lacuna between ff. 14 and 15, corresponding to Eastwick, p. 200, l. 7, to p. 204, l. 4. It ends on fol. 25^a, and is copied by Sayyid 'Abd-al-karim, the 15th of Rabi'-al-awwal, A.H. 1100 (الف مائه) = A.D. 1689, Jan. 7. On ff. 25^b and 26^a are added by another hand invocations by Ghauth-al-izām, i.e. 'Abd-al-kādir Gilāni, the great founder of the Kādiri order, who died A.H. 561 = A.D. 1166: مناجات من بندۀ شرمسار تو رحم کن. غوث الاعظم رحما الله.

Ff. 26, ll. 13; clear *Nasta'liq*; size, 9½ in. by 5½ in. [Ms. Pers. d. 10.]

1886

A Hindūstāni translation of the *Gulistan*.
This Hindūstāni translation, beginning شکرانه تحقیق خدا بزرگ کا کہ بندگی وسکا سبب نزدیکی کا ہی, is quite different from that of Mir Shīr 'Alī Afśūs, made under the direction of Dr. Gilchrist, and noticed above in No. 718 (its correct title is *Bagh-e-Ard*, see Garcin de Tassy, *Histoire de la littérature hindoue* etc., i. p. 123). A translator's name does not appear. End of *diḥāḥ* and beginning of bāb I (which is not especially marked), on fol. 7^b; bāb II, on fol. 39^a; III, on fol. 63^b; IV, on fol. 83^a; V, on fol. 87^a; VI, on fol. 99^a; VII, on fol. 103^a; VIII, on fol. 115^a. No date.

Ff. 1-23, ll. 15; *Nasta'liq*; size, 8½ in. by 5½ in. [Ouseley 104.]

1887

Ghazaliyyāt-i-Hāfiẓ (غزلیات حافظ).
A rather uncouth and greatly damaged copy of the ghazals of Hāfiẓ (see above, Nos. 815-850), in alphabetical order, beginning with the usual initial poem, لا یا ایها الساقی. It is written by a number of different hands, the oldest of which is found on ff. 6-40 and 42-46. No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 116, 2 coll., each ll. 15; unequal *Nasta'liq*; size, 7½ in. by 4½ in. [Ms. Pers. e. 7.]

1988

Fragment of an Arabic commentary on Ḥāfiẓ.

Four short incoherent pieces of an Arabic commentary on the ghazals of Ḥāfiẓ, beginning without a preface at once with the explanation of the usual initial *baṭṭ*, *المعنى يقول يا هذا*, in these words: *الا يا ايها الشيخ* *السائق ادر الكيس* و *ناولها لان العشق* *الشيخ*.

Ff. 17, ll. 25; Naasht; size, 8½ in. by 6½ in., on ff. 1 and 8-11; 9½ in. by 7 in., on ff. 2-7 and 12-17. [Ms. A. A. B. d. 12.]

1989

Cihil ḥadith-i-nabi (چهل حديث نبی).

Another copy of Jāmi's metrical Persian paraphrase of forty Arabic traditions, which has been noticed above, in No. 894, 20. Beginning of the Persian preface: *محضرین حدیثی که راویان مجالس دین و معدنان* *مداری یقین املا کنند* *الغ*.

The first Arabic sentence runs thus: *لا يؤمن احدكم* *حتى يبعث لانيه ما يبعث لنفسه*.

Persian paraphrase:

هرکسی را لقب مکن مؤمن - گرچه از سعی جان و تن کاهد *تا نخواهد برادر خود را - آنچه از بهر دیگران خواهد*.

Dated the 24th of Dhū-alka'dah, A. H. 1038 = A. D. 1629, July 15.

Ff. 39^b-46, ll. 16; Nasta'liq; size, 8½ in. by 4½ in. [Laud Or. 205.]

1990

A defective copy of the same.

This copy of the forty traditions, with Jāmi's poetical paraphrase, styled here *اربعین حدیث*, is considerably older than the preceding one, having been finished by 'Abd-alkādir alḥusaini, A. H. 976 = A. D. 1568, 1569, but unfortunately defective, in consequence of a lacuna of two leaves after fol. 3. There are consequently only twenty-eight traditions found here. Beginning as usual.

Ff. 1-7^a, ll. 9 in the preface, three sentences in each page, written in letters of gold in Naasht; the Persian paraphrase in Nasta'liq, in common ink; splendidly illuminated frontispiece; luxurious ornaments on the first two pages, smaller illuminations throughout; size, 9½ in. by 6 in. [Ouseley Add. 18.]

1991

Diwān-i-'Urfl (دیوان عرفی).

A collection of *qaṣidas* by 'Urfl (see above, Nos. 1051-1053), without any order, beginning: *ای متاع درد در* *بازار جان انداخته* *الغ*. The beginning of the last *qaṣida* here, of which only two baits are found, corresponds to Ouseley 112 (No. 1051 above), fol. 56^b, l. 3 *ab infra*.

Ff. 52-138, 2 coll., each ll. 15; clear Nasta'liq; size, 9½ in. by 6 in. [Ms. Pers. d. 11.]

1992

Nal u Daman (نل و دمن).

Another copy of Faiḍi's mathnawī, Nal u Daman

(see above, Nos. 1057 and 1060-1062), beginning: *ای در تک و پوی تو آغاز* *الغ*.

The date is torn away; eleventh century of the Hijrah in the older part; ff. 1-10 and 16 supplied by a more modern hand. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 139, 2 coll., each ll. 15 (the last few leaves ll. 15-17); Nasta'liq; size, 7½ in. by 4½ in. [Ms. Pers. e. 5.]

1993

Diwān-i-Fiṭrat (دیوان فطرت).

Part of the diwān of Mir Mu'izz Fiṭrat, who died A. H. 1106 = A. D. 1694, 1695; see above, No. 1214 (p. 741, l. 20), and A. Sprenger, Catal., p. 408. It contains ghazals and rubā'is mixed in alphabetical order, beginning with a poem rhyming in *ma*:

بسکه دارد داغ حسرت چشم غم پردرد ما *الغ*.

It is incomplete at the beginning and partly worm-eaten. Dated end of Safar, in the fifth year of Aḥmad-shāh's reign, A. H. 1166 = A. D. 1753, beginning of January.

Ff. 1-51, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 6 in. [Ms. Pers. d. 11.]

1994

Diwān-i-Tālib (دیوان طالب).

A defective copy of the poems of Mirzā Abū Tālib ibn Maghūr Hājī Beghān Tabrizī alīshāhānī, the author of the *Khulāṣat-alafākār* (see above, No. 391), and of the famous book of travels in Europe, styled *مسیر طرابلسی فی بلاد افرنجی* (see above, No. 1855), which he commenced immediately after his return to Calcutta, A. H. 1218 = A. D. 1803. These poems have been edited, with an English translation, by George Swinton, in 'Poems of Mirzā Abū Tālib Khan,' London, 1807. A poem on Lady Elgin's beauty, by the same Abū Tālib, has been translated by Hammer-Purcell. This diwān contains:

1. Ghazals, on fol. 71^b, beginning:

بترتی از نور اعلی دیده ام - روح قدسی آشکارا دیده ام

2. A mathnawī on the peculiarities of London and England (مثنوی موسم در شرح خصوصیات لندن و انگلند), describing wonderful places, buildings, customs, and the beauty of English women, on fol. 90^b, beginning:

زهی لندن و وضع بیمتالش - هم آن آب و هوای اعتدالش

3. Another mathnawī, as appendix to the preceding one, descriptive of the charms of Miss Baril (در مفتح در مفتح), beginning, on fol. 116^b:

چو مس بارل بغوی کس ندیده

خدا از دست خویش آفریده

4. A *munāẓarah*, or strife-poem, between reason and madness (مناظره عقل و جنون), on fol. 121^a.

5. An elegy on Ḥusainkhān (حسن) (خوانمرحوم مرتبه تفصیل حسن), on fol. 121^b, followed by some *kiṭ'as* and

rub'ls; in the beginning of the first rub'ā, on fol. 123^b, last line, the copy breaks off.

Ff. 71-123, 2 coll., each ll. 13; Nasta'lik; worm-eaten throughout; size, 8½ in. by 5½ in. [Ms. Pers. e. 9.]

1995

Portion of a modern heroic poem, describing the history of Balti or Bultī (also Bultistān, see Thornton's Gazetteer of India, London, 1857, p. 152), a small state in the north of Kashmir, also called Little Tibet, and, after the name of its capital, Iskardoh (see also J. H. Stocqueler, Oriental Interpreter, pp. 104-106, where the country is called Boldestan). It was annexed by Gulāb Singh, the ruler of Kashmir, about A.D. 1845 or 1846. This fragment is without beginning or end; the second bait, appearing here on fol. 1^a (the first is too much injured to be deciphered), runs thus:

برآمد چو خاور زجر کبود - زری جهان زنگ طلعت زدود
مناقصه نمودن و یابی شدن مرزا خان از کشتن
وزیر او بخان و نسبت خویشی نمودن مرادخان با او بخان
و بافتنی او بر سر مرزاخان آمدن.

Bought with the Schlagintweit Tibetan Collection in March, 1885. Schlagintweit received this MS. from the late Rājāh of Shigar (probably Thornton's Shuhghur, Gazetteer, p. 879, a petty native state in the province of Sangor and Nerbudda). Haidarkhān ibn Asam (A'zamī) Khān, October 12, 1856, at Kashmir.

Ff. 67, 2 coll., each ll. 10; Nasta'lik; several pages injured by worms; size, 9½ in. by 5 in. [Ms. Pers. d. 6.]

1996

Fragmentary hymns and lamentations in Persian verse, for all possible emergencies in life; there appear, on fol. 3^a, نعل دوم در باد آرزوها مسافر بدعای خیرا, on fol. 3^a, باب پنجم در ابراهیم (prayers for travellers), and on fol. 3^b, چهار نعل اول در ناله وزاری هجران جهان الیه.

Lacunae after ff. 2 and 3.

Ff. 4, diagonal lines; Nasta'lik; size, 8½ in. by 6 in. [Ms. Pers. a. 16.]

SŪFISM.

1997

Ta'rikh-i-Maẓhar-i-Buzurgān (تاریخ مظهر بزرگان).

A very curious book, of the wildest mystic contents, purporting to give a detailed account of the system and doctrines of the Kalandari order of dervishes, by an anonymous author. As first Shaikh of the sect appears here Sayyid Khidr-alrūmī alhusaini (see fol. 11^a sq.), who went from Rūm to Dihlī in the time of Khwājah Kutb-al-dīn Bakhtiyār Kākī (who died at Dihlī A. H. 633=A.D. 1235), and later on to Bijāpūr; Sayyid Najm-al-dīn became his pupil. He is said to have founded the Kalandari and Cishti order (see fol. 11^b, ll. 2 and 3;

وآں در هندوستان سلسله او بر پاست و سلسله او (تندریت و چشتیه است). His spiritual successor was Sayyid Najm-al-dīn; later on followed Shāh Kutb-al-dīn, in the reign of Husain Shāh Sharqī bin Mah-mūdshāh bin Ibrāhīmshāh Sharqī (the last independent ruler of Jaunpūr, who ascended the throne after his brother Muhammad, A. H. 856=A.D. 1452, and died, deprived of his realm, A. H. 905=A.D. 1499); then Shaikh Muhammad, Shāh 'Abd-almalik, Shāh 'Abd-alkaddūs (who died, like some of the preceding Shaikhs, in 'Alanpūr, 12th of Shawwāl, A. H. 1052=A.D. 1643, January 3), and so on to the last Khalifah mentioned here, Shāh Shukr-allāh, who became head of the order, 26th of Rajab, A. H. 1104=A.D. 1693, April 2.

On ff. 1^b-4 there is a detailed index (in the heading the work is styled مظهر محبت از بزرگان (کتاب تواریع مظهر محبت از بزرگان), which gives the contents up to fol. 390, but the text in this copy only goes to fol. 275 of the Arabic pagination, so that almost a third of the work seems to be missing.

Beginning, on fol. 5^b: بعد از انشای ثنائی منشی: که کاتب قلم علم قدرت الیه.

The mukaddimah, on the origin of the order (مقدمه), on fol. 9^a; the beginning of the doctrinal work, on fol. 14^a (طریق طریقه سلسله) (تندریت). Many additions on the margin.

Bought for the Bodleian, May 22, 1885, from Maw & Co., London, for £1 12.

Ff. 280, ll. 18-19; Nasta'lik and Shikasta, by different hands; size, 10½ in. by 6½ in. [Ms. Pers. d. 1.]

1998

Kashf-alasrār (کشف الاسرار).

A mystical treatise, compiled for prince Husain 'Alī Mirzā (see fol. 5^a), the son of Fath 'Alī Shāh, who was born A. H. 1203, and died A. H. 1251=A.D. 1789-1835, by Ahmad ibn 'Abd-alkarīm almusawwī alshirāzī (see fol. 3^a, last line sq.), who may be identical with the transcriber himself, called in the colophon Ahmad ibn Muhammad 'Alī alshirāzī. At any rate the date of the copy on fol. 93^b, viz. the 17th of Rabi' alawwal, A. H. 1227=A.D. 1812, March 31, cannot be much later than the date of the actual composition.

Beginning: بهترین مفاتیح که در افتتاح سخن چون وی گودری در بحر عمان سخنوری الیه.

Mukaddimah, on fol. 5^b. Explanation of the following Sūfī terms: واجب الوجود, مغارق, لایق, امطار, واختیار, قدرة, اراده, و مشیت, ممکن الوجود.

Makālah I, on fol. 10^a, in several faṣls: در بیان جبر و تفویض و امر بین الامرین.

Makālah II, on fol. 44^a, also in several faṣls: در تقاضا (on predestination).

On fol. 94^a a few verses from Jalāl-al-dīn Rūmī's mathnawī.

Bought by the Bodleian, Dec. 5, 1886, from H. A. Stern, B. A.

Ff. 1-94, ll. 9; clear and distinct Nasta'lik; illuminated frontispiece; size, 6 in. by 3½ in. [Ms. Pers. f. 1.]

Elliott 383, fol. 123^b, in three شعبه: the *first* on fol. 10^b, in six nau's; the *second* also on fol. 10^b; the *third* on fol. 11^b.

Fifth fasl, on fol. 12^a=Elliott 383, fol. 125^b; of the four *only three* are found here, on ff. 12^b (twice) and 14^a; the *fourth* is missing, since the copyist has jumped from the end of the *third* immediately to the

Sixth fasl, *first شعبه*, beginning on fol. 14^a, lin. penult.=Elliott 383, fol. 127^b, l. 4; *second شعبه* on fol. 14^b; *third* on fol. 15^b. The copy breaks off at the end of the second قسم of the fifth نوع of this شعبه=Elliott 383, fol. 130^b.

Ff. 18, ll. 11; large and clear Nasta'liq; size, 13½ in. by 6 in. [Ms. Pers. d. 14.]

2012

A Patan-Persian-Arabic-Urdû-Turkish vocabulary, with explanatory text in Persian. The first set of words is—

Turkish. Urdû. Arabic. Persian. Patan.

اوریدل شنبین سبع سننا ایشمانی

It goes down to fol. 28^a, mostly in five columns; ff. 29–32 are left blank; ff. 33–37 contain, for practice in Hindustāni, a parallel Urdû and Persian text (the latter sometimes omitted), beginning:

مجاړونکی سلام لیتی کی حق مین جانا چامی
که سلام کرنا الی

در باب گرفتن سلام مجاړیان وغیره باید
دانست که سلام کردن الی

Ff. 37, ll. 15; clear and distinct Nasta'liq; size, 13½ in. by 8½ in. [Ms. Pers. c. 10.]

2013

Fragment of an Urdû-Persian dictionary, arranged according to the *first* and *last* letters. It comprises the *الام* در عربی جمع لامة, beginning with لام, (الام لامه, plural لامه) (i. e. لامه زره را گویند و بحساب ابجد سی عدد است, and goes down to about the middle of the *fasl* ز; (فصل الام مع الزاء).

The last word explained here is *لعل* یعنی *لعل* طراز یعنی *لعل* نکلند؛ آن.

Ff. 8, ll. 21; Nasta'liq; size, 13 in. by 8½ in.

[Ms. Pers. c. 11.]

THEOLOGY AND LAW.

2014

Uṣūl-i-dīn (اصول دین).

A short tract, laying down the fundamental doctrines of the Imāmī order, one of the Shi'ite sects (اصول دین), which are the following five: (و مذهب طائفة امامیه), *امامت*, *نبوت*, *عدل*, *توحید*. Beginning: *بدانکه اصول دین الی*. Dated by Muḥammad Taḥī the

7th of Rabi'-al-awwal, A. H. 1234=A. D. 1819, Jan. 4.

Ff. 97–106, ll. 7; large Nasta'liq; size, 6 in. by 3½ in. [Ms. Pers. f. 1.]

2015

A small portion of a Persian work on ecclesiastical law, probably from the *الملة* باب, beginning: *جائز است چنانکه بعضی مخلوق را سجدہ کنند بتأویل الی*.

The proper order of the leaves is: 6, 7, 4, 5.

Ff. 4–7, ll. 7; large Nasta'liq; size, 8½ in. by 4½ in. [Ouseley 419.]

2016

Another copy of Padre Juan's translation of the Psalms, made A. D. 1616 (=A. H. 1025, here again is written, on fol. 2^b, ll. 5 and 6, by mistake, هزار و شصت و شش instead of شصت و شانزده); see above, Nos. 1827–1829.

Contents:

a. Introductory words, on fol. 1^b: *الله اکبر اول از الی* سخنهای نو راستی الی

b. *تهرت*, as is written here), on fol. 1^b, the names of the canonical books according to the Roman Catholic rite.

c. *دبیاجہ*, or preface, by Padre Juan, on fol. 2^b.

d. *شرح بخوانند زبور*, or St. Augustine's introduction to the Psalms, on fol. 4^a.

Beginning of the first Psalm (زبور اول), on fol. 7^a.

Ff. 100, ll. 15; Nasta'liq, very incorrectly written; size, 10½ in. by 8½ in. [Bohl. Or. 277.]

2017

Fragment of the same translation of the Gospels, which has been noticed above, in No. 1840. The Gospel according to St. Matthew on fol. 1^b: *یسوع مسیح فرزند داود فرزند ابراهیم الی*.

A large lacuna after fol. 10^b, which breaks off in the twentieth fasl=Elliott 13, fol. 13^b, l. 3; fol. 11^a begins in the eightieth fasl=Elliott 13, fol. 44^b. The Gospel according to St. Mark on fol. 19^b; it breaks off on fol. 22^b in the eleventh fasl=Elliott 13, fol. 59^b, l. 10.

Ff. 22, ll. 14; distinct Nasta'liq; size, 9½ in. by 7½ in.

[Ms. Pers. d. 13.]

MUSIC.

2018

A short tract on Indian music, beginning: *علم موسیقی عبارتست از معرفت احوال لسان الی*. On fol. 2^a a fasl, *در بیان مقامات وغیره*.

Abū Naṣr Fārābī (the great philosopher Alfarabius, who died A. H. 343=A. D. 954) is quoted on fol. 1^a, ll. 2 and 3, with regard to melody: *در تعریف نغمہ*.

Ff. 4, ll. 13–15; Shikasta; size, 9½ in. by 5½ in.

[Ms. Pers. d. 17.]

VARIA.

2019

Ẓafarnāma-i-Buzurjmihr (ظفرنامه بزرجمهر).

Another copy of the book of victory, that is, the moral teachings of Nūshirwān's wazīr Buzurjmihr,

translated from Fahlawī by Ibn Sinā (see above, No. 1241, 43). It is styled here *کتاب المظکر*. Beginning: الحمد لله... بدان اسعد الله فی الدارين که حکایت آورده اند که روزی نوشیروان عادل بوزرجمهر وزیر خود را طلب فرموده گفت که برای ما کتابی اختراع کند که از آن نفع حاصل گردد *الح*.
No date.

Ff. 13-15, ll. 13; Shikasta; size, 8½ in. by 5½ in.
[Ms. Pers. c. 11.]

2020

The last will of Nawwāb Āṣafjāh Bahādur (وَسِیَّت) (نامہ نواب آصفیاء بہادر), i. e. Nizām-almulk Āṣafjāh, the Nizām of the Dakhan, alleged to have been drawn up on the very day of his death, the 4th of Jumādā-alkhar, A. H. 1161 = A. D. 1748, June 1, for his son and successor, Nawwāb Nizām-aldaulah Mir Ahmadrkhān Bahādur Nāṣirjang. Beginning: چند کلمہ کہ نواب نظام الملک آصفیاء طاب ثراہ قربن رحلت بنواب نظام الدولہ میر احمد خان بہادر ناصرجنگ شہید بتاریخ چہارم جمادی الآخر سنہ ۱۱۶۱ ہجری روز دو شنبہ بعنوان وصیت نمود، آزل آنکہ بر رئیس دکن لازم است *الح*.

There are altogether seventeen items in this will.

Ff. 7, ll. 11; large and distinct Nasta'liq; size, 7 in. by 4½ in.
[Ms. Pers. c. 19.]

2021

A letter from his Royal Highness 'Abbās Mirzā, (born 1783, died 1833), Prince Royal of Persia, to the Right Hon. the Earl of Liverpool, first minister to his Majesty George the Fourth, King of the United Kingdom of Great Britain and Ireland, in Persian text and English translation. The text comprises five long lines on a large sheet (size, 23 in. by 17½ in.) in splendid Nasta'liq, beginning: *عطار د نظیر *الح**.
Given to the Library in 1886 by Mr. Greville Chester.

[Ms. Pers. c. 7.]

2022

An index to the second volume of Khwāndamir's general history, the *Ḥabīb-alsiyar* (نہشت جلد ثانی), see above, Nos. 72-74.

Ff. 11, ll. 28; Nasta'liq; size, 15½ in. by 10 in.
[BODL. OR. 784.]

2023

James Fraser's common-place book, containing among other scraps:

1. Ff. 5^a-31^a and 32^b-55^a. Arabic-Persian vocabulary, entitled *Miftāḥ-almu'dilāt* (مفتاح المعملات), or the key to insurmountable difficulties; see fol. 5^b, l. 1; in the preface, culled from Abū-alfadl's *مکونات* or *مکائبات* (see above, Nos. 1378-1383), by Shaikh Burhān *سیکری* (سکری) comp. W. Pertsch, Berlin Catal. p. 643, note 2); see fol. 5^b, ll. 1-4. At the end some Arabic phrases, mostly taken from the Kurān, the first three of which have a Persian interlinear paraphrase. Ff. 55^b-97^b left blank.

2. Ff. 98^a-109^a. A tract on ethics, without title or author's name, beginning: *جن دنیاہ فانی سر بسر غلط است و ازو ہم آدمی نمودار مینماید *الح**. Ff. 109^b-215^b left blank.

3. Ff. 221^b-218^a. A treatise on the manufacturing of Frankish swords, apparently a portion of a work on polytechnics; it is called the eleventh *bāb* (باب بازدم) (در ساختن تیغ فرنگی), and begins: *چنانچہ چون کاغذ بچینند و نشکند *الح**. It is subdivided into two *fāsils*.

4. Ff. 229^b-223^b and 217^b-216^a. An Arabic glossary, with paraphrases in Latin, English, and occasionally in Persian too.

5. Ff. 234^b-231^b. A few scattered Persian and Rekhta verses.

Nos. 3-5 are written in European fashion.

Ff. 234; size, 8½ in. by 3½ in. [FRASER 56.]

2024

Adversaria. Extracts in prose and verse from Persian authors. partly accompanied with a Latin translation.

Ff. 57-88; European handwriting; size, 12½ in. by 7½ in. [MARRS 654.]

LATEST ADDITIONS.

HISTORY.

2025

Makhzan-i-Afghāni (مخزن افغانی).

A complete copy of the original and fuller redaction of Khwājah Nīmat-allāh bin Ḥabīb-allāh Harawī's famous history of the Afghāns, styled تاریخ خانیجانی

تاریخ افغانی, completed the 10th of Dhū-al-hijjah, A. H. 1021=A. D. 1613, Feb. 1, see fol. 286^b, last four lines, and the following copy, fol. 124 (118)^b, l. 3; comp. also Rieu i. p. 210 sq.; Elliot, History of India, v. p. 67 sq.; W. Morley, p. 74 etc.; and B. Dorn, History of the Afghans, translated from the Persian of Neamat Ullah, London, Part I, 1829, Part II, 1836.

Beginning: حمدی که مؤرخان وقایع نگار و مستخبران
مقتات افکار بلسان گوهر وار و بلاغت دثار آینه

Mukaddimah, on fol. 3^b, last line: Story of Jacob, his children, and his genealogy.

Bāb I, on fol. 12^b: Story of King Saul, the Ark, Saul's descendants, and the migration of the Afghāns to the mountains of Ghūr, etc.

Bāb II, on fol. 36^b; III, on fol. 58^b; IV, on fol. 102^a; V, not marked, but probably beginning on fol. 150^a, last line, as a comparison with the following copy shows; VI, on fol. 162^b, last line; VII (only indicated by ذکر), on fol. 196^b.

Khātimah, on fol. 223^b.

For further details of contents we refer to Rieu, loc. cit., and to Dr. Dorn's translation.

This copy, of rather recent date, as the modern Shikasta shows, is the Codex B of John Lee, Doctors' Commons, 1833, who had purchased it from M. Straker, in the same year, for £3 13s. 6d. It belonged originally to Captain Turner Macan, the editor of the Shāhnāma, whose autograph is found on fol. 1^a, as a note by Dr. Rosen, on the fly-leaf, dated 2nd of June, 1834, affirms. The notes on the margins are by the Rev. G. C. Renouard, of Swanscombe, who noticed this MS. in the Addenda to his Hartwell Catalogue, compiled by him in June, 1840, where it appears as No. 170^b. This MS. was lent to him and returned June 5, 1861. Another note on the fly-leaf says: 'At the request of Dr. Dorn, communicated to Dr. Lee, in a letter dated Kharcoff, the 31st of March, 1834, this MS. has been delivered to Dr. Rosen, to be forwarded to Dr. Dorn, and Dr. Dorn is at liberty to keep it until he has translated it, and afterwards he is requested to return it to Dr. Lee, 5 College, Doctors' Commons, London.'

'2nd June, 1834.

Benj. Smith.'

According to a further note, by Dr. Lee himself, the MS. was returned by Dr. Dorn, through the medium of the Royal Asiatic Society, Dec. 11, 1839. Bought by the Bodleian for sixteen shillings at Sotheby's, Nov. 10, 1888.

Ff. 287, ll. 13; Shikasta: size, 11½ in. by 6½ in.

[MS. PERS. c. 14.]

2026

Another slightly defective copy of the same.

This is Codex A of Dr. John Lee (Hartwell Cat., No. 170, p. 56), which was lent to Dr. Dorn (according to his own statement, found on the fly-leaf of this copy), the 2nd of June, 1829, on his undertaking to return it safe to Dr. Lee in the course of a twelvemonth. Dr. Lee has added to this statement: 'Notwithstanding the above arrangement, the learned Dr. Dorn, whose departure from England is much regretted, is at liberty to keep this manuscript for a longer time, if he pleases.'

John Lee.'

The MS. was returned to Dr. Lee on the 9th of September, 1830. Dr. Dorn had made use of it for the second part of his translation, and the annotations to the first, see the preface to the second part, p. ii sq. The notes on the margin of the leaves which refer to Codex B (i. e. the preceding copy) are by the Rev. G. C. Renouard, who collated the two MSS. (A and B), and returned them to Dr. Lee at Doctors' Commons, 5th June, 1861. Bought by the Bodleian for seven shillings at Sotheby's, Nov. 10, 1888.

This copy is defective at the beginning, some leaves being missing; the first abrupt words of the mukaddimah, درین آب غسل برآرد خود را مطیب مظهر ساز آینه, correspond to the preceding copy, fol. 5^a, l. 3. The first two pages are besides greatly injured, so that only a very small portion of the text is really available for use.

Bāb I, on fol. 4^a; II, on fol. 13^b; III, on fol. 22^b; IV, on fol. 40^a; V (without a heading, just as in the preceding copy), on fol. 59^b, l. 3 ab infra; VI, on fol. 64^a; VII, on fol. 74^b. Khātimah, on fol. 86^a, l. 3 (not marked). The text, as contained in the preceding copy, ends here, on fol. 118^b, l. 13, dated 22nd of Dhū-al-hijjah, A. H. 78 (1078=A. D. 1668, June 3); but on ff. 118^b, l. 13-123^a, a number of نفل are added, the first of which is the same appendix, which is added to Rieu's second copy (Add. 26,283), on the genealogy of Hailbathkhan, and translated by Dorn in the preface to the second part, pp. iv-viii, headed: نفل است آتا بعد این کلمه چند است در بیان سلسله انساب کترین اصعب العباد هیت خان آینه. The other نفل deal with

traditions of various Shaikhs, Khwājah Yahyā, Hadrat Makhdūm-i-Jahāniyān, Khwājah Yahyā Kabir, Ḥasan Baṭāl, pupil of the preceding one, etc. There appears on the fly-leaf of this MS. another interesting statement, viz. 'In the Hartwell Library there is a history of the Afghans, printed in *Turkish* in October, 1729, at Constantinople. That work, entitled *Tārīkh-i-sayyāh* (i. e. the Traveller's Narrative), was translated from the Latin of Father Jude Krušinski, a Jesuit, whose work is entitled: "Prodromus ad tragicam vertentis belli historiam." It was printed at Lemberg (Leopolis) in 1734, so that Ibrahim's Turkish version must have been made from Krušinski's MSS., see the "Relation de Dourry Efendi," Paris, 1810.' From Brunet's *Manuel du Libraire*, Paris, 1861, ii. p. 109, we learn that this Turkish version of Krušinski's unpublished Latin 'Prodromus' was already, 1731, re-translated into Latin (before the original Latin ever appeared), by Joh. Chr. Clodius: 'تاریخ سیاح', i. e. chronicon peregrinantis, seu historia ultimi belli Persicorum cum Aghwanis gesti; ex codice turcico, in officina constantinopolitana impresso, versa ac notis illustrata, cum tabula imperatorum familie othmanicae, opera et studio Joh. Chr. Clodii,' Leipzig, 1734. The Bodleian Library contains besides a second revised and enlarged edition of Krušinski's original work, entitled: 'Tragica vertentis belli Persici Historia, per repetitas clades, ab anno 1711 ad annum 1728 vum continuata, post Gallicos, Hollandicos, Germanicos ac demum Turcos Authoris typos Auctior, auctore patre Thadæo Krušinski Societatis Jesu Missionario Persico accessit ad eandem historiam Prodromus iteratis typis subjectus,' Lemberg, 1740. Clodius' Latin version has again been translated into English, by George N. Mitford, under the title: 'The chronicles of a traveller, or a history of the Afghan wars with Persia, in the beginning of the last century, being a translation of the *Tarekh-i-seeah*, from the Latin of J. C. Clodius, by G. N. Mitford,' London, 1840.

Ff. 123, ll. 22: very careless Naṣṭ'īk; some portions (from the middle of fol. 85^b) by other hands, in a still more difficult writing; size, 12½ in. by 8½ in. [Ms. Pers. c. 13.]

2027

A genealogical roll of the world, 30 feet 9½ in. by 12½ in., beginning with Ādam. The chief ancestors are marked in red ink, and are followed in a straight line down by their respective offspring. First come the Israelitish patriarchs and sages, alternating with the Persian kings (beginning with Gayūmarth) and interspersed with Hūd the prophet, Šāliḥ the prophet, Khidr, etc. Next to David stands the wise Luḳmān, next to Sulaimān (Solomon) Jalūt and Urtughrul, midway between Nūshirwān and Iskandar Dhū-alkarnain, flanked on the right by 'Uthmān Ghāzikhān, the first 'Uthmānī Sultān. Between Ūrkhān and Murād, the next two Turkish Sultāns, and Bāyazīd I, the fourth Sultān, appears Miryām (the holy virgin), parallel with Sultān Muḥammad, the fifth Turkish ruler, and 'Isā (Jesus), etc. A little further down to the right of Sultān Sulaimān (A. H. 926-974) is 'Abd-almuṭṭalib, then Muḥammad the prophet, and the twelve Imāms.

Further down are the 'Abbāsīde Khalīfs (نصف عباسیان), after these Tīmūr and the Tīmūrids in India, Bābur, Humāyūn, etc., to Aurangzib 'Ālamgīr; after these follow the Bāyides (آل بویه), the Ghaznawides, the Khwārizmshāhs, the Imā'īs and the Saljūks; with the last-named dynasty this curious roll concludes.

[Ms. Pers. c. 12 (R.).]

TALES.

2028

Tūṭi-nāma (طوطی نامه).

A fragment of Muḥammad Khudāwand-i-Kāllī's shorter redaction of Dīyāi Nakhsahl's Tūṭināma, or rather of an abridgment of this shorter redaction, since the text is still more simplified, as a comparison with No. 1975 above proves.

Beginning: جنس نئی مفت پیدا
کنند: آسمان زمین آید.

This fragment breaks off towards the end of the third story, which begins on fol. 60^a. Fol. 72 is missing. On the first pages an interlinear English paraphrase.

Ff. 77, ll. 9; large Naṣṭ'īk; size, 10½ in. by 3 in. [Ms. Pers. d. 25.]

POETRY.

2029

Fragment of the diwān of Hāfiz, with the Turkish commentary, or rather literal paraphrase of Manliq Sham'l, which was completed (see Rien, Turkish Cat. p. 158) the end of Dhū-ahjijah, A. H. 981=A. D. 1574, April 22. Although Sham'l's name does not appear, there can be no doubt, from the whole tenor of the work, that it is Sham'l's. It neither agrees with Surī's (see Nos. 851-853 above), nor with Sūdī's commentary. This fragment begins with the fifth bait of the first ghazal (Brockhaus i. p. 7), and breaks off with the eighth bait of the seventh ghazal (Brockhaus i. p. 41). Many marginal glosses besides.

Ff. 8, ll. 25; Turkish handwriting; the Persian text marked by a red line overhead; size, 8 in. by 4½ in. [Ms. Pers. e. 22.]

ASTRONOMY.

2030

Kifāyat-al-ta'lim fī sanā'at-altanjīm (کفایت التعلیم فی صناعة التنجیم).

A work on astronomy, by Muḥammad bin Ma'ūd bin Muḥammad bin Zakī alghaznawī (see fol. 1^b, last three lines), about whose life-time nothing is known. At any rate, he must have flourished before A. H. 865=A. D. 1460, 1461. It is divided into two *qisṣas*, each of which contains various subdivisions, nau's, fasls, fanns, makālas, tafsils, etc.

توزیع در علم هیات
در هیات افلاک و حرکات. 2. در هیات زمین. 1.
در هیات ستارگان و حرکتها. 3. در هیات
ایمان, on fol. 5^b. 14^a, on fol. 14^a.

- نوع دوم در علم احکام
1. در احکام قانون فرائض
2. در احکام فرائض
3. در احکام فرائض
4. در احکام فرائض
5. در احکام فرائض

Beginning: *سپاس خدای را جل جلاله که آفریدگار است*
بی مثال حاجت و آفرین کار بدلائل و محبت الهی

H. Khalifa mentions two works on astronomy and astrology by our author, viz. *قانون التعليم في صناعة كفايت التعليم في* (see above, iv. p. 495, No. 9346, on fol. 86^a, the title of our present copy it becomes evident, that these alleged two works are in reality one.

Dated the 28th of Ramadān, A. H. 865 = A. D. 1461, July 7, by Muhammad bin Hājī Ahmad. Collated.

Ff. 115, ll. 29; Naakhi; size, 10½ in. by 6½ in.

[Mans 150.]

MUSIC.

2031

Two leaves of a collection of Hindū popular songs, with Persian introduction: on fol. 2^a a *دُهرت در راک* and *بهرت در راک*; comp. on the Dhurpats or Dhurpads, No. 1846 above.

Ff. 2, ll. 12; careless Nasta'liq; size, 8½ in. by 4½ in.

[Ms. Pers. a. 23.]

VARIA.

2032

Miscellanies and fragments.

A collection of Persian (and a few Hindūstānī) fragmentary pieces and single leaves, partly torn from other MSS. and greatly varying in size and handwriting.

Contents:

1. Ff. 1-4: Beginning of the *Ā'in-i-Akbari* by Abū-alfadl, see above, Nos. 213-216, beginning: *ای همه در پرده نهان راز تو الهی*. The fragment is written by a European hand, with a literal English paraphrase of the first lines.

2. Ff. 5 and 6: Part of the story of the 'travelling pigeon' (first story of Kalilah and Dimnah), in parallel columns, representing the versions of the Anwar-i-Shubāhī, the *Iyār-i-dānāsh*, and a Hindūstānī translation of Kalilah and Dimnah. It is likewise written by a European hand.

3. Fol. 7: A few mathnawī-baits, apparently from the *Shāhnāma*. Fol. 8 left blank.

4. Fol. 9: Four lines from the *Arđāvīrāfnāma* (fol. 4 alt. exempl. p. 2, l. antepenult. Hyde, pp. 18 and 277), see above, No. 1950, with Persian interlinear paraphrase and Latin translation.

5. Ff. 10-17: Various contributions to the science of the Hindū Rāga and Rāgīnī, see No. 1847 above; fol. 16 in Devanāgarī, with transliteration in Arabic characters; on fol. 18, three Rekhta baits.

6. Fol. 19: Eight Persian mathnawī-baits, headed *ترجمه اشعار یونانی*.

7. Fol. 20: A Rekhta *kašidāh* by Saudā (died A. H. 1195 = A. D. 1781).

8. Fol. 21: *اوتال خواجہ امیر خسرو*, in Persian.

9. Ff. 22-24: *Ghazals, rubā'is, and fards*, by Khā-kānī, Hāfiz, Darā Shukūh, also some Rekhta poetry.

10. Fol. 25: Beginning and index of the *اخلاق نامری*, by Naṣīr-aldīn Muḥammad Tāsi, see above, Nos. 1435-1442. Beginning: *ایندای خوش در مطلوب و فهرست*. *فصل کتاب الهی*. This fragment corresponds to Fraser 251, fol. 5^a, l. 10, to fol. 5^b, l. 3 ab infra.

11. Fol. 26: Short poetical specimens from the *diwāns* of Muḥammad Kāsim Mahdī, Waḥshī (see No. 1039 sq. above), Tālib Āmull (see No. 1090 sq. above), etc., copied in Shikasta by Lachmī Singh.

12. Fol. 27: A few lines from a *کتاب صراط المستقیم*.

13. Fol. 28: Anonymous Persian letter, dated A. D. 1792.

14. Fol. 29: Another letter, written by Lachmī Singh, see No. 11, the 19th of Rabi'-althānī (year not stated).

15. Ff. 30-34: Various assessments or rent-rolls, and other statistical accounts; the first, on fol. 30, is the rent-roll of the Carnatic, *کلیت جمعندی سرکار*, etc. *کرناٹک*, on ff. 33 and 34 a list of Naukars, etc.

16. Ff. 35 and 36: A large *kašidāh*, according to the *takhallus* by Hāfiz, beginning: *انگلیس باغ واران سرو*. *ایستان مفا*. It is not found in Brockhaus' edition.

17. Fol. 37: Persian inscription on the only gate remaining at Etāwah (Etāvāh, in the district of Āgra), taken down by Major Bruce, Febr. 1780. The fortress of Etāvāh was captured by the Rohillas, the 29th of Ramadān, A. H. 1187 = A. D. 1773, Dec. 14; see Rieu iii. p. 960b.

18. Ff. 38-41: Pieces of letters, and single leaves, torn out of MSS.; the *third*, written by Muḥammad Šādīk, is the end, as it seems, of a history of the Šafawīs, and gives an account of the accession of the last king of that dynasty, Sulṭān Husain Mirzā, son of Shāh Sulaimān, to the throne of Persia, in A. H. 1106 = A. D. 1694. The last date found in that fragment is A. H. 1134 = A. D. 1722, the year in which Mahmūdkhān marched against Isfahān. The *fourth* is a story related by Hakim Ruknā, i. e. Rukn-aldin Mas'ūd Kāshī, the well-known poet and penman (see above, No. 1115, and Rieu ii. p. 603), beginning: *دسی بصیحت شیخ الزمانی حکیم زکائی کاشی رسیدم الهی*.

19. Fol. 42: The first leaf of the *Hasaniyyah* (حسنیه), a short exposition of the creed and the religious observances of the Shī'ites, see Rieu i. p. 35. Beginning: *حمد بحد و ثناء بعد از واجب الوجودی الهی*.

20. Ff. 43 and 44: The first forty baits of the first book of Jalāl-aldin Rūmī's *mathnawī*.

21. Ff. 45 and 46: Two unconnected leaves of a treatise on Persian metres.

22. Fol. 47: First leaf of a work on theology and law,

beginning: رب العالمين (Allah in the text) الحمد لله
بدانكه ايمان افراست بزبان يعنى گفتن كلمه
طيب الخ

23. Ff. 48 and 49: Two unconnected leaves of a work on Sūfism or Sūfī ethics.

24. Fol. 50: One leaf of another treatise on ethics.

25. Ff. 51 and 52: Fragment of the same Persian translation of the Gospels, which is described above in Nos. 1837-1839. These two leaves comprise the Gospel according to St. Mark iii. ver. 10 to iv. ver. 22 = Bodl. Or. 587, ff. 78b, l. 3, to 81a, l. 4.

26. Ff. 53-56: Fragment of a historical compendium, dealing in a summary way with the Tīmūrīdes of Persia, from A. H. 862 to 937 = A. D. 1458-1531.

27. Ff. 57-62: Fragment of a Persian romance in a very simple and unaffected style. To what story it belongs, is impossible to find out from the contents of these few leaves, which may fit into any of the common tales of adventure and love.

• Fl. 62.

[Ms. Persa. c. 16.]

2033

Picture-book, with specimens of calligraphy. Garden and hunting scenes, harem-life, love episodes, and portraits.

Chief contents:

Lailā and Majnūn, on fol. 3b.

Portrait of A'zamshāh, on fol. 5b.

Portrait of Amān Singh Rājāh, on fol. 6a.

Interior of the Taj Mahall, on fol. 7b.

Portrait of Prince Darā Shnkhūh's horse, on fol. 9b.

A peculiar sea-monster with a fine woman's head, designated as خیال طلسمات, on fol. 10a.

Portrait of a lady, on fol. 11b. A large vignette with the inscription: پادشاه غازی ابن شاهجهان محمد دارا شکو, A. H. 1054 = A. D. 1644, 1645, on fol. 12a.

Portrait of Akbar, on fol. 12b.

Portrait of Shāhjahān, on fol. 13a.

Two illustrations to Saif-almulūk and Badī'-aljamāl (see above, Nos. 460-463), on ff. 14b and 15a.

Two illustrations to Shirin and Khusrāu (or Farhād), on ff. 16b and 17a.

Jahāngir, on an elephant (a drawing), on fol. 18b.

Portrait of Muzaḡfirshāh, on fol. 21a.

Portrait of Sultān علائی, on fol. 22b.

Portrait of Mahābatjāng, on fol. 23a.

Large picture of Shāh 'Abbās I, on fol. 24b.

Majnūn and Lailā's messenger (مجنون و قاصد لیلی), on fol. 25a. A fine drawing, on fol. 25a.

Majlis of Shāhjahān, on fol. 26b.

Portrait of Jahāngirshāh, on fol. 27a.

Jesus and Maria (عیسی و مریم), on fol. 29a.

Majnūn, in the desert, visited by his parents, on fol. 32b.

Portrait of Sultān Ibrāhīm Adham, on fol. 33a.

Portrait of Alexander (سکندر), on fol. 34b.

Bābar, in battle, on fol. 35a.

Hir and Rānchā (هیر و رانچا), on fol. 38b.

The following dates and names of scribes appear in the calligraphic specimens: A. H. 804 = A. D. 1401, 1402, on fol. 8b; Mir 'Alī, A. H. 1195 = A. D. 1781, on fol. 15b; Jahāngirshāh, A. H. 1020 = A. D. 1611, 1612, on fol. 17b; Jahāngirshāh, A. H. 1010 or 1011 = A. D. 1601 or 1602, on fol. 19b; Muhammad Tāhir (without date), on fol. 20a; Mahmūd bin Ishāq alshihābī, A. H. 987 = A. D. 1579, on fol. 28a; Muḥyī alkatīb (without date), on fol. 35b; Muhammad Mu'min alhamānī, A. H. 1050 = A. D. 1640, 1641, on fol. 39b. An entry from A. H. 1224, 16th of Jumādī I = A. D. 1809, June 29, on a piece of paper, pasted on the last page; splendid eastern binding. Bought by the Bodleian in October, 1888, for £4 4s., from J. Noble, bookseller, Inverness (it may be the missing Ouseley Add. 168).

Fl. 39; size, 16½ in. by 11½ in.

[Ms. Persa. b. 1.]

2034

Specimens of calligraphy.

Twenty-six leaves of different size, containing various specimens of Persian (and in a few cases Arabic) calligraphy; ff. 3-10, dated Isfahān, A. H. 1194, partly in the month Muharram, partly in Safar = A. D. 1780, January, February, by Muḥammad Kāsim; fol. 12, dated the 17th of Safar, A. H. 1199 = A. D. 1784, December 30; fol. 13, written for Mr. (Richard) Johnson (جانسون); fol. 17, for the same; fol. 19, for the same, the 24th of Safar, A. H. 1199 = A. D. 1785, January 6, at Haidarābād; fol. 20, for the same, the scribe seems to be Mir Abū-alkāsim Zāhir; fol. 22, written by Mūsā ibn al-Aḥmad al-Hājī alhamānī bin Mu'min bin Muḥammad Karīm, the second of Jumādī II, A. H. 1196 = A. D. 1782, May 15; fol. 23 contains a ta'rikh in mathnawī-baits, on an episode of A. H. 1106 = A. D. 1782, as it seems, by Mullā Muḥammad Ismā'īl (. . . محمد اسماعیل معی), copied A. H. 1199 = A. D. 1785, fol. 25, written by Hājī Muḥammad, end of Jumādī I, A. H. 1196 = A. D. 1782, May 13; fol. 26, written by Hāfiz Muḥammad Khwāshid, A. H. 1189 = A. D. 1775.

Fl. 26.

[Ms. Persa. c. 15.]

2035

Fragment of a collection of Akhḥār or news-letters, without beginning or end. Neither date nor place appear.

Fl. 1-6, ll. 14-17; Shikasta; size, 10 in. by 7½ in.

[Ms. Persa. d. 22.]

2036

Fragment of an official report on the commission-free or percentages allowed to Zamindārs (نشد ستوراز) for the years 1178-1193 of the Bangālī era (برای امورات مالی وملکی).

Fl. 14, ll. 16-19; Shikasta; size, 11 in. by 8½ in.

[Ms. Persa. d. 24.]

2037

Copies of letters of Mr. Richard Johnson, from A. D. 1789, beginning with the 13th of June in that year (= A. H. 1203, 18th of Ramaḍān, 2nd آساره of the Bangālī year 1196). They are addressed to various native Indians of rank, partly in reply to letters received from them; for instance, the *first* and *third* are replies to letters of Nawwāb Mubārak-aldaulah; the *second* is an answer to a letter of Nawwāb Sayyid 'Alikhān, etc.

Ft. 6, ll. 12-15; Shikasta; size, 9½ in. by 6½ in.

[Ms. Pers. d. 23.]

2038

An anonymous Persian letter on private affairs, without any historical value, dated A. H. 1243=A. D. 1827, 1828. Beginning: بنام یزدان پاکتی برون تن
بجراستن آغ. It was found in the Ms. Arab. d. 9 (bought by the Bodleian, December 5, 1888, from H. A. Stern, B. A.)

Ft. 2, ll. 12; Nasta'lik; size, 8½ in. by 6 in.

[Ms. Pers. e. 21.]

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